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THE LIVING SACRIFICE. THE SABBATH AND THE SUNDAY. By Rev. A Sermon preached in the Seventh-day A. H. Lewis, A. M. Part First. Arguments. Part Second, History 16mo 268 pp. Fine Cloth, \$1 25. Bantist Church at Plainfield, N. J., Sal bath day, Feb. 20th, 1875.

This volume is an earnest and able pre BY REV. D. E. MAXSON, D. D. sentation of the Sabbrth question, argu Rom. 12: 1-"I beseech you brethren mentatively and historically, and should by the mercies of God, that you present your bodies a living sacrifice, holy, accept be in the hands of every one desiring able unto God, which is your reasonable light on the subject. THOUGHTS SUGGESTED BY THE PERUSAL OF

The whole language of the gospel hand, who had only to say, "Let wants, The living body God calls half consecration. there be light," and there was light, for, for sacrifice, is not only to be to "beseech" sinful men to stop given up to his service, with all it

The Sabbath Recorder.

STAND FIRM.

Through the changing scenes of life,

He is brave, who, 'mid the strife.

Shows a heart and shows a will

Ready e'er to conquer ill— Stand firm!

Stand firm! Youd the night shall come the day,

Stand firm !

Truest courage knows no fear, But with all its will and might

Battles ever for the right— Stand firm!

Let no scoffer baffle you-

Dare to think and dare to do.

Ever working for the good— Stand firm!

Stand firm ! .

What though storms surround your way,

Yend the gale shall come the calm, With its blessings and it balm—

What though foes may gather near,

Dare to stand where men have stood,

Those who bear the heaviest load-

O'er the weariest, roughest road,

Keep, then, ever on your way-

Never from the straight path stray,

and you'll reach the goal where lies

Honor's crown and fortune's prize-

Stand firm

Often are the first to gain Fortune's sunny skied domain

as showing the extreme want of liberality and fairness which characterized the tria and excommunication of Mr. Morton from the Presbyterian Church. THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents. The Society also publishes the following

2d. The reasonableness of it. meant to teach the duty of men to and of that holy home he wants for consecrate the living energies of the the indwelling of his Holy Spirit? whole man; all that the living body | Think what a holy, acceptable sercan work out of the soul-life within vice might not man offer to God, seen. is called for, for a sacrifice to God. | could be now, with all the means of A living sacrifice is life-power, soul- the world is so full of, carry on his energy, bodied forth in service, body, full of strength, flush with When the Jews brought their lambs, life, to the grand old age God and kids and doves to slay them for made him capable of attaining! sacrifice, the great sacrifice had not You, young man, just out of col-

antitypical offering has been made, vestigations. And then with a hunsince Christ has died once for all, no dred years of experience and obserwork are now what God calls for to another, and another, till grey hairs | would do for us, how for him? present it to God. But the living discourse. and so "acceptable" to God. And fice.

Sabbath

The top of

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

VOLUME XXXI.---NO. 17. ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 22, 1875.

TERMS-\$2 50 A YEAR, IN ADVANCE

to the young men of the land has been, "Be manly! Be independent!" has been for years, in his private life, hanging like a fly in the

web which a set of miserable men have spun about him! Who dare

to break away from the follies and-

extravagances of fashion, which we

all confess so enslave and degrade us? Why do we submit to have our

ideas of morals and religion taught.

us by newspaper and magazine writ-

ers? A prominent lawyer and lit-

erary character recently said to me:

'This is one of the worst features

of the day, that a hasty article, written for the pay, molds the opin-

ions of a thousand men, any one of

whom is better informed and o

clearer judgment than the writer.

We cannot estimate how much the

community loses by our naturally

strong men allowing themselves to

degenerate into the common aver-

age. It is like cutting off the tops

of the splendid pines and oaks of the

forest to the line of the alders. Our

the trumpet, and lead us out of the

growing degeneracy? God bless

the young men who by study and

prayer are developing themselves in

the truth, caring little for popular

opinion; who are energizing them-

elves with the strong sense of right,

regardless of popular habits; who

they may stand for God in the midst

CHARITY.

Crowding round our neighbor's way
If we knew the little losses,

If we knew the cares and crosses

Sorely grievous, day by day, Would we then as often chide him

For his lack of thrift and gain,

Leaving on our minds a stain?

Leaving on his heart a shadow.

If we knew the clouds above us

Were in mercy flying past!

Kept in life are flowers of snow.

So that when our disrobed spirits

Sore to realms of light above, We may say, "Dear Father, love us,

E'en as we have shown our lov

DON'T SWEAR.

Boys, don't swear. If your kite

won't fly, if Charley hits you too,

hard with the ball, or you happen

to lose your place in the class at

school, don't use bad words. It will

not help the matter one bit to do so.

temper and don't swear.

When anything goes wrong at

Some boys, and young men too

we fear, think it is manly, and shows

"spirit" or "smartness" to swear,

but that is a very great mistake. To

Christian Intelligencer.

WHOLE NO. 1577.

tissue. The eye is here incipient.

cipient, and, through the operation of infinite adjustments, at length reaches the perfection that it displays in the hawk and the eagle. So greatness as a people will soon run of the other senses; they are special out in the process. If our Gideons differentiations of a tissue which are all obsequious time servers like

The second of a series of six lectures de livered by Mark Hopkins, D. D., LL. D., before the Yale Theological students, and reported by a special correspondent of the Independent.

ture for common ground from which to start in the present examination. agreed upon; and in two directions of thought it has been agreed that science may attain approximate certainty-viz., in the direction of conforming ideas to realities or in the study of being, and in the direction of obtaining unity from diversity, or in the study of classification Some of the limits of science were also incidentally seen. The next question is as to whether, in the third line of human thought in the search

From this examination of the sci entific position, as represented by perhaps the leading scientist of the time, it would more clearly appear that the search for causation and for than even from the defined distinct final cause involves forecasting, conjecture, hypothesis, and so will tion between science and philosoph more properly fall under philosophy that science could have no part in this search for a Final Cause. The than science. Science properly testifies only of known facts, and the confused thinking and fallacious reasoning of science in thus seeking point at issue is conjectural. Here, for a Final Cause, are likewise suf then, is a most vital need for clear ficient forecast that science would thinking; but the prevalent internot pluck God out of the universe mingling of science and philosophy just yet. Passing, then, from sciwas wanting in that self-same clearence, with its limitations, as pointed out, one must follow out the line of

Taking, now, Prof. Tyndall as ssays to enter this third line of causality by the method admitted hought, these points are to be by Prof. Tyndall as possible—that from above

tering this field as a philosopher, but he has no right to enter it as a the belief in a Supreme Intelligence scientist or with his scientific pres. as a Final Cause is as necessary tige as his endorsement.

for causes and a final cause, science

Just here it is essential to notice

can come to certainty.

n the inquiry, but disadvantage, rather; for a person eminent in one line of inquiry is to that degree illcalculated for a field requiring op ment. posite qualities. Thus a mathema-

move, Its Power Creative, now as then, And here, in this Cincinnati train, Through the midnight sweeping acr

he was not allowed to leave town in

ignorance, however. At all events.

MORAL

The man who cries "Stop my pa-

per!" because a journal whose

general character he thoroughly ap-

proves differs from him in judgment

on some single point, is second cous-

in to the man who stalks indignant-

ter is bold enough to say something

ly out of church because the minis-

that does not exactly please him .-

THE MEN FOR THE HOUR.

BY MRS. M. C. PYLE.

From Cincinnati, over the plain,

unconscious peacemaker.

Christian Weekly.

uddenly flashes a signal light. Danger! a bridge is close at hand,

Up loom before us ruin and death! here! Back her! back her! good engineer!

Jump, then, conductor and engineer! You can save your own lives, and life is

No. Down go the brakes, and the engine we go, And engine and tender are hursed below.

And the passengers sleep with tranquil Unknowing they stand at the gates of

To find the fate of the rescurer.

Out from the wreck they bear them then

A PAIR OF BOOTS.

whatever dust had by chance remained on his well-polished boots. The church congregation, and even the town, were thrown into a ferment. Whether the minister would leave his pulpit or the "pillar" his pew, was the all-prevailing topic of the street on the following Monday.

New york of speaking harshly of all it is a "physical the Bonapartism which ruled the century. The man Frederick was a little picture on the glass slide, which put into the magic lantern of the whole document. The true whole document. The true which put into the magic lantern of this way. He sent for the shoe the mind, and not that by "physical the Bonapartism which ruled the century. The man Frederick was a little picture on the glass slide, which put into the magic lantern of this tory, has given us the grand picture of ture of Imperial Germany to day. The weakest of times are those what disorder demand for a cause was inherent in the wind, and not that by "physical the Bonapartism which ruled the century. The man Frederick was a little picture on the glass slide, which put into the magic lantern of this tory, has given us the grand picture of Imperial Germany to day. The weakest of times are those which and a raging tooth, another theory." In that one sentence lay the "original sin" which corrupted the boots. The did about religion. The did pastor the original sin" which corrupted the picture on the glass slide, which put into the magic lantern of the whole document. The true of Imperial Germany to day. The weakest of times are those which put into the magic lantern of the whole document. The true of Imperial Germany to day. The weakest of times are those the contract was a little picture on the glass slide, which put into the magic lantern of the colic, the third a cough, the colic, the third a cough, the colic, the colic

With pleasure, your reverence," to take off your boot." noted all down in his pocket-book.

ure the pastor said to him, "Master, my son also requires a pair of boots." "I will make them with pleasure,

"Your reverence, that will never

we are the children of God." "And one else died, and the soul of the tians exactly according to your own "Sight . . . becomes a kind of 'an-The shoemaker was abashed. Then he said, "I thank your reverence for this sermon, and I will pened to say something that did not try to remember it, and to judge my neighbors less harshly for the fu-

> The Tyndall Fallacies-How to Find God narrow assumption that religion is a matter of feeling; whereas feeling is only incidental, and the religion that lies not in the will is unworthy

> > tion that religion is opposed to free had it not been, would have left him where Galileo was.

representative man of science, who human thinking in the direction of

Now, the doctrine is held by

The more plausible theory appears tician from his devotion to abstract | to be that God may be known, or science, has difficulties in the way of may not, according to one's moral uccess in the concrete work of a attitudes, which would accord with physicist, and vice versa; while both | the great principle underlying the

rances to finding God: (1.) There is f service, and that is true, if he no one source from whence his visiknows what he claims; but his main | ble activities emanate. Smoke asreliance is on a theory of matter en- | cends, stones fall, the stars roll ever ful microscope has ever discerned ly, general laws, leaving the imeven a molecule, and molecules are pression of law, or, at best, of a kind by assumption a greal deal larger of instinct, and not of personality. (3.) The universe seems full of opthan atoms; and yet the central point in Prof. Ty dall's knowledge posite and conflicting tendencies. Here, then, is to be applied the method by which man knows his fellows-thought back of their movements, and God back of force. Especially is this method applicable when one is attuned to the highest Yet he is scriptural to this extent, qualities and to discovering them. The pure in heart shall see God."

Only herein can God be known; and so, knowing him, one may see the universe transfigured, "the in-God himself has said, that he

"How, now!" quoth the Dominie meval man, etc.], by a process of as New Englandism. A young to the first lad. "How dare you

"And you? and you? and you?" every natural occurrence resting on ative mob, wakoche; and France inquired the pedagogue, questioning

Now, it is said that we as a peo-

THE TWO PLANKS.—A preacher wishing to explain to his congregation what a dangerous delusion

they began the conquest of the too much. Admit that God has man and man. Kindred, and equal

ceptuble sacrifice. A body all de some old things have passed away; mon law of civilized society. bauched by excesses, all defloured behold some things have become by abuses, all sickly by neglect of new. Let this be the amended or-

sacrifice. This is a figure taken made them to, for five, six, seven, dreadful antagonisms are to be valid. Just as much claim to the the halting time of death comes, and from the Jewish rites, but in strik- nine hundred years, and then think enthroned together in the heart, and whole heart and life as to any part seals you for a long eternity of ing contrast with them in this, viz., of the puny, sickly bodies that left to devour each other. Oh, no! of it. whereas the victims offered on Jew- throng life's thoroughfares now, Christ, in one ventricle of the heart, ish altars were to be slain, so as to averaging but about thirty years, and the world, the flesh and the tion. be dead sacrifices, the sacrifice here and then dropping down to dust devil in the other, would not make required is to be a "living sacrifice." again, and who shall say, God is not a very peaceful and healthful center God, that ye present your hodies a

A sacrifice is something given up. knowledge, and helps to work, that sonable, that God should set a plan lives to him? No terms of speech monstrous contradiction; such a men. The mercies of God to men sound sense affirm it? Does logical Jesus Christ. Not deserved, for all along with me? sequence demand it? Practically, the while in the bitterness of hatred yet been made. Those were all lege, at twenty one, to go right on bow long could I stand in this pul- and rebellion against him, with a types of that, and by this typing of to a hundred years of age, and only pit and preach such a gospel, and "heart deceiful above all things, Christ through dead offerings were a boy then, but still, by all the help-retain a particle of your respect, or and desperately wicked." Redempthey enabled to offer acceptable ful appliances of advancing civilization of my own-self-respect? Not such tion from the dreadful bondage of sacrifice to God. But since the tion, going right on with your in- a gospel have I been called to sin, and rescue from the "horrible pit

preach. Not such would give you and miry clay," made freemen in joy; not such would ever comfort a Christ and set upon a rock! Remore dead offerings are wanted. vation, going on through another saint or save a sinner. But how is deemed from death, from the fearful Living men, with full-grown pow- hundred years, still youthful, and this partial sacrifice doctrine over on doom of those who "in hell, lift up ers, and with bounding life for so on through another century, and the side toward God? Suppose it their eyes, being in torments.

go upon his altar of sacrifice. Paul of eight hundred or more years We have conceded that God has cendeth up forever, and who have to the Hebrews, puts it in this way crown your head, and all this accu- some claim of service upon men, but no rest night or day." "The wicked (13: 15, 16), "Let us offer the sacri- mulated life a living sacrifice, holy, have denied the right to demand en- are like the troubled sea when it fice of praise to God continually, acceptable unto God. Oh, this is such | tire consecration. Well now, let us | cannot rest, whose waters cast un that is, the fruit of our lips, giving as God made man to be; and it was examine the ground of God's claim mire and dirt." "Unto whom I his sentiments. thanks to his name. But to do a sad hour that, when, by his own for any part of men's service. What sware in my wrath, that they shall the "pillars" of his church, who sat You knew your DUTY—YOU DIED FOR good, and to communicate, forget hand, he struck back the suicidal is the ground or reason upon which not enter my rest." "There shall not; for with such sacrifices God is stroke upon these majestic powers God may rightfully claim any part be weeping and gnashing of teeth." well pleased." And Peter calls it, of life, and robbed God of his high, of men's lives for sacrifice, for ser- "The same shall drink of the wine "offering up spiritual sacrifices ac- imperial right, his holy, living, ac- vice? Does this claim fall into the of the wrath of God, which is poured noisily shaking off, for a testimony, ceptable to God through Jesus ceptable sacrifice, the beautiful taber- terms of common sense? Is it rea- out without mixture into the cup of whatever dust had by chance re-Christ." It is, then, the giving up nacle of his Holy Spirit. But such is sonable, according to the common his indignation, and he shall be the heart to God, and working it the mercy of God, that, if we cannot way of thinking, the common meth- tormented with fire and brimstone." out through bodily energy into the give for his altar such bodies, such od of reasoning? How came God But the soul freezes with 1 orror to daily life that is called for. Last lives as Enoch, and Noah, and Mo- by the right to our bodies, any parts | go on with the dreadful list of woes Sabbath I tried to show the supreme ses, and Abraham did, he will take of them, for a living sacrifice? that come of man's sins. The outer importance of this heart life, as the up with the best we have to offer; There are two fundamental grounds and utter darkness of a lost soul, as real center of power in man. "As and surely we ought not grudge to of right to the use or service of a it goes on forever reflecting, "the

he thinketh in his heart so is he." give up the shriveled remnant of thing, whether it be living, ani- harvest is past, the summer is ended, heart that the mouth speaks, and can fully realize what a complete He who invents, and makes, or conceive the dreadful condition of the hands act, and so from the cen- wreck man has made of himself, how by expenditure of his own life-force, that soul, "unto whom God must ter, the soul-life, the whole being well nigh his sin has demolished his brings something into being, owns swear in his wrath, he shall not enter becomes a vital force, a living pow- being, both body and soul, you will that something, is entitled to the into my rest;" that soul, going to er, by which the gospel truth, the better understand the miracle of use of it, the service of it, by the "that day of wrath, that day of regenerate life walks forth, em- love, which launched the life-boat highest title known to men. Mill- trouble and distress, a day of wastebodied, empowered; and it is this out after him, and the reasonable ions of dollars are expended an ness and desolation, a day of darkembodied walking, talking, work- ness of the claim to give up freely | nually in the United States to make | ness and gloominess, a day of clouds ing life that God calls for, and Paul what little is left of him to be taken sure to the inventors, producers of and thick darkness, that day when not unaptly calls it a living sacri- in and brought ashore. And this something new and useful, the un- "the arrows of the Almighty are fice, and beseeches his brethren to brings us to our second division of divided use, or product of value, within me, the poison thereof drinkof the thing invented. Howe is seleth up my spirits."

sacrifice called for is to be "holy," 2d. The Reasonableness of Sacri- cured the use of his part of the sewing | Can you speak, can you conceive machine, just a little piece of steel the mercy that saves from the sin-A proposition is reasonable when not so big as your little finger; ner's dreadful doom, a doom dethe ancient temple service for pat- it falls in with the terms of sound | Morton to his, just a little brush of | served, and only adequate to the extern or type. You recollect it was sense, when the conclusion follows hair; McCormic is secured the use ceeding sinfulness of sin? Saved, the "firstling of the flock, and one the premises by true sequence. and profit of his reaper; Potter of freely saved from this hell of torand healthy animal that was to be life-force, this living sacrifice of our a product of men's hands or brains, And saved to what? (a.) "Now have known this to be done. I have last." given for sacrifice. God calls for bodies, holy, acceptable to God, fall the profits of which are not secured are ye no more strangers and forthe best as well as for the first. It within the terms of sound sense? to their original producers, by pateligners, but fellow citizens with the was also the first fruits and the ripe Is there anything in our relations to ent, or copyright, by the govern-saints of the household of God." that did not just please him, get up fruits of the land that were to go God, out of which such an obliga- ment. One stroke of a machine "Having peace through the blood and slam the pew-door behind him, for sacrifice. God would have been tion of sacrifice grows by the laws makes a tack complete, and that of his cross." "There is now no and stalk majestically down the aisle, makes a tack complete, and that believeth in substant majestically down the laws insulted had his people of old brought the late born and the late of the flock, or the shriveled, impersect ears of corn for sacrifice.

The sacrifice grows by the laws insulted had his people of old the flock, or the shriveled, impersect ears of corn for sacrifice.

The sacrifice grows by the laws in the old pastor's wits were insulted had his people of old the flock, or the shriveled, impersect ears of corn for sacrifice.

The sacrifice grows by the laws in the old pastor's wits were development of various organs, as in the shough the minister was hired give to say things to please fine.

The sacrifice grows by the laws in the old pastor's wits were development of various organs, as in though his whole prospect as a public to say things to please fine.

Cardinal McCloskey has been presented with a carriage and span of both the clergy man of the every one that believeth in as though the minister was hired give to say things to please fine.

Cardinal McCloskey has been presented with a carriage and span of both the clergy man of the clergy man of the case of the eye, described in though his whole prospect as a public to say things to please firely in the case of the eye, described in though his whole prospect as a public to say things to please firely in the case of the eye, described in though his whole prospect as a public to say things to please firely in the case of the eye, described in though his whole prospect as a public to say things to please firely in the case of the eye, described in the stark majestically down the also development of various organs, as in though his whole prospect as a public to say things to please firely in the case of the eye, described in though his whole prospect as a public to say things to please firely in the case of the eye, described in though his whole prospect as a public to say things to say things to please firely in the case of the eye, described in though his whole prospect as a public

This lesson was deeply impressed | reasonably lay claim to our whole Is it right? There is no higher now. And more. "The spirit itself new souls were ever created, but last, if they are to fit, and yet you tive to light than the surrounding on the minds of God's people as being; that the sacrifice he asks is right in the universe as' between bearing witness with our spirits that that whenever a babe was born some think that God is to form all Chrispromised land. The first city they some claim upon us, that he may to this right of ownership, by pro- if children, then heirs." Yes, heirs body of the babe; and I have some growth in religion as yourself. That captured on crossing the Jordan fairly lay claim to some portion of duction, is the right of ownership of God, who owns the universe, times thought, when I have seen a will not do either." was Jericho, a strong walled city, our life-energy, but that we may by purchase. You buy a coat, pay "and joint heirs with Christ, if so man go stalking out of church, to occupying the place of entrance up fairly claim some portion for our- its producer what he accepts as be that we suffer with him, that we the disturbance of minister and confrom the Jordan valley into the selves. It will come to this, then: equivalent value, and it is yours, may be also glorfied together." Can't gregation, because the minister hapland. God helped them in a won- when Christ lays claim to the heart, and you are entitled to wear it afford to suffer with Christ? to give just please him, that this theory of derful manner to take this strong- it shall be to only a part of by a more valid titlethan any other up all for him? Can't afford to be the transmigation of souls might be ture hold, and told them that the spoils the heart, leaving the other part man in the world has. You may joint heirs with Christ to all the true, and when that man was born of it should be accursed, i. e., dedi- in the hatred and bitterness of transfer that title by sale or gift, wealth and glory of the eternal Fa- nobody happened to die!" cated to him, and that they must sin, when it is claimed, "Son, give and it goes to another to be as right- ther? Can't afford your little sin- Gough knows to this day why his not take any of them for their own me thine heart," it be amended to fully his as it was yours. By pro- worn body a living sacrifice, "unto hit took so much better than it usu use. You know the fatal result of say, Give me some of thy heart. duction, and by purchase, then, him that loved us and washed us ally does, and was so rapturously failure to obey this injunction on the When Christ expounds the law, men become possessed of proper- from our sins in his own blood, and cheered, with clapping of hands and part of only a single man. That let him amend his interpreta ty. In these is his strongest tenure of hath made us kings and priests unto laughter. It is to be presumed that Achan was not the last man that tion, so that it shall be, ownership. And you say it is right; God and his father," "who hath behas died and gone to ashes for cov- "Thou shalt love the Lord and that is the best government trothed us unto him in righteous neither "pillar" nor parson left the eting and taking for his own use thy God with some of thy which most perfectly protects men ness, in judgment, and in loving church, and Mr. Gough proved an the basis of knowledge has been what belonged to God's service. heart, and thy neighbor somewhat in the use and enjoyment of what kindness and in mercies?" Can't af-The sacrifice, then, is to be a living less than thyself." The renewed thus becomes their own. Possession ford time to look into and come into sacrifice, a holy sacrifice, and an ac. man then will be one in whom by production or purchase is the com- that great salvation, "of which the prophets inquired and searched dili-And this is the very law of God's gently," and "which things the anprocedure, in claiming the body of gels desire to look into?" The call is the language of beseeching, its laws of life and health, is not the der of things, so that Paul modify man, a living sacrifice. His right mercies of God in Christ, the bleedbecause it is the heart speech of God, living sacrifice God calls for. Nor his beseeching in the text, and I of ownership, and, therefore, of use ing Lamb on Calvary, no motive to the language of love for wayward is a body worn out in the service of my preaching from it, and stand lies right back in this fundamental consecration! Was the Saviour over children. Think of the great God, sin till it is old and infirm and unfit here to day to enforce the claim of fact of creation first, and purchase enthusiastic when he said, "If I be

who holds the thunders in his right for work, the living sacrifice he a partial sacrifice, a divided heart, a second. You consider yourselves lifted up [on the cross] I will draw fully entitled to what you have all men unto me?" How much force, think you, made, without having to go and Let me tell you my dear friend. stooping from his great white throne used as a worker for him, entirely could I throw into an argument in pay full price afterward. God still holding yourself for yourself. favor of giving half the heart to made us, and daily supplies the con- and so from Ged, as the living sacrisinning to come back to their Fa- can acquire, of worldly substance. Christ, of obeying God three and a ditions, without which we could not fice he demands, if this motive of ther's arms, to give him the service but says Paul, (1 Cor. 6: 19,) half days out of seven, of lying only continue life a moment. "In him mercy, this mighty stoop of Heaven's that belongs to him by the highest "What! know ye not your body is occasionally, of disobeying parents we live and move and have our be whole love, to take you from the they, only when you feel like it, of praying." Momentous fact! Then, by blackness and darkness, from the Striving in sleep to pass time away. On their straight-backed seats, as best they "Ho, every one that thirsteth, come and ye are not your own?" Surely, or the ship is sinking. Now, let us God owns us. But more. When you and make you clean in the ye to the waters, and he that hath then, if our bodies are to be the come back and sit down to the rea- we had run away from him, lost blood of the Lamb, and enstate or tilted backward, with reckless feet Aloft on the back of a neighbor's seat; no money, come ve, buy and eat." temples of the Holy Spirit, the very sonableness of the half consecration ourselves, destroyed ourselves, so as you, white robed, into the household "Incline your ear, come unto me dwelling places of the Divine and we are pleading for, under the to be of no use to him, only of God, on the rock of Christ, in As the tired conductor hurried by. and your soul shall live." "Seek Holy Spirit, it is not too much to amended gospel. Is it reasonable a grief, a curse to him, he bought us heirship of all heaven and all good. the Lord while he may be found, ask that they be given up "holy" that Christ should claim half the back, and oh what a price he if this motive of matchless mercy call upon him while he is near. Let for the holy occupant. Do you oft heart, that God should have half paid; gave his only begotton Son does not move you, there is no mothe wicked forsake his way, and the en think what a grand and beautiful the life-energy? Let it be conceded to die that we might be his again. tive in heaven or earth that can unrighteous man his thoughts. Let temple God erected for the occu- reasonable to give up half the heart Now, not only his by creation, but move you. This gospel call, this Making romance but an idle dream! him return unto the Lord, and he pancy of the Holy Spirit? As to be cleaned from sin, made pure his by redemption. Verily, are we beseeching you by the mercies of will have mercy on him." Says Christ walked along through the and holy, and set running in the not our own, for we "have been God, is Heaven's utmost stretch of Paul, pouring out the wealth of his marble-paved courts of the magnifi- channel of the new life, the chan- bought with a price." Is it too love. If this love do not beget re-Christ-full heart upon his Roman cent temple at Jerusalem, he nel of love to God and man and all much, then, that the apostle goes on sponsive love in your heart, then brethren, "I beseech you brethren, thought of his own body in com- good and reasonable, to keep back to say, "Therefore, glorify God in must your loveless heart go to its by the mercies of God, that we pre- parison, and said to the Pharisees | the other half, to remain uncleansed | your body and your spirit which | companionship of hate in the outer sent your bodies a living sacrifice, plotting his death, "Destroy this and kept on in the old ways of sin, are God's." Is this common sense? darkness, the never ending night of holy, acceptable unto God, which is temple, and in three days I will of hating God, and men, and good. Is it true logic? Is it valid claim? despair, and hopeless regret, that build it up again," and he did. His Now, say nothing about what we life God's title to men's service by the summer is past, the harvest Dully traversing the usual route. Narrow and fettered, not broad and free and any other parts and and I not saved." O. Narrow and fettered, not broad any or any other parts and any other par There is the sum and substance of the whole gospel in this carnest appeal. Let us have it for our study appeal. Let us have it for our study appeal. Let us have it for our study appeal. The sum and substance of the sum and sum and substance of the sum and substance of the sum and sum and sum and sum and substance of the sum and su to-day under the following analysis: ness, than that most costly struct- direct and most destructive warfare reasonable service. But just now young men and women, you dear he was walking. Think of those ness are the dreadfulest antagonisms service, to partial sacrifice, be valid, and leave you to the bitter regrets of grand old patriarchs, living and in the whole universe of God; and for exactly the same reason is his lost opportunities, of slighted mer-1st. Present your bodies a living walking, strong and erect, as God by the amended gospel, these two claim to all our being and service cies, till the winter-time of frost,

> 3d. The motive to such consecrat of the heart, "Of all sad words of tongue or pen.

"Present your bodies a living sacri- being cheated of that acceptable of life-power, if such a dualism were living sacrifice." By the mercies of ward march to this complete, entire tice;" by which I suppose the apostle sacrifice he wants for his service, possible; and it is only by bringing God! Mercies are "undeserved consecration, this most "reasonable the proposition of partial sacrifice favors." Now has God bestowed service "called for by the "mercies back thus to its real starting point any such undeserved favors on us, of God?" Shall we come up high that its dreadful absurdity is to be as to not only lay the ground of his er, or shall we be content to be less, claim, but to form a high and ade- and do less, and have less of the of salvation on the basis of such a can ever express God's mercies to for me, I feel I must go up higher. "e'en though it be a cross that raisbasis of self-antagonism? Does center in his redemption through eth me." Will you come and go

"STOP MY PAPER." During the war there was a cermatter about the State, in which, "The smoke of whose torments as-

which he did with an introduction

somewhat after this fashion: "Ladies and gentlemen, I am a nuch weighing of my words, and if, in this evening's lecture, I should minister happened to say something

singular to relate, there were developed some differences of opinion concerning slavery and the civil war. One Sunday morning the minister,. who labored under the conviction that patriotism is a part of religion, and that even under a free republic unto Cæsar the things that are Cæ- All that was done by the gallant two. sar's, namely, love, allegiance, and gave in a cautious way, for he was a cautious man, some expression to in the center aisle and paid a large s pew-door behind him, stalked down the aisle, vehemently and

know, Mr. John B. Gough was to my measure for a pair of boots." But it is from the abundance of the life that is left in man. When you mate, or not, e.g., a horse or a plow. and I not saved." Oh! who can speak in the aforesaid town, and if our recollection serves us aright, in answered the shoemaker. "Please that identical church, which, being the largest audience-room in the shoemaker measured his foot from above? And, if "our earliest prosperity. The freest people in the parson and the "pillar" both occupied toe to heel, and over the instep, and prominent seats upon the platform, when Mr. Gough, in complete oblivion of the recent small civil war in that community, arose to speak,

plain man; and I am accustomed to your reverence. Can I take the amount almost to an ultimate intui- the crowd, the party, the drift, are speak my thoughts plainly, without young gentleman's measure?" tionwithout stopping to consider wheth- pastor. "The lad is fourteen, but er they are what will please my au- you can make my boots and his dience in all respects, or not. And from the same last." chance to say anything that does do," said the shoemaker, with a not please you, I beg that none of smile of surprise. the "firstling of the flock, and one without blemish," a perfectly sound Now, does this consecration of all his press. You can scarcely touch without blemish," a perfectly sound Now, does this consecration of all his press. You can scarcely touch without blemish, a perfectly sound Now, does this consecration of all his press. You can scarcely touch without blemish, a perfectly sound Now, does this consecration of all his press. You can scarcely touch without blemish, a perfectly sound Now, does this consecration of all his press. You can scarcely touch without blemish, a perfectly sound Now, does this consecration of all his press. You can scarcely touch without blemish, a perfectly sound Now, does this consecration of all his press. You can scarcely touch his press.

possible, if the boots are to fit,"

Snatches the pastboard from each ha band, Hustles and bustles, then slams the door, Barren, prosaic age of steam, We can but mourn, as we dwell in thee, For the vanished ages of chivalry. Where, today, may we seek to find Surely not here in this commonpla Not in this conductor, dapper and thin, truth more spiritual. hopeless regrets? O, ves, dear Poet

the plain, Let the Hour come and the time of need, And the Man shall not fail for a hero's his scientific assumption is that these infinite smallnesses, by some great

convulsion striking perhaps squarely together, started the wondrous pheomena of the material universe! that he and Paul agree "that things which are seen are not made of I'm near! and the signal came too late, We are here on the brink of the crushing things which do appear." Prof. Tyndall, then, and we, are

searching for causation, and both visible things of Him . . . being sides must have fair play. Prof. understood by the things that are Tyndall himself admits that there made, even his eternal power and are two methods of search-that Godhead.' glare?
Did they shrink from the post of duty and chooses the latter. In so choosfrom above and that from belowing, he chooses the double taskfirst to prove the existence and efficitain church, no matter about the With the spin of the backward turning ency of the atomic system; and individuality of a few men. A man Association address attempted. And at the outset these two things age, and with sublime faith in God

Vain was the effort—no, NOT in vain, For right on the brink hangs the rescued are evident: (1) an ignorance which draws no true line between science strange land. His descendants, now (fact) and philosophy (conjecture); like the sands of the sea-shore, for (2) a begging and narrowing of the multitude, still carry the impress of No one but a man so far gone in "Hebrews," that is those who have science as he, and in an assembly so crossed over. John Robinson and

Belfast hearers, could have delivered into the political and religious turnsuch a passage as this: "Determined ing-machine which produced that by it fan impulse inherent in pri peculiar phase of civilization known the pale of experience, but which cannon facing the chaos of the to headaches. and satisfy the desire of the mind to see French Revolution, as its represented There lived forty years ago in a cause." As if there was no "cause," rapidly crystalized about him into Berlin a shoemaker, who had a habit thought in "animal thin he rapidly crystalized about that into manufactured it by a "physical the Bonapartism which ruled the

Now it chanced that that week, maker one morning, and when he that very Monday, for aught we came he said to him, "Master, take know, Mr. John B. Gough was to my measure for a pair of boots."

The mind, and not that by physical the weakest of times are those which are not marked by some great the mind, and not that by physical the weakest of times are those which are not marked by some great individual pre-eminence. When hausted, when the interrogated lish the same. But, even admitting that that po- you may be sure that real progress sition was true, how came it about is not being made. that the majority of the race always

and then prepared to leave the it that the Jews, the earliest histor vidual character. Eccentric people ic people, always had a different abound, but they are the caricatures impression? Nay, not only did the of personal independence; and since address start out confusedly and fal- the crowd gape after them it proves lacionsly, but it overlooked a fact so well-pigh universal in man as to Man is vanishing. Men in masses, tion-the belief in a supernatual taking his place.

known facts and this confusion of framing our public policy. A statesone long begging of the question. It begs (1) the existence of mole and makes himself popular by advoplank, it will be the same; you will cules and atoms, and (2) their gi- cating it. We have no great leadof tactual sense diffused over the en-tire body." (the Professor himself on his declared principles for the own unclean self-righteousness. He known case of spontaneous generation); (4) the "environment" of the him M. Guizot, who, as a young pro-"organism" as a means of its develop- fessor, would not compliment Napo- which came from heaven, and is givsaid the shoemaker, thinking to him- ment; (5) consequent processes for the leon, since he did not believe in him, en to every one that believeth in

ticipatory touch.' The adjustment continues; a slight bulging out of the epidermis over the pigmentgranules supervenes. A lense is inwas originally vaguely sensitive all the elders of Succoth, who will blow THE SCRIPTURAL VIEW OF MAN.

the name. In the search in the preceding lec-

It makes, also, the false assum, dem; whereas it is only false religion or distorted religion, and not the of a carnally-minded generation !religion of the Bible and of Protestantism, which is so opposed. The position of the Bible, on the contrary, is: "Buy the truth and sell it not;" "The truth shall make you free;" "Prove all things;" and ill-becomes a scholarly man not to know his friends from his enemies and to give a deadly thrust to what,

Held but gentle blessing there, Would we turn away all trembling In our blind and weak despair? Flitting o'er the dewy grass. If we knew the silent story
Quivering through the heart of pain, Would we drive it with our coldnes Back to haunts of vice again? Life hath many a tangled crossing Joy hath many a break of woe; But the cheeks tear-washed are whitest Let us reach into our bosoms For the key to other lives, And with love toward erring nature, Cherish good that still survives;

many, as by President Porter, that as the belief in the existence of 2. The field in question is such as one's fellow-beings. While the doco give a scientific man no advantage | trine may be true, there are the arguments against it that some disbelieve in God, and that the existence of God is perpetual matter for argu-

work or play, when anything happens, to vex or annoy you, watch your are prejudiced against a realm of words: "If, therefore, the light that be sure, some very estimable persons is in thee be darkness, how great is that darkness!'

will occasionally make use of proman swear in a most fearful manuer. said to him, "I will give you ten tirely hypothetical—that of mole on. (2.) The universe to a great ex-cules and atoms. No most power- tent follows, and follows persistent—dollars if you go to the graveyard The young man accepted the offer, and repaired to the graveyard at word. He returned to the gentle-

incident shows that a man may be a coward although he can swear. Swearing is a very poor recom-mendation for any one, unless it be society, and we hope that none of our young readers will ever descend

"will not hold him guiltless that taketh his name in vain," and it is a fearful thing to fall into the hands INDEPENDENCE OF CHARACTER. of the living God .- Good Will. The mightiest impulses have been

set agoing. Both tasks the British years ago, shook himself out of the tells a story of a parcel of schoolpolytheistic superstition of his crossed over the Euphrates into a

his individuality in their very name, evening, when they were all huddled together round the fire of their dormitory, involving each other in vafar gone in the same direction as his | William Bradford were models, put pors of their own creation, in barst the master and stood in awful dignity before them.

abstraction from experience, we form man, with singular ideas of social be smoking tobacco?"

physical theories which lie beyond order and military force stood by a "Sir," said the boy, "I'm sees of

One had a raging tooth, another

hausted, when the interrogated a farewell whiff, and looking gravely into the Dominie's face, said in a whining, hypocritical tone, "Sir, I

is perfectly new, the other is completely rotten. How will you go? But beyond this overlooking of are men who think for themselves in If you walk upon the rotten one, you are sure to fall into the river two things, the line of argument is man is now one who shrewdly If you put one foot on the rotten certainly fall through and perish. admitting that there has been no sake of siding with a majority of who trusts in it must perish without

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Those who bear the heaviest load-Stand firm! O'er the weariest, roughest road, Often are the first to gain. Fortune's sunny skied domain-

Keep; then, ever on your way-Stand firm ! Never from the straight path stray, And you'll reach the goal where lie Honor's crown and fortune's prize-

A Sermon preached in the Seventh-day Baptist Church at Plainfield, N. J., Sab bath day, Feb. 20th, 1875.

bauched by excesses, all defloured behold some things have become

The whole language of the gospel by abuses, all sickly by neglect of new. Let this be the amended orbecause it is the heart speech of God, living sacrifice God calls for. Nor his beseeching in the text, and I of ownership, and, therefore, of use ing Lamb on Calvary, no motive to ly out of church because the ministhe language of love for wayward is a body worn out in the service of my preaching from it, and stand lies right back in this fundamental consecration! Was the Saviour over children. Think of the great God, sin till it is old and infirm and unfit here to day to enforce the claim of fact of creation first, and purchase enthusiastic when he said, "If I be who holds the thunders in his right for work, the living sacrifice he a partial sacrifice, a divided heart, a second. You consider yourselves lifted up [on the cross] I will draw hand, who had only to say, "Let wants. The living body God calls half consecration. there be light," and there was light, for, for sacrifice, is not only to be stooping from his great white throne used as a worker for him, entirely could I throw into an argument in pay full price afterward. God still holding yourself for yourself. to "beseech" sinful men to stop given up to his service, with all it favor of giving half the heart to made us, and daily supplies the con- and so from God, as the living sacrisinning, to come back to their Fa- can acquire, of worldly substance, Christ, of obeying God three and a ditions, without which we could not fice he demands, if this motive of ther's arms, to give him the service but says Paul, (1 Cor. 6: 19,) half days out of seven, of lying only continue life a moment. "In him mercy, this mighty stoop of Heaven's that belongs to him by the highest "What! know ye not your body is occasionally, of disobeying parents we live and move and have our be whole love, to take you from the right in the universe. Says the the temple of the Holy Ghost, which only when you feel like it, of pray- ing." Momentous fact! Then, by blackness and darkness, from the prophet, full of the Christ to come, is in you, which ye have of God, ing only when your house is on fire, the highest tenure in the universe, horrible pit and miry clay, to wash "Ho, every one that thirsteth, come and ye are not your own?" Surely, or the ship is sinking. Now, let us God owns us. But more. When you and make you clean in the ye to the waters, and he that hath then, if our bodies are to be the come back and sit down to the rea- we had run away from him, lost blood of the Lamb, and enstate no money, come ye, buy and eat." temples of the Holy Spirit, the very "Incline your ear, come unto me dwelling places of the Divine and we are pleading for, under the to be of no use to him, only of God, on the rock of Christ, in As the tired conductor harried by...

"Tickets!" he cries; and his heavy hard heavy harried by... and your soul shall live." "Seek Holy Spirit, it is not too much to amended gospel. Is it reasonable a grief, a curse to him, he bought us heirship of all heaven and all good, the Lord while he may be found, ask that they be given up "holy" call upon him while he is near. Let | for the holy occupant. Do you oftthe wicked forsake his way, and the en think what a grand and beautiful the life-energy? Let it be conceded to die that we might be his again. Itive in heaven or earth that can unrighteous man his thoughts. Let temple God erected for the occuhim return unto the Lord, and he pancy of the Holy Spirit? As will have mercy on him." Says Christ walked along through the Paul, pouring out the wealth of his marble-paved courts of the magnifi-Christ full heart upon his Roman cent temple at Jerusalem, he nel of love to God and man and all much, then, that the apostle goes on sponsive love in your heart, then brethren, "I beseech you brethren, thought of his own body in comby the mercies of God, that we pre- parison, and said to the Pharisees | the other half, to remain uncleansed | your body and your spirit which | companionship of hate in the outer sent your bodies a living sacrifice, plotting his death, "Destroy this and kept on in the old ways of sin, are God's." Is this common sense? darkness, the never ending night of holy, acceptable unto God, which is temple, and in three days I will of hating God, and men, and good. Is it true logic? Is it valid claim? despair, and hopeless regret, that

There is the sum and substance own body, which had never been de- have done to God, what have we both creation and purchase be not ended, and I not saved." O.

of the whole gospel in this earnest floured by sin, was a far more done to ourselves, but split ourselves | valid, pre-eminently reasonable, then | what a summer time of opportunity appeal. Let us have it for our study beautiful structure, home of holi- in two, and set the two halves in the there cannot be any such thing as you dear people of Plainfield, you to-day under the following analysis: ness, than that most costly struct- direct and most destructive warfare reasonable service. But just now young men and women, you dear 2d. The reasonableness of it. 3d. The motive. 1st. Present your bodies a living walking, strong and erect, as God by the amended gospel, these two claim to all our being and service cies, till the winter-time of frost, sacrifice. This is a figure taken made them to, for five, six, seven, dreadful antagonisms are to be valid. Just as much claim to the the halting time of death comes, and Its Power Creative, now as then, from the Jewish rites, but in strik- nine hundred years, and then think enthroned together in the heart, and whole heart and life as to any part seals you for a long eternity of Evoking from chaos a world again; ing contrast with them in this, viz., of the puny, sickly bodies that left to devour each other. Oh, no! of it. whereas the victims offered on Jew- throng life's thoroughfares now, Christ, in one ventricle of the heart, 3d. The motive to such consecraish alters were to be slain, so as to averaging but about thirty years, and the world, the flesh and the tion. be dead sacrifices, the sacrifice here and then dropping down to dust devil in the other, would not make "I beseech you, by the mercies of required is to be a "living sacrifice." again, and who shall say, God is not a very peaceful and healthful center God, that ye present your bodies a "Present your bodies a living sacribeing cheated of that acceptable of life-power, if such a dualism were living sacrifice." By the mercies of ward march to this complete, entire fice," by which I suppose the apostle sacrifice he wants for his service, possible; and it is only by bringing God! Mercies are "undeserved consecration, this most "reasonable meant to teach the duty of men to and of that holy home he wants for consecrate the living energies of the the indwelling of his Holy Spirit? back thus to its real starting point any such undeserved favors on us, of God?" Shall we come up highwhole man; all that the living body Think what a holy, acceptable ser- that its dreadful absurdity is to be as to not only lay the ground of his er, or shall we be content to be less, can work out of the soul-life within vice might not man offer to God, seen. is called for, for a sacrifice to God. | could be now, with all the means of A sacrifice is something given up. knowledge, and helps to work, that sonable, that God should set a plan lives to him? No terms of speech ful God has provided for us? As A living sacrifice is life-power, soul- the world is so full of, carry on his of salvation on the basis of such a can ever express God's mercies to for me, I feel I must go up higher, energy, bodied forth in service. body, full of strength, flush with monstrous contradiction; such a men. The mercies of God to men "e'en though it be a cross that rais-When the Jews brought their lambs life, to the grand old age God basis of self-antagonism? Does center in his redemption through eth me." Will you come and go and kids and doves to slay them for made him capable of attaining!

sacrifice, the great sacrifice had not You, young man, just out of col- sequence demand it? Practically, the while in the bitterness of hatred yet been made. Those were all lege, at twenty one, to go right on bow long could I stand in this pull and rebellion against him, with a types of that, and by this typing of to a hundred years of age, and only pit and preach such a gospel, and "heart deceitful above all things. Christ through dead offerings were a boy then, but still, by all the help- retain a particle of your respect, or and desperately wicked." Redempthey enabled to offer acceptable ful appliances of advancing civiliza- of my own self-respect? Not such | tion from the dreadful bondage of sacrifice to God. But since the tion, going right on with your in- a gospel have I been called to sin, and rescue from the "horrible pit antitypical offering has been made, vestigations. And then with a hun- preach. Not such would give you and miry clay," made freemen in oped some differences of opinion since Christ has died once for all, no dred years of experience and obser- joy; not such would ever comfort a Christ and set upon a rock! Remore dead offerings are wanted, vation, going on through another saint or save a sinner. But how is deemed from death, from the fearful One Sunday morning the minister, Living men, with full-grown pow- hundred years, still youthful, and this partial sacrifice doctrine over on doom of those who "in hell, lift up ers, and with bounding life for so on through another century, and the side toward God? Suppose it their eyes, being in torments." work are now what God calls for to another, and another, till grey hairs would do for us, how for him? go upon his altar of sacrifice. Paul of eight hundred or more years to the Hebrews, puts it in this way crown your head, and all this accu- some claim of service upon men, but no rest night or day." "The wicked sar's, namely, love, allegiance, and (13: 15, 16), "Let us offer the sacri- mulated life a living sacrifice, holy, have denied the right to demand en- are like the troubled sea when it fice of praise to God continually, acceptable unto God. Oh, this is such | tire consecration. Well now, let us | cannot rest, whose waters cast up that is, the fruit of our lips, giving as God made man to be; and it was examine the ground of God's claim mire and dirt." "Unto whom I thanks to his name. But to do a sad hour that, when, by his own for any part of meu's service. What sware in my wrath, that they shall the "pillars" of his church, who sat You KNEW YOUR DUTY-YOU DIED FOR good, and to communicate, forget hand, he struck back the suicidal is the ground or reason upon which not enter my rest." "There shall not; for with such sacrifices God is stroke upon these majestic powers God may rightfully claim any part be weeping and gnashing of teeth." well pleased." And Peter calls it, of life, and robbed God of his high, of men's lives for sacrifice, for ser- "The same shall drink of the wine "offering up spiritual sacrifices ac- imperial right, his holy, living, ac- vice? Does this claim fall into the of the wrath of God, which is poured noisily shaking off, for a testimony, ceptable to God through Jesus ceptable sacrifice the beautiful taber | terms of common sense? Is it rea- out without mixture into the cup of | whatever dust had by chance re-Christ." It is, then, the giving up nacle of his Holy Spirit. But such is sonable, according to the common his indignation, and he shall be the heart to God, and working it the mercy of God, that, if we cannot way of thinking, the common meth- tormented with fire and brimstone." out through bodily energy into the give for his altar such bodies, such od of reasoning? How came God But the soul freezes with forror to daily life that is called for. Last lives as Enoch, and Noah, and Mo- by the right to our bodies, any parts | go on with the dreadful list of woes | Sabbath I tried to show the supreme ses, and Abraham did, he will take of them, for a living sacrifice? that come of man's sins. The outer importance of this heart life, as the up with the best we have to offer; There are two fundamental grounds and utter darkness of a lost soul, as real center of power in man. "As and surely we ought not grudge to of right to the use or service of a it goes on forever reflecting, "the he thinketh in his heart so is he." give up the shriveled remnant of thing, whether it be living, ani- harvest is past, the summer is ended, But it is from the abundance of the life that is left in man. When you mate, or not, e.g., a horse or a plow. and I not saved." Oh! who can heart that the mouth speaks, and can fully realize what a complete He who invents, and makes, or conceive the dreadful condition of the hands act, and so from the cen- wreck man has made of himself, how by expenditure of his own life-force, that soul, "unto whom God must ter, the soul-life, the whole being well nigh his sin has demolished his brings something into being, owns swear in his wrath, he shall not enter becomes a vital force, a living pow- being, both body and soul, you will that something, is entitled to the into my rest," that soul, going to er, by which the gospel truth, the better understand the miracle of use of it, the service of it, by the "that day of wrath, that day of regenerate life walks forth, em- love, which launched the life-boat highest title known to men. Mill- trouble and distress, a day of wastebodied, empowered; and it is this out after him, and the reasonable- ions of dollars are expended an ness and desolation, a day of darkembodied walking, talking, work- ness of the claim to give up freely | nually in the United States to make | ness and gloominess, a day of clouds ing life that God calls for, and Paul | what little is left of him to be taken | sure to the inventors, producers of | and thick darkness," that day when not unaptly calls it a living sacri- in and brought ashore. And this something new and useful, the un- "the arrows of the Almighty are fice, and beseeches his brethren to brings us to our second division of divided use, or product of value, within me, the poison thereof drink-Present it to God. But the living discourse. sacrifice called for is to be "holy," and so "acceptable" to God. And fice. the ancient temple service for pat- it falls in with the terms of sound | Morton to his, just a little brush of served, and only adequate to the extern or type. You recollect it was sense, when the conclusion follows hair; McCormic is secured the use ceeding sinfulness of sin? Saved,

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Sabbath

was Jericho, a strong walled city, our life-energy, but that we may by purchase. You buy a coat, pay | "and joint heirs with Christ, if so | man go stalking out of church, to |

occupying the place of entrance up fairly claim some portion for our- its producer what he accepts as be that we suffer with him, that we the disturbance of minister and con-

from the Jordan valley into the selves. It will come to this, then: equivalent value, and it is yours, may be also glorfied together." Can't gregation, because the minister hap-

land. God helped them in a won- when Christ lays claim to the heart, and you are entitled to wear it afford to suffer with Christ? to give just please him, that this theory of

hold, and told them that the spoils the heart, leaving the other part man in the world has. You may joint heirs with Christ to all the true, and when that man was born

cated to him, and that they must sin, when it is claimed, "Son, give and it goes to another to be as right; ther? Can't afford your little sin- Gough knows to this day why his

mon law of civilized society.

sonableness of the half consecration ourselves, destroyed ourselves, so as von, white robed, into the household

that Christ should claim half the back, and oh what a price he if this motive of matchless mercy

good and reasonable, to keep back to say, "Therefore, glorify God in must your loveless heart go to its

Now say, does it seem to you rea- quate motive of consecration of our Canaan inheritance than the merci-

sound sense affirm it? Does logical Jesus Christ. Not deserved, for all along with me?

of the thing invented. Howe is se- eth up my spirits."

machine, just a little piece of steel the mercy that saves from the sin-

2d. The Reasonableness of Sucri- cured the use of his part of the sewing & Can you speak, can you conceive

A proposition is reasonable when not so big as your little finger; ner's dreadful doom, a doom de-

the "firstling of the flock, and one the premises by true sequence. and profit of his reaper; Potter of freely saved from this hell of tor-

without blemish," a perfectly sound Now, does this consecration of all his press. You can scarcely touch ment, this outer darkness of despair.

and healthy animal that was to be life-force, this living sacrifice of our a product of men's hands or brains, And saved to what? (a.) "Now

given for sacrifice. God calls for bodies, holy, acceptable to God, fall the profits of which are not secured are ye no more strangers and for-

the best as well as for the first. It within the terms of sound sense? to their original producers, by pate eigners, but fellow citizens with the

of it should be accursed, i. e., dedi- in the hatred and bitterness of transfer that title by sale or gift, wealth and glory of the eternal Fa- nobody happened to die!"

Achan was not the last man that tion, so that it shall be, ownership. And you say it is right; God and his father," "who hath the

has died and gone to ashes for cov- "Thou shalt love the Lord and that is the best government trothed us unto him in righteous

How much force, think you, made, without having to go and

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

they began the conquest of the too much. Admit that God has man and man. Kindred, and equal

prophets inquired and searched dili-

Let me tell vou my dear friend.

And this is the very law of God's gently," and "which things the an-

procedure, in claiming the body of gels desire to look into?" The

of the heart.

claim, but to form a high and ade- and do less, and have less of the

"The smoke of whose torments as- it is the duty of the citizen to render

"Of all sad words of tongue or pen,

During the war there was a cer

tain church, no matter about the

denomination, in a certain town, no

singular to relate, there were devel-

concerning slavery and the civil war.

who labored under the conviction

gave in a cautious way, for he was

a cautious man, some expression to

in the center aisle and paid a large

his pew-door behind him, stalked

down the aisle, vehemently and

that community, arose to speak,

which he did with an introduction

the house to mark your displeasure. I

even known a Christian man on the

somewhat after this fashion:

that patriotism is a part of religion,

fully entitled to what you have all men unto me?"

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 22, 1875.

WHOLE NO. 1577.

TERMS-\$2 50 A YEAR, IN ADVANCE

not;" "The truth shall make yo had it not been, would have left him where Galileo was.

entific position, as represented by perhaps the leading scientist of the time, it would more clearly appear that the search for causation and for than even from the defined distinct a final cause involves forecasting, tion between science and philosophy conjecture, hypothesis, and so will more properly fall under philosophy that science could have no part this search for a Final Cause. The ifies only of known facts, and the confused thinking and fallacious reasoning of science in thus seeking for a Final Cause, are likewise sufhen, is a most vital need for clear thinking; but the prevalent interficient forecast that science would mingling of science and philosophy not pluck God out of the universe just yet. Passing, then, from science, with its limitations, as pointed out, one must follow out the line o representative man of science, who human thinking in the direction of

thought, these points are to be by Prof. Tyndall as possible-that from above. Now, the doctrine is held b tering this field as a philosopher, many, as by President Porter, that but he has no right to enter it as a the belief in a Supreme Intelligence

tige as his endorsement. to give a scientific man no advantage | trine may be true, there are the arn the inquiry, but disadvantage, rather; for a person eminent in one ine of inquiry is to that degree ill- of God is perpetual matter for argucalculated for a field requiring op ment. posite qualities. Thus a mathema-

things which do appear."

Prof. Tyndall, then, and we, are

sides must have fair play. Prof.

truth more spiritual.

grand old patriarchs, living and in the whole universe of God; and for exactly the same reason is his lost opportunities, of slighted mer- Now, as ever, the Infinite Loye; And here, in this Cincinnati train,

hopeless regrets? O, yes, dear Poet the plain,
Let the Hour come and the time of need, And the Man shall not fail for a hero's

Suddenly flashes a signal light. Danger! a bridge is close at hand, the proposition of partial sacrifice favors." Now has God bestowed service "called for by the "mercies

on near! and the signal came too late,

unp. then. conductor and engineer! Were they dannted by Death in his awful

No. Down go the brakes, and the engine we go, And engine and tender are hurled below.

Only the other train hands knew We have conceded that God has cendeth up forever, and who have unto Casar the things that are Cae. All that was done by the gallant two.

> A PAIR OF BOOTS There lived forty years ago in a cause." As if there was no "cause," steps of St. Roche; and France inquired the pedagogue, questioning Berlin a shoemaker, who had a habit thought in "primeval man" till be rapidly crystalized about him into every boy in his turn. mained on his well-polished boots. of speaking harshly of all his neighpew, was the all-prevailing topic of must give him a lesson. He did it demand for a cause was inherent in ture of Imperial Germany to day, tor to the last boy, "what disorder he street on the following Monday. In this way. He sent for the shoe the mind, and not that by "physical The weakest of times are those Now it chanced that that week, maker one morning, and when he that very Monday, for aught we know, Mr. John B. Gough was to speak in the aforesaid town, and if "With pleasure, your reverence," the mind, and not that by physical the mind that by physical the min our recollection serves us aright, in answered the shoemaker. "Please that identical church, which, being to take off your boot."

place, served as a lecture hall. The shoemaker measured his foot from from above? And, if "our earliest prosperity. The freest people in the parson and the "pillar" both occupied | toe to heel, and over the instep, and prominent seats upon the platform, noted all down in his pocket-book, when Mr. Gough, in complete obliv- and then prepared to leave the ion of the recent small civil war in room. But as he was putting up the measure the pastor said to him, "Master,

my son also requires a pair of boots." "It is not necessary," said the cause without stopping to consider whether they are what will please my au- you can make my boots and his pastor. "The lad is fourteen, but from the same last.

you will get up and march out of have known this to be done. I have last."

This lesson was deeply impressed reasonably lay claim to our whole Is it right? There is no higher now. And more. "The spirit itself new souls were ever created, but last, if they are to fit, and yet you tive to light than the surrounding on the minds of God's people as being; that the sacrifice he asks is right in the universe as between bearing witness with our spirits that that whenever a babe was born some think that God is to form all Chriswe are the children of God." "And one else died, and the soul of the tians exactly according to your own captured on crossing the Jordan fairly lay claim to some portion of duction, is the right of ownership of God, who owns the universe, times thought, when I have seen a will not do either."

The shoemaker was abashed.

erence for this sermon, and I will derful manner to take this strong- it shall be to only a part of by a more valid titlethan any other up all for him? Can't afford to be the transmigation of souls might be ture. neighbors less harshly for the fu THE SCRIPTURAL VIEW OF MAN. The Tyndall Fallacies-How to Find God

Then he said, "I thank your rev-

not take any of them for their own me thine heart," it be amended to fully his as it was yours. By pro- worn body a living sacrifice, "unto hit took so much better than it usu The second of a series of six lectures de use. You know the fatal result of say, Give. me some of thy heart. duction, and by purchase, then, him that loved us and washed us ally does, and was so rapturously livered by Mark Hopkins, D. D. LL. D. before the Yale Theological students failure to obey this injunction on the When Christ expounds the law, men become possessed of proper from our sins in his own blood, and cheered, with clapping of hands and and reported by a special corresponden of the Independent. part of only a single man. That let him amend his interpreta ty. In these is his strongest tenure of hath made us kings and priests unto laughter. It is to be presumed that In the search in the preceding lec he was not allowed to leave town in ignorance, however. At all events, ture for common ground from which neither "pillar" nor parson left the to start in the present examination. eting and taking for his own use thy God with some of thy which most perfectly protects men ness, in judgment, and in loving church, and Mr. Gough proved an the basis of knowledge has been agreed upon; and in two directions of thought it has been agreed that

can come to certainty.

Just here it is essential to notice

than science. Science properly tes

was wanting in that self-same clear

Taking, now, Prof. Tyndall as

The man who cries "Stop my pascience may attain approximate certainty-viz., in the direction of conper!" because a journal whose forming ideas to realities or in the general character he thoroughly apstudy of being, and in the direction proves differs from him in jadgment of obtaining unity from diversity, on some single point, is second couscall is the language of beseeching, its laws of life and health, is not the der of things, so that Paul modify man, a living sacrifice. His right mercies of God in Christ, the bleed- in to the man who stalks indignant or in the study of classification Some of the limits of science were also incidentally seen. The next ter is bold enough to say something question is as to whether, in the third that does not exactly please him.ine of human thought in the search Christian Weekly. for causes and a final cause, science

noted:

THE MEN FOR THE HOUR. BY MRS. M. C. PYLE. From Cincinnati, over the plain, Eastward speeded the express train.
Through the solemn midnight, under the

And others elsewhere, less lucky than they, Striving in sleep to pass time away On their straight-backed seats, as best the

Twisted cornerwise, bolt upright, Or tilted backward, with reckless feet Aloft on the back of a neighbor's seat;

Hustles and bustles, then slams the door, heart, that God should have half paid; gave his only begotton Son does not move you, there is no moreasonable to give up half the heart Now, not only his by creation, but move you. This gospel call, this Making romance but an idle dream to be cleansed from sin, made pure his by redemption. Verily, are we beseeching you by the mercies of We can but mourn, as we dwell in thee, For the vanished ages of chivalry. Where, to-day, may we seek to find and holy, and set running in the not our own, for we "have been God, is Heaven's utmost stretch of channel of the new life, the chan- bought with a price." Is it too love. If this love do not beget re-The hero's soul and the sage's mind? Surely not here in this commonpl

> Not in this conductor, dapper and thin, With his rings and his gorgeous bosom

build it up again," and he did. His Now, say nothing about what we If God's title to men's service by "the summer is past, the harvest

he was walking. Think of those ness are the dreadfulest autagonisms | service, to partial sacrifice, be valid, | and leave you to the bitter regrets of | And shapes man's life through the po-

together, started the wondrous phehere! . Back her! back her! good engineer!

We are here on the brink of the crushing You can save your own lives, and life is

are two methods of search-that Godhead." glare?
Did they shrink from the post of duty and chooses the latter. In so choose from above and that from belowing, he chooses the double taskfirst to prove the existence and effici-With the spin of the backward turning ency of the atomic system; and individuality of a few men. A man Yet right through the wood work crashing set agoing. Both tasks the British years ago, shook himself out of the Association address attempted.

Vain was the effort—no. NOT in vain, For right on the brink hangs the rescued are evident: (1) an ignorance which Unknowing they stand at the gates of

They search the ruins with eager stir
To find the fate of the rescurer.
Out from the wreck they bear them then,
Two charred and broken bodies of men! Brave heroes! for you but these words are

speak my thoughts plainly, without | young gentleman's measure?" much weighing of my words, and dience in all respects, or not. And

laciously, but it overlooked a fact so the absence of the genuine article. Christ, said to them: Suppose it is "I will make them with pleasure, well-nigh universal in man as to Man is vanishing. Men in masses, plain man; and I am accustomed to | your reverence. Can I take the amount almost to an ultimate intui- the crowd, the party, the drift, are tion—the belief in a supernatual taking his place. But beyond this overlooking of are men who think for themselves in known facts and this confusion of framing our public policy. A states-

"I tell you, master, to make my gantic polar force; (3) the existence ers, only well-formed color-bearers. admitting that there has been no sake of siding with a majority of the best as well as for the first. It within the terms of sound sense? It within the terms of sound sense. It within the terms of sound sense? It within the terms of sound sense? It within the terms of sound sense? It within the terms of sound sense. It within the terms of sound sense. It within the terms of sound sense. It within the terms of sound se

tissue. The eye is here incipient. 'Sight . . . becomes a kind of 'anpromised land. The first city they some claim upon us, that he may to this right of ownership, by proif children, then heirs." Yes, heirs body of the babe; and I have some growth in religion as yourself. That the epidermis over the pigmentcipient, and, through the operation of infinite address of infinite adjustments, at length pened to say something that did not try to remember it, and to judge my reaches the perfection that it displays in the hawk and the eagle. So of the other senses; they are special

> that lies not in the will is unworthy the name.

It makes, also, the false assum; tion that religion is opposed to free? dom; whereas it is only false relige they may stand for God in the midst ion or distorted religion, and not the of a carnally-minded generation!religion of the Bible and of Protest- Christian Intelligencer. antism, which is so opposed. The position of the Bible on the contrary, is: "Buy the truth and sell it "The truth shall make you ill-becomes a scholarly man not to know his friends from his enemies, and to give a deadly thrust to what,

essays to enter this third line of causality by the method admitted

From this examination of the sci-

scientist or with his scientific pres. as a Final Cause is as necessary 2. The field in question is such as one's fellow-beings. While the docguments against it that some disbelieve in God, and that the existence

The more plausible theory appears ician, from his devotion to abstract to be that God may be known, or cience, has difficulties in the way of | may not, according to one's moral uccess in the concrete work of a attitudes, which would accord with physicist, and vice versa; while both | the great principle underlying the are prejudiced against a realm of words: "If, therefore, the light that is in thee be darkness, how great is

that darkness!" quaintance with matter may be rances to finding God: (1.) There is service, and that is true, if he | no one source from whence his visiknows what he claims; but his main | ble activities emanate. Smoke asreliance is on a theory of matter en. | cends, stones fall, the stars roll ever tirely hypothetical—that of mole on. (2.) The universe to a great excules and atoms. No most power-tent follows, and follows persistent the follows persistent ful microscope has ever discerned ly, general laws, leaving the im-even a molecule, and molecules are pression of law, or, at best, of a kind by assumption a greal deal larger of instinct, and not of personality. (3.) The universe seems full of oppoint in Prof. Ty dall's knowledge posite and conflicting tendencies. Here, then, is to be applied the of matter and that on which he bases his scientific assumption is that these method by which man knows his infinite smallnesses, by some great | fellows-thought | back of their

convulsion striking perhaps squarely movements, and God back of force. Especially is this method applicable omena of the material universe! when one is attuned to the highest Yet he is scriptural to this extent, qualities and to discovering them. The pure in heart shall see God." which are seen are not made of Only herein can God be known: and so, knowing him, one may see the universe transfigured, "the insearching for causation, and both visible things of Him . . . being understood by the things that are Tyndall himself admits that there | made, even his eternal power and

INDEPENDENCE OF CHARACTER. The mightiest impulses have been seconlly, to tell how the system was in Mesopotamia, over three thousand polytheistic superstition of his And at the outset these two things age, and with sublime faith in God crossed over the Euphrates into a draws no true line between science strange land. His descendants, now (fact) and philosophy (conjecture); like the sands of the sea-shore, for (2) a begging and narrowing of the multitude, still carry the impress of his individuality in their very name.

question. | his individuality in their very name,
No one but a man so far gone in "Hebrews," that is those who have science as he, and in an assembly so crossed over. John Robinson and far gone in the same direction as his | William Bradford were models, put Belfast hearers, could have delivered into the political and religious turnsuch a passage as this: "Determined ing-machine which produced that nity before them. by it [an impulse inherent in primeval man, etc.], by a process of as New Englandism. A young to the first lad. "How dare you abstraction from experience, we form | man, with singular ideas of social physical theories which lie beyond order and military force stood by a | "Sir," said the boy, "I'm subjectthe nale of experience, but which cannon facing the chaos of the to headaches, and a pipe takes satisfy the desire of the mind to see French Revolution, as its represent- the pain."

every natural occurrence resting on ative mob was massed upon the manufactured it by a "physical the Bonapartism which ruled the

sition was true, how came it about is not being made. that the majority of the race always | Now, it is said that we as a peo- whining, hypocritical tone, "Sir, I The clergyman did so, and the went astray and sought causation ple are losing these exponents of smoke for corns! historic ancestors" went by way of world, we are not a people noted for "physical theories," how happened independence and strength of indi-it that the Jews, the earliest histor vidual character. Eccentric people c people, always had a different abound, but they are the caricatures

How few of our political leaders

vate life, hanging like a fly in the web which a set of miserable men have spun about him! Who dare to break away from the follies and extravagances of fashion, which we all confess so enslave and degrade us? Why do we submit to have our ideas of morals and religion taught us by newspaper and magazine writers? A prominent lawyer and literary character recently said to me: This is one of the worst features of the day, that a hasty article. written for the pay, molds the opinions of a thousand men, any one of whom is better informed and of clearer judgment than the writer." We cannot estimate how much the community loses by our naturally strong men allowing themselves to degenerate into the common average. It is like cutting off the tops of the splendid pines and oaks of the forest to the line of the alders. Our greatness as a people will soon run out in the process. If- our Gideons are all obsequious time servers, like the elders of Succoth, who will blow differentiations of a tissue which was originally vaguely sensitive all the trumpet, and lead us out of the The address, moreover, made the growing degeneracy? God bless narrow assumption that religion is a the young men who by study and matter of feeling; whereas feeling is prayer are developing themselves in only incidental, and the religion the truth, caring little for popular opinion; who are energizing them selves with the strong sense of right,

to the young men of the land has been, "Be manly! Be independent!" has been for years, in his pri-

> CHARITY. If we knew the cares and crosses Crowding round our neighbor's way, If we knew the little losse Sorely grievous, day by day, Would we then as often chide him

For his lack of thrift and gain,

regardless of popular habits; who

are spiritualizing themselves, that

Leaving on his heart a shadow Leaving on our minds a stain? If we knew the clouds above us Held but gentle blessing there. Would we turn away all trembling In our blind and weak despair? Would we shrink from little shadows Flitting o'er the dewy grass, If we knew the birds of Eden

If we knew the silent story
Quivering through the heart of pain,
Would we drive it with our coldness Back to haunts of vice again? Life hath many a tangled crossing Joy hath many a break of woe; But the cheeks tear-washed are whitest Kept in life are flowers of snow. Let us reach into our bosoms For the key to other lives, And with love toward erring nature.

Cherish good that still survives;

We may say, "Dear Father, love us, E'en as we have shown our love."

So that when our disrobed spirits Sore to realms of light above,

DON'T SWEAR.

Boys, don't swear. If your kite won't fly, if Charley hits you too hard with the ball, or you happen to lose your place in the class at school, don't use bad words. It will not help the matter one bit to do so. When anything goes wrong at work or play, when anything happens, to vex or annoy you, watch your temper and don't swear.

Some boys, and young men too "spirit" or "smartness" but that is a very great mistake. To be sure, some very estimable persons will occasionally make use of promuch (and it is a great deal) of being true gentlemen

A gentleman hearing a young man swear in a most fearful manner, said to him, "I will give you ten used, when you are alone with God." The young man accepted the offer, and repaired to the graveyard at the hour appointed; but the words "alone with God" struck such terror to his soul that he could not utter a man, and confessed all. This little incident shows that a man may be a coward although he can swear. Swearing is a very poor recom-mendation for any one, unless it be

to "roughs" or "off-scourings" of society, and we hope that none of our young readers will ever descend God himself has said, that he "will not hold him guiltless that

taketh his name in vain," and it is a fearful thing to fall into the hands of the living God .- Good Will.

Colman, in his "Random Records," tells a story of a parcel of schoolboys in the times of James I., of

This, of course, was concealed, as evening, when they were all huddled together round the fire of their dorpors of their own creation, in burst the master and stood in awful dig-

be smoking tobacco?" "And you? and you? and you?

The church congregation, and even bors who did not feel exactly as he theory." In that one sentence lay century. The man Frederick was a the colic, the third a cough, the town, were thrown into a fer did about religion. The old pastor the "original sin" which corrupted little picture on the glass slide, fourth—in short, they all had somethe town, were thrown into a ferdid about religion. The old pastor the "original sin" which corrupted which put into the magic lantern of thing.

The true which put into the magic lantern of thing.

"Now, sirrah," bellowed the doc-

> do you smoke for?" hausted, when the interrogated pioneer characters may be wanting urchin, putting down his pipe, after a farewell whiff, and looking gravely into the Dominie's face, said in a

> > THE Two PLANKS.—A preacher

wishing to explain to his congregaimpression? Nay, not only did the of personal independence; and since tion, partly from their own works address start out confusedly and falpletely rotten. How will you go? If you walk upon the rotten one, you are sure to fall into the river. two things, the line of argument is man is now one who shrewdly If you put one foot on the rotten if, in this evening's lecture, I should chance to say anything that does not please you, I beg that none of smile of surprise.

Two things, the line of argument is one long begging of the question. It begs (1) the existence of molecules and atoms, and (2) their gineral respects, or not. And irrom the same last.

"Your reverence, that will never one long begging of the question. It begs (1) the existence of molecules and atoms, and (2) their gineral respects, or not. And irrom the same last.

"Your reverence, that will never one long begging of the question. It begs (1) the existence of molecules and atoms, and (2) their gineral respects, or not. And irrom the same last.

"Your reverence, that will never one long begging of the question. It begs (1) the existence of molecules and atoms, and (2) their gineral respective.

"Your reverence, that will never one long begging of the question. It begs (1) the existence of molecules and atoms, and (2) their gineral respective representations of the rotten guesses what the people would like, and the other on the new plank, it will be the same; you will cating it. We have no great lead-certainly fall through and perish. certainly fall through and perish. So there is only one method left. boots and my son's on the same of "lowest organisms" with "a kind A candidate for one of the highest Put both feet on the new plants; st."
of tactual sense diffused over the en"No, your reverence, I cannot do tire body," (the Professor himself on his declared principles for the own unclean self-righteonsness. He

tion of sacrifice grows by the laws makes a tack complete, and that had his people of old brought the late born and the lame of the flock, or the shriveled, imperfect ears of corn for sacrifice.

The sacrifice grows by the laws makes a tack complete, and that had his people of old brought the late born and the lame of the flock, or the shriveled, imperfect ears of corn for sacrifice.

The sacrifice grows by the laws makes a tack complete, and that had his people of old brought the makes at tack complete, and that the old pastor's wits were development of various organs, as in though the minister was hired just to say things to please him.

Christ Jesus."

Justified freely, as though the minister was hired though the minister was hired leaving him.

Cardinal McCloskey has been prescribed in the condition to them which are in low of fit and natural sequence? Is it a machine will make sixty thousand condinemation to them which are in low of fit and natural sequence? Is it a machine will make sixty thousand condinemation to them which are in low of fit and natural sequence? Is it a machine will make sixty thousand condinemation to them which are in low of fit and natural sequence? Is it a machine will make sixty thousand condinemation to them which are in low of fit and natural sequence? Is it a machine will make sixty thousand condinemation to them which are in low of fit and natural sequence? Is it as though the minister was hired though the minister was

, Friend 09, Olean

CHES this of-

the work, and the amount received

MISSIONARY BOARD MEETING.

A quarterly meeting of the Ex-

cutive Board of the Seventh-day

Present-Geo. Greenman, S. S.

S. P. Stillman, A. E. Main, Geo. B.

Utter, H. S. Berry, Thos. V. Still-

The meeting was called to order

and prayer was offered by Joshua

The minutes of the last meeting

Horace Stillman, Woodville, R. L.

The Ministerial Committee of the

S. D. Davis, Janelew, W. Va.,

Jan. 4th, 1875, requesting that Eld.

Jacob Davis, New Salem, W. Va.,

J. G. Babcock, Humboldt, Neb.,

In acc't with the S. D B. Mrs. Soc.

ward support of boy in China Estate of Daniel Lewis, dividend.

Anna M Davis, "Church in DeRuyter, to make Hol-

By cash paid as follows:

port of Sah Sing Sau..... M. Davis, Philadelphia, Pa...

ly M. Maxson L. M.....

Oscar Babcock, North Loup, Neb., to Jan. 1, 1874...... \$25 00

Lincklaen Church, March 8th, 1875.

were read and approved.

April 2d, 1875.

sent to that field.

March 16th, 1875.

Letter were read from-

Baptist Missionary Society was held

C. M. Lewis.

on the field be reported to you.

The Sabbath Becorder

Alfred Centre, N. Y., Fifth-day, April 22 N. V. HULL - - - - EDITOR.

economy, and was designed to com-

memorate events in their past histo

cupations." Neander says, "The

festival of Sunday, like all other

festivals, was always only a human

intentions of the apostles to estab-

lish in this respect a divine com-

Perhaps, a false application of thi

W. B. M.'S POLICY.

We are glad to have "W. B. M.

PS An communications, whether on business or for publication, should be addressed to "The Samsan Recorder, Alfred Corne, Allegany Co., N. Y." Notice! - The present is the fourth number of the second quarter of the current volume of the Ru-CORDER, and the time advertised in which to secure the paper free of postage has expired, and persons in the commentator. It is the child of arrears should forward twenty-five | that sentiment which says "the sevcents for postage, in addition to the regular subscription price. Any payments which may have been made to Agents, though not yet received at the office of publication, will be accepted the same as though paid here. In order to give all an equal chance, those who had credits from former payments applying on the present volume, will be allowed three months from the expiration of their former credit to secure free

postage. The same principle will

apply to new subscribers.

THE SABBATH AND THE OLD AND NEW COVENANTS. Not long hence, the discussion of the Sabbath question will more than formerly involve also the discussion of the nature of the old and new covenants. With the thinking First-day-keepers, the doctrine of a change of the day of Sabbath observance, according to the argument of Dr. Bound, in 1595, will be east overboard. Dr. Bound was the first one, so far as we know, who, while he held to the perpetuity of the fourth commandment, published 2 book in favor of the idea of a change in the day of Sabbath observance. This is the old Puritan ground, taken because the opinions held by Catholics, Lutherans, Episcopalians, and some minor sects, essentially mand; far from them, and the early abolished the fourth commandment. apostolic church, to transfer the These sects did not build their Rest laws of the Sabbath to Sunday. day as an institution on law. It was not supported by a precept, but kind began to take place at about simply by arguments wholly propothe end of the second century; for sitional and inferential. This to men appear by that time to have Dr. Bound and his party amounted considered laboring on Sunday as a to simply the destruction of the Sabbath itself. True, a festival or holiday might remain, but that was entirely a different thing from the Sabbath. On the other hand, it was maintained that if the fourth neither misunderstand nor misreprecommandment was still binding, sent him. Besides, the question unthen we were held to the observance | der consideration is not unimportant, of the seventh day, because that was specifically mentioned as the day of wise to do under the circumstances? rest. The statement that the com-That a sort of statesmanship is remandment only required the obquired in the management of these servance of the seventh part of matters, all persons of experience time or one day in seven was seen and wide observation know. Also, to be a mere quibble, and therefore that matters will sometimes so preit could not gain the consent of public judgment. Those, however, who held the Puritan sentiment, largely came to America, settling in New England, and hence it is that in this country, especially in the North, this sentiment has obtained a strong held in the public mind. But a change is being fast wrought but who does not know the difficul- assurance of their prayers in my behere, and the Puritan Sabbath is losing ground, although defended with energy by its supporters, and more lax views are taking its place. This is largely due to the operation of two causes, or what may be a bet- While then we take a lively interest | say, 1st. That although wholly unter statement of the matter, from a | in the question brought forward by | anticipated by me, yet as manifesting | presence in the country of a growing our correspondent, believing it to the kind feeling of the Board toward particular field assigned me in the number of Europeans who hold ep- be one of great importance, and me, and their appreciation of the South-Western Association as soon posing sentiments, and an increased activity upon the part of those who observe the seventh day in the propagation of their sentiments. The influence of foreigners upon this subject grows largely out of their vast numbers and their political weight. The observance of the first day in this country is enforced dom is required. largely, not by conscience and Scripture, but by the civil law, and consequently political parties seeking the support of these foreigners will play shy concerning those laws that run counter to the views of those who come among us. The influence of the arguments of Sabbath-keep- the faulty home-training that many stones, planted a row of small box church. The health of Bro. Davis ers cannot fairly be judged by what appears upon the surface of society, zation. It is a sad thing to reflect eled and turfed the ground, had a unable to be present but little, and as many hundreds of persons con- upon, that so many families are monument of white marble (Chinese) by his request I took charge of the form to the popular custom who, when questioned, readily concede bad home-culture. We believe this following words handsomely en- ministration of the ordinance of

BAPTISM.—The Examiner asks us But as the argument for keeping if we "hold that a man who con the first day as a Sabbath loses scientiously refuses to receive any ground, a more plausible but not water baptism should be admitted less fundamentally false one is tak- to the communion table and church at the time and is fast filling up. when I first came. And though sevmembership." The question seems ing its place, which is that the Sabto us puerile. It is very nearly bath law was peculiar to the old asking if we hold that a man who covenant, and was therefore abolrefuses to be admitted to the church ished at the crucifixion of Christ. onght to be admitted. If a man Those who hold this sentiment ad. | professes to be a believer in Christ | fin, and attendance at funeral, \$107, | not leave till something more is yet mit that if it be true that the Sab- and not having been baptized, wishes to come to the Lord's table, we bath was appointed at creation, then it is still binding, and that the sev- faith is obedience, and the comenth day is to be observed; but they mand of Christ is as distinct in re- bill is not made out to be paid; it is to hold its religious services. The say that this proposition cannot be gard to the one sacrament as the successfully sustained, and a great other. If you have not been bapdeal of ingenuity is shown in support the membership of the visible of this position. In defense of church. The question is a very suggest that they let it stand; and in the meetings reached an intensity this, an effort is made to show that simple one, and does not require if any feel it a privilege to aid in beyond anything I ever witnessed. the Sabbath was especially made an even this brief answer. Nor does this, they will doubtless do so. In The awakened often, at the altar of sequently, when it passed away, the soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reached it, and engage requested to contribute toward his soon as they reache Sabbath was abolished. To do this, do not ask, we do not answer for do some other things sooner than ing in vocal and earnest prayer for support to the extent of their abil- above named judgment? No doubt mellow French, and the gutteral truth on a par with Satan's error. that both genealogies terminated in

is then a decay in faith in this di-

more and more year by year. The

is to no Sabbathism, because this re-

lieves them from the task of keeping

the seventh day, as they are too

worldly minded to do this, and it

frees them from conviction of sin in

their loose manner of keeping the God.

ean readily be seen that if the Sab- as unbaptized. bath originated with the Jewish

MISSIONARY CORRESPONDENCE SHANGHAI, Jan. 13th, 1875.

ry, that it passed away when that conomy came to an end. This Dear Brethren, - Through however is by no means our belief. tender mercy of God I have to re-The argument against the appointport myself in a comfortable state of ment of the Sabbath at creation health and able to devote myself to seems hypercritical and narrow, bethe service of the Master. Our reging more in keeping with the slipular services are five each week inpery ways of the pettifogger than the cluding our Bible class. If souls are broad and open ground occupied by but seldom converted, knowledge is increasing. A few weeks ago, in company with the evangelist Erlow. enth day cannot be the Sabbath son of Le Chong, of blessed memory, anyhow." It did not arise out of I took a trip into the country to visit opposition to the idea of a Sabbath the oldest living member of the taken by itself, but to the seventh church, Mrs. Loh. She is not far day. Take the seventh day out of from seventy-four years of age. She the Sabbath commandment, and all has recently been considered to be opposition would immediately die near her journey's end. But we out. Or, if society was so organized found her to be in rather better as that in every way it would be as health than we expected to find her. convenient to observe the seventh She spoke my name before we had day as, it now is to keep the first. arrived near the house, and afterthen all strife would cease. We ward said she had dreamed of seeing hazard nothing in saving that from me the night previous. She seems to the beginning the whole Sabbath be waiting for her departure with controversy has eddied about the composure. Her coffin is already seventh day. In the early church, made and is kept in plain sight in there was no controversy until after the room they live in. They do not the first century, when the corrupexhibit the delicacy in such matters tions of heathenism came in, and that we are accustomed to at home. one of these was the introduction of Last evening I listened to a very inthe day of the sun. There is not a teresting lecture on the transit of man intelligent upon this subject Venus, by Mr. Watson, who obwho does not know that formerly served it at Pekin. He is said to be the first day of the week was a sathe discoverer of a greater number ered day among the heathers. Nor of the 149 asteroids, known to exist, in the earlier years of its introducthan any other man. I almost felt tion among Christians, had it a saba little proud of my country. . . batic character, for ordinary work might innocently be done on it. In A. D. 360, Chrysostom concludes

I have, during the last Autumn. put some expense on the house I live in, which does not appear in one of his Homilies by "dismissing my report. Erlow and his little his audience to their respective ocfamily of wife and two little girls now live in one end of the house. free of rent. His salary is so small compared with that of many others ordinance, and it was far from the here, no better preachers than he. I could not think fit to charge him rent. If the Board think differently, please let me know. My opinion, not expressed to him, is, that when any change is made he should have a small sum for each addition to his family. His eldest, about five years, is a very promising child. The other, not yet two years of age, I cannot vet judge of so well. His wife has the prospect of losing her evesight after a while. But Erlow is a man worthy of his sainted father. He loves to preach, and is at further explain himself, as we would it daily, as a rule. And I can but

> Your prayers for us all if you please, and especially for these poor blinded heathen. Very truly,

> believe, indeed I do not try to disbe-

S. CARPENTER. SHANGHAI, Feb., 1875. Dear Brother Tomlinson, -Your sent themselves to us that even the two letters, dated respectively Sept. wisest are liable to mistake is appa- 21st, the day of Mrs. C,'s decease, rent. Another thing seems clear, and Dec. 6th, are before me. The and that is, that no law of universal latter came but a few days ago. application can be made concerning | We had been without a mail from these matters. In all departments home a whole month. The last. of human activity, in order to conveying the full sympathies of the success, a wise leadership is essential; | Board to my afflicted heart, and the ty of obtaining such. We some half, is highly appreciated by me. times think that the churches suffer Referring to the third resolution more for the want of wise men to passed by the Board, since you have guide its affairs with discretion than opened the way for any suggestions from any other single cause. from me regarding it, allow me to seeing that cases may arise where greatness of my loss, regarding is as was expected, on account of some damage may be suffered, still we say as also their own, I feel very grate- revival efforts previously promised

that it is one which needs to be ful for the resolution. handled with great caution, as it is | 2. Perhaps I may as well tell of Brookfield, N. Y. For two one having more than one side to it. you just what I have done, months I was detained in the 1st At least, the difficulties attending and the cost, that you may and 2d Brookfield Churches in those the application of the principles in- see how such matters are out meetings, which have, as we trust, volved are so grave, that great wis- here. The new Cemetery is owned resulted in much good to the cause by a company who bought the land, of Christ in the revival of those Concerning the painful results had it raised up two or three feet, churches, and the conversion of sinmentioned by "W. B. M.," while | built a large gate-house with an arch | ners. Early in March I started for we admit and deplore them, we also for passage way, and a good sized the West Virginia field, and at once express the fear that they are not Chapel. A lot for a single grave commenced a series of meetings in wholly due to the cause to which he they sell for about \$14, Mexican. the Seventh-day Baptist Church at attributes them. These troubles I bought two lots. After Mrs. C.'s Lost Creek, in connection with Eld. often begin farther back either in burial, I surrounded them with curb | Samuel D. Davis, the pastor of that receive or in a weak mental organi- | trees around inside the stones, lev- | was such at the time, that he was made weak in so many directions by set in a granite pedestal, with the meetings; and finally led in the adthat they have no faith in the doc- the source of the greatest number graved on the marble headstone: baptism and also in the reception of trine of a first-day Sabbath. There of the evils society endures. Pre- "In memory of Mrs.L. M. Carpenter, the new members into the felloweisely how far the difficulties men- who died Sept. 21, 1874, aged 63. ship of the church. This is indeed rection that is making itself felt tioned by our correspondent are at 'Blessed are the pure in heart, for an interesting point for labor and First Church in Africa (\$20, \$20). tributable to this cause we are not they shall see God." The same, one in my opinion of great promise. tendency of the popular mind, then, able to say. But on a question like with the exception of the age, was One of the immediate trials and this, the leaders of the churches and engraved in Chinese on the lower sources of deep anxiety, is that while societies must judge for themselves, part of the slab, the lines running the field is white for an abundant seeking always to be true to all the perpendicularly. This was at the harvest, the church nor Bro. Davis instance of the native members, who see any prospect of supply in interests committed to their keeping, as those who must give account to offered to pay for the engraving of the way of ministerial aid this part; but it cost nothing extra: for the present, except such as The grave is situated in a conspicu- the missionary on the field can ous place, visible on first entering | render. And on that account. I the yard, some 100 feet from the have already remained longer with entrance. It was the section open this church than was in my plan The two doctors' bills (I had two eral of the other churches have toward the last), was \$102, medi- made arrangements for meetings in cines I guess at about \$50, Sexton's their immediate vicinities, where bill for two lots, making vault, cof- there is evidently great need, I dare headstone, including engraving, \$45, done here. As the Board is aware

3d. Since the Board has already have been large and attentive. At passed this third resolution, I would times, the state of religious feeling this reply impugn the sincerity of which case, if the Board think it prayer, prostrating themselves as they can otherwise be done. There themselves. But for the most part, ity sages that call the Sabbath a sign between God and Israel, and not Observer, and we do not see why it with debt, and I think without their apparently deep and solemn earnest-

paid already.)

interpret them as to make them sition of Baptists, because to them Kwang, who had been in the em- Christ. While no doubt some alutter sentiments not their own. It unimmersed persons are the same | ploy of the Board while we were at | lowance is to be made for the natuhome, but for want of reports he ral temperament of the people, and that the amount of the salary for truth. But the above judgment of not expect them to manifest their Sabbath. The church cailing after was not continued. After our art the customs of society, I believe it the Bible readers would be left Christ seems to fall on such as break presence in a becoming manner? them only to hear the teply that the rival he was again employed, but is safe to report this as the work of at his discretion. soon died. He left his wife with a the Lord, and one of remarkable debt of about \$120. With this she power; resulting in much permanent to O. D. Sherman for labor per- Seventh-day people to unite with beautiful as the imagination of the ling it; it must be right; there is here is here. is struggling. Her aged mother, a good to the cause in this region, and good member, is nearly past work in a great increase of spiritual strength the field. She, Keang Kwang's to this church. The members of wife, has an adopted son nearly | the church have very generally been grown, and two children. They can- aroused to earnest activity and not pay this debt. The other is prayer. The extra meetings were Erlow. His good mother died while continued twenty two days and we were absent. He had to borrow nights, and finally closed at the money for coffin, and his uncles, in- church on the 4th of April, though by the Editor, and doubt expressed the law and testimony. If they earnest desire to investigate, which the flesh ye shall of the flesh real terested in the ancestral burial an unabated interest was manifest as to the truth of the conclusions ground, insisted on having heathen | till the last. It was the unanimous ceremonies in connection with the opinion of the brethren, that the burial. Erlow had to go in debt for a new piece of ground to avoid their heathenism. Besides, his wife has in some form still longer. And achad a serious disease of her eyes cordingly an arrangement was made with danger of loss of sight. He for meetings for most of the present went in debt for the services of a week, evenings, from house to house skillful physician. I am not about in different parts of the society. to say what I intend to do. That Three such meetings were held, and might be letting my right hand in all of them the power of the know what the left is intending. Holy Spirit was present, with marked But simply mention these items in evidences of its crowning influence passing. Erlow has a growing famfor salvation. In one of the meetilv, and I think his wages ought to ings, about the middle of the week, be raised to \$10 per month as soon and in a new place, at the close, some as it can be done. He has not only eighteen arose for prayers, and from

a growing family, but also a grow- the men of ripe years down to the ing ability to preach the Word. children of the school. He is a great comfort to me. His I have now preached some forty wife is a growing Christian. They times, and endeavored to call attenhave two very interesting children. | tion to the Word of the Lord on the Ne May, of whom we began to various truths we hold dear and write about twenty-six years ago, sacred as a people. The ordinance who then declared herself a believer, of baptism has been administered but whom we have held off on ac three times, and in all eighteen have count of her unwillingness to give thus witnessed for Christ in an open up ancestral worship, was here yes | profession. New calls are before us terday, and of her own accord and to baptize again next Sabbath, the nounced her decision to yield the 10th of April. Those baptized will point, and come into the church, mostly unite with the Lost Creek She wants to go to the Foreign Cem- Church. As soon as the interest etery and visit the tomb of the one here will allow, I propose to pass on she loved so much. I shall have to to visit the other churches in this go with her, as otherwise she might | part of the State; and shall from not gain admittance. Her husband, time to time make reports to you of a literary man, has been for many my whereabouts and the success years a miserable opium smoker. which attends the mission. If the One of the three admitted to church | Board is pleased to make a small reprivileges a few months ago has mittance to me soon and send to gone out from us. Had he been of Lost Creek I should be glad. The us, no doubt the would have continpeople here sooner or later will aid ued with us. It has become mani-

ty one. His name is written dis-In conclusion, allow me to thank the Board most heartily for its just appreciation of my present position, and for its true estimate of the charlat Westerly, R. I., April 14th, 1875. acter of my companion, who has finlieve, that there will yet be much her reward in heaven. Yours in the Tomlinson, T. L. Gardiner, Joshua patience of hope, and in submission | Clarke, Wm. L. Clarke, J. Maxson, to the divine will,

fest that his only object in connect-

ing himself with us was a mercena-

S. CARPENTER, P. S. Good Bro. Gillette's wishs in regard to a biography of Mrs. C. are contrary to her wishes given me in sacred trust.

To the Seventh-day Baptist Missionary Board: It affords me much sleasure to address you again, as those in whose employ I have before this been so pleasantly associated. My release from engagement with you, that I might labor under the direction of Brethren Potter and Hubbard of New York City, for the year 1874, being passed, and your invitation to return and labor as heretofore on the mission field having been accepted, I now make this as my first

I was not able to enter upon the

Feb. 19th, 1875, saying that Hamilton Hull has been called as pastor of that church, and that it is doubtful L. M. Cottrell, Alfred Centre, N. to the Seventh-day Baptist Churches T., April 1st, 1875, A. II. Terry, Church Clerk, North Loup, Neb., Jan. 4th, 1875, asking aid in supporting Oscar Babcock as nastor another year. Chas. M. Lewis, report of labors in West Virginia. H. E. Babcock, Alden, Minn., Jan 25th, 1875. S. Carpenter, Shanghai, China, Jan. 13th, 1875, and Feb. -, 1875. The Treasurer presented his report, which was accepted, as follows: GEO. B. UTTER, Treasurer.

To cash in treasury, Jan. 6, 1875... \$49 10 Mrs. Amy Babcock, Westerly, R I. Mrs. Fidelia Champlin, Mystic, Ct.

Horace Stillman, Woodville, R. I. The Treasurer was, instructed to emit \$50 to Horace Stillman for the would say to him the evidence of curbstones, set edgewise around the the Church at Lost Creek has a good quarter ending April 6th. two lots, \$17; total, \$321. (This new brick house of worship in which

To North Loup, Neb., congregations during the revival Voted, that a missionary be appointed to occupy the Central Asso- mind the fourth commandment, quake, and Blackhawk, whose ele- friendly, and were treated as Chris- sufficient reasons for directing Mat-

ing of the Society. Voted, that the churches with and very many, even professed Chris- remarkably alike, and exceedingly this the church repealed the tariff difficult for me to say, but that the

discovering their true meaning, so does not thoroughly justify the po- fault. One is the widow of Keang ness to secure at once a hope in ions of the above resolutions. a Sabbath, having been so taught wrong direction.

The Corresponding Secretary was from their infancy by their ministers, Voted, that \$25 be appropriated

formed in the Central Association. Adjourned. THOS. V. STILLMAN, Rec. Sec.

The RECORDER of April 1st con tains an article by "W. B. M.," on the above subject, which is criticised claimed to be drawn by the author, viz: That Sabbath-keepers ought to necessities of the case were so urg- abstain from preaching the gospel ent, meetings should be continued to First-day communities and

CONSISTENCY.

churches. A careful reading of the article fails to reveal to us even the pretense of such a conclusion. True, a question is raised as to the propriety of Sabbath-keeping ministers and churches co-operating with other churches that disregard and set at naught the Divine Law. May it not be well for us to carefully consider this question, that we may be able to determine in what manner it is best for us to act.

First, it may be noticed that it i generally understood in such meetings, that no sectarian or denominational differences shall be mentioned; that all join in preaching the gospel, that is, salvation through Christ, and that each one be left to his own inclinations, or he fully persuaded in his own mind as to the particular church or denomination with which he will unite. This being the case the Sabbathkeeper's mouth is closed against presenting the claims of the Sabbath

The writer has been present at many revival meetings and has seen with regret the result of this union sentiment. On one occasion, many years ago, a very able minister of our denomination came into our union revival meetings. preaching was powerful, and very many professed to experience religcommunity joined in the meetings, promised favorable results, when ever since the organization of the the, to them, unknown God. Seventh day Baptist Church in this country, it has been the custom of ty of devils, is as objectionable as a our ministers to hold revival meet- theology with a plurality of gods. ings, and after gathering in such as That these spirits and devils, so professed faith and hope in Christ, numerous in the later portions of to administer to them the ordinance Holy Writ, are aught else than un-

taken their own course. He has commanded, is as obligatory | Father. as preaching the gospel, the instruc-What has he commanded? Matt. 5: not because honest inquiry, in any said to them. See what a good man 16, "Let your light shine before direction, is treading on forbidden | Eld - is; he keeps Sunday, but I men, that they may see your ground, but because the persons en- believe he as good as our Elder, at Dr. Ellen Swinney, Shiloh, N. J... 1600 goods-works and glorify your Fath- gaged in it use it as a curtain to least our Elder treats him as a Chris- Matthew and Luke do actually diser which is in Heaven." How must cover loose notions of morality, or tian, recommends him to us as a agree, conflict, or even contradict we let our light shine? In the next become the easy dupes of designing religious teacher safe to follow, and each other, what of it? In my three verses we are told. He says, intriguers, who play upon their own if he can be such a good man and judgment, that amounts to nothing. "Think not that I am come to destroy credulity for purely selfish ends. It keep Sunday, I can keep Sunday Matthew affirms positively that the the law or the prophets: I say unto is a noteworthy fact, controversial and be saved, only so as I believe genealogy from Adam to Christ, as you, till heaven and earth pass, one of the spirit-theory of whatever in Christ. So they are leaving the given in his gospel, is truth, while 50 00 jot or one tittle shall in no wise pass there may be in these phenomena, Sabbath for something more con- Luke is more modest, and says, "be-For Postal Cards, calling meetings 3 00 from the law till all be fulfilled. that rises above the merest humbug-venient, more popular. I have seen ing, 'as was supposed,' the son,' Whosoever, therefore, shall break gery, that, however illustrious, the this verified to my sorrow, and the &c. Luke does not contradict Mat and teach men so, shall be called have been in the body, it never rises and have good reason to think this some other party supposed correct least in the kingdom of heaven: but above its medium. Thus Shake- one only a sample of many. She em. Luke does not say whether the gen whosoever shall do and teach them, speare, to whom, more than any ployed First-day preachers to fill ealogy as given in his gospel is true

of Heaven."

instructed to inform S. Carpenter whom they supposed to know the by these illustrious spirits, might we our young members foreaking the

too would accord with our views

God." Acts. 20: 27. While the most of the remarks by ments of "W.B.M." seem to be mostly correct, and worthy of serious onsideration.

J. P. STILLMAN. WESTERLY, R. I., April 9th, 1875.

SPIKITŪALISM.

A commentary on 1 Tim. 4: 1 would apply to most, if not all, the Bible allusions to what Eld. W. calls spiritualism. That they are neighborhood and held a series of largely Greek ideas, the natural out-His growth of that elaborate system of mythology, which peopled earth, air, wood and water, with a multitude on. All the denominations in the of mysterious beings, and gave to each individual a guardian spirit, and the consequence was that but genius, or demon, to be his constant very tew of the converts united attendant and guide, is so near an When the minister was asked why single salient point on which to union meetings it was understood that it became a proverb, attained characters that do not nale in union meeting was in progress, and glare of Christendom, and germ ideas that are not only the foundaone of the Seventh-day ministers tion of all our schools of philosophy, preached a sermon on the Subject of but give coloring to the expressions the sabbath. Then the First-day of the later inspired writers. They by the President, Geo. Greenman, ministers bolted, saying that preach. were pagans, it is true, not through ing on that subject would break any fault of their own, but because up the meeting; accordingly they "the world by wisdom knew not left, and sure enough the meeting God," and thus far, revelation had came to an end. The minister that been to the Jew only. They had preached that sermon afterward risen above the Orientals, in religexpressed his grief that the other ion, as far as they exceeded them in ministers of our denomination did culture and powers, freed their renot sustain him and continue the ligious systems from frightful husubject. And it does seem that man sacrifices, conceived ideas of a then was the time to continue the future state to which the current contest unto victory, and not to re- ideas of to-day are largely indebted. Chas. M. Lewis may be immediately treat on the sound of the first gan. and soared above their own beauti-Since my recollection, nearly three ful system to an unintelligent and quarters or a century, and probably unauthorized worship of the true, in

> of baptism, regardless of their iu- inspired impressions, bodily and tention to observe all of the divine mental infirmities, or the imaginary Sabbath-keeping ministers serve law, the Sabbath included. The creations of darkened minds, is not consequence has been that very few admissible. Could I be assured of of such converts have been added any intelligent means of communito our churches, while many have cation with the spirits of departed friends, to whose probity in this One point claimed by the critic world I could testify, I should be is undoubtedly true, "That to a strongly inclined to give them regreater or less extent we must min- spectful audience, though they gle with others, and that it is our should unchain the winds, and set duty to do so." The difficulty is to them fighting against my preconascertain to what extent such ming- | ceived opinions. But, that God ling is justifiable. To preach the does not even permit them to visit gospel to all classes and communi- us for a good purpose, we are exties must be right, for Jesus com | pressly told in the case of "Dives." manded to "preach the gospel to That he purposely sends them to every creature," to which He added deceive and lead us to destruc-"teaching them to observe all things | tion, is more in keeping with the whatsoever I have commanded you." character of a Moloch, than Him Accordingly, teaching whatsoever whom we look up to as the universal That the practical results of what or years ago. The tempter appealed

To me, a theology with a plurali-

shall be called great in the kingdom other, the English language owes its her pulpit on Sabbath days frequent or false. The only facts that he point and pith, Lycurgus, whose ly. They came because they were responsible for an that such gene-The thought is suggested wheth- iron code made men of the Spartan asked and wanted the pay, (as the se- alogy existed, and that there were er, when He said one of these least women, Napoleon, who shook the quel showed.) They preached good those who supposed it true. The commandments, he had not in his thrones of Europe like an earth- discourses to all appearance, were Holy Spirit certainly had good and ciation field, until the Annual Meet- foreseeing how it would be repudi- quence was like the majestic sway- tian ministers. Under the circum- thew to write the one, and Luke the ated. This surely is one of them, ing of the forest in a storm, are all stances we could not do less. In other. What those reasons were is

it, and teach men so. It may be A person under mesmeric control Sunday-Sabbath is as good as any justifiable to acertain extent for gazes enraptured at a heaven as there are so many good people kee others it calling sinners to repent- controlling mind of the operator can choice in days under the gospel dis: ance, showing them the way of picture it. Why should not a persalvation in the gospel of Christ. son under spiritual control be sub- and all will be right so far as that But if it must be understood either ject to still greater transformations? is concerned. Such was the silent by agreement or otherwise, that we As regards the immoral or irreligiteaching permitted by that church shall hold our peace respecting the lious tendencies of these phenomena, although they professed differently requirements of Goe's law, let us re- they proceed more from the ban Such was the fruit sown, such was nounce such a union and hold to that would cover them up than an the harvest reaped. "If ye sow to speak not according to this word it | would unravel their seeming myste- | corruption, but if ye sow to the s because there is no light in ries, and drag to light their ridicule spirit ye shall of the spirit reap life. lous pretentions. If various schools everlasting." "Then let us not be Who shall say, that if from the of heresy and harlotry find a condeceived, for whatsoever a mau for origin of Seventh day Baptists in genial religion in this kind of rever church] soweth that shall he for this country it had been the prac- lation, as the Mormons do in the she] also reap." We may mingle tice of our ministers to withhold concubinage of the prtriarchal sys- with the world; we should; but the babtism from converts till they obey tem, and turn it into a cesspool of manner of this mingling is the subject (as they are able) all of God's law, iniquity as damnable as a Brick or care. If we ever hold the trul the Sabbath-keepers in our land Pomeroy or a Parson Brownlow can as more dear than error, and lifted would not be greatly increased. It paint it, let us attribute it to their high on our banner, and show he would be manifest to them in that darkened minds and perverted our actions it is precious, as well as case, that without such obedience, tastes, rather than shoulder it on the by our words, we may mingle to they were not whole Christians; and poor devil, whose burdens, like their good, at the same time suffer they would be likely to listen to in- Cain's, are already greater than he no loss ourselves. The more of such struction from one, under whose in can bear. Let us not ascribe it to a mingling the better. To us bis fluence they had been brought to a power as irresistible as the Mussul- longs the positive pole of the battery knowledge of Christ, Such a course man's Book of Dooms, thus driving of truth; to them the negative. We our young men and women into it imparting, they receiving. In that and practices of restricted commun- by thousands, but let us unveil not relation let us mingle, but never m ion. Then the minister might adopt so much its hideousness as its shallerms of religious equality. In his the language of Paul to the lowness. Laugh at its follies, re- mility, filled with the Holy Spirit Ephesians, "I have not shunned to duce any real problems that present let us go out on our mission. declare unto you all the counsel of themselves to the deductions of a sylogism, and render its claims to

bona fide spiritualism, as little enthe critic may be true, the argu- titled to credence as "Jack and his beanstalk." I object to any ban being placed upon scientific inquiry, 18th, it reminded me of the one Ar. as I do to any legal process of obtaining religious conformity. Such restraints are prejudicial to the broadest culture, and subversive of the best interests of society. They are inexpedient even if they were not liable to abuse, and the history | field with the one article of faith reof both Church and State attests the

end, however desirable, by this means. The human mind was created for development far outreaching the living God. And Jesus anpresent ultama thule of human knowledge. We are commanded to art thou, Simon Bar jona: for fiesh carve out our own salvation with and blood hath not revealed it unto fear and trembling, and divine mercy thee, but my Father which is in with the Seventh day church, axiom that it does not present a is helping rather than hindering us heaven. And I say unto thee, That in the undertaking. God knowing thou art Peter, and upon this rock he did not preach on the subject of hang an argument. The Greeks our inability to find them out by any I will build my clurch; and the the Sabbath, he replied that in such sought after wisdom, in so much process of our own invention, has gates of hell shall not prevail been gradually revealing Himself. that sectarian differences should not the highest state of culture and first in an occasional flash athwart the true church is "built upon the be mentioned. He therefore felt in morality within reach of a nation the horizon, then in the continuous foundation of the apostles and ished her work on earth and gone to Griswold, Chas. Potter, Jr., Geo. E. be mentioned. He therefore left in honor bound to be silent on that groping in darkness, developed twilight of Levitical appointments, prophets, Jesus Christ himself be of the risen Christ. Let us walk in 2: 20. "And we have seen and do the light, in search of wisdom, com- testify, that the Father sent the Son mitting neither the error of infidel to be the Saviour of the world. France nor priest-ridden Spain.

> CONSISTENCY AGAIN. I am sorry to be so misunderstood as appears from the remarks

prefacing my communication in your paper, dated April 1st, over the signature of "W. B. M." In these remarks, I am credited with the conclusion in said communication, that Sabbath-keepers ought to withdraw from preaching the gospel to Firstday keeping communities and churches. Since reading the remarks, I have carefully reviewed the communication as published, and tention to the merited reproof which confess my inability to discover in it such a conclusion; furthermore allow me to say that such a thoughtwas never a welcome one to me. I have always cherished the opposite one, habit there mentioned—of using the and no part of our duty as Christian teachers appears more plain. But the point in my mind is this: Can God as acceptably in copartnership service with Sabbath-breaking ministers, thus opening the doors of our pulpits and hearts to receive the seed sown by them? Although their those who compose the congregatexts and discourses may not seem tion, how much more inconsiderate to show anything wrong, yet there and surprising does it appear in the is a silent influence, an undertone, minister himself, who conducts the working, which we may not observe, services! I well know of more than but by and by we see here and there the tares springing up, and in our the process of putting on overcoat thoughtlessness may wonder, saying, and overshoes while the congrega-An enemy hath done this while we slept; and true enough it was done while we slept, for we slept when once we were engaged in a revival effort; and in our zeal we overlooked the real enemy, who lurked in the influence of that Sunday-keeper with whom we labored in a revival a year. tion being given at the same Eld. W. calls spiritualism have been to the thoughts of our young and sus. the "place where his honor dwell-25 15 time and by the same authority. largely as he pictures them, is true; ceptible hearts, in a silent way, and eth?"

NORTH WEST THE TWO GENEALOGIES. If the genealogies as given by a large majority even of good Chris- Indian, all talk very flat English, They came in, the seed was sown. Joseph and Jesus of Nazareth, that

the places where the seed fell were | New Burnside, Ill., April 9th, 1875.

If mediums were really controlled discovered. Here and there were

TTER FROM SAMUEL N.

In my native town, Berli

laer county, there is about

mber of First and Seve

aptist people. I have a

membrance of Elders Jus

d William Satterlee, one

eached to the former, the

e latter. Whatever L ha

The good of my fello

rough a long life, which awing to a close, the see

re sown in my heart by

ose truly Christian pre

My father, who was a m

Robert Elliott's regim

ode Island in the Revo

died when I was fourt

he world was all before me, choose my place of rest, and

d I took up my resid

dams, Jefferson count

ere, too, are both classe

as one of the champions

ay, challenged Elder

reen to discuss the Sabl

on. The learned gentlen

ver, found the Elder's Bi

nority preponderated th

gainst the idea that the

f the week was ever set

eligious purposes by the

There, is not a solitary in

hich Sunday is called Sa

he Scriptures. In about

00. Constantine, called t

pened the floodgates of

et professors of religion

vith each other, by requ

ubjects to keep the first d

week. His authority is

han that of any other fall

Beggars come before the

king and are obliged to

views, right or wrong. A

cans, we have the same

form, cherish, and express

ion on all subjects.

sacred, that we have to

the air, or, that the b

to circulate in the vei

God has made for that ver

Constantine usurped the d

rogative of prescribing

faith. Our constitutions

do not give the majority

over the minority in religion

ters. In a political point

the majority rules. The

everlasting distinction

right and wrong, which

pal law can annihilate.

principle, which cannot

cated, teaches us that o

God is superior to hun

ments. The law written I

nal. Edjuund Burke, the

The Rev. John Sessi

ONE ARTICLE OF FAITH.

In seeing a proposed "Article of Faith" in the RECORDER of March ticle of Faith required in the New Testament. Now, if we should propose " thirty-nine Articles," like the Church of England, still there might be some that could not agree to all of them. Why not then be satisquired by Christ and his apostles. impracticability of obtaining an viz., "I believe that Jesus Christis the Son of God." Acts 3; 37. "And Simon Peter answered and. said. Thou art the Christ, the Son of swered and said unto him, Blessed against it." Matt. 16: 16. Thus Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." John 4: 14, 15. "We believe, and are sure that thou art that Christ the Son of the living God." John 6: 69. Now we would most respectfully ask.

who dare add to or diminish from this confession of faith? B. c. "THE OVERCOAT DOXOLOGY." to the Editor of the Sabbath Recorder: For fear some of your readers may fail to notice a brief, selected rticle, on the first page of the Re-CORDER of April 1st, bearing the above heading, I wish to invite atthat article contains. Get the paper at once, and read it. Don't deferit until it is forgotten. It is not a matter of indifference; and, if the doxology merely as a season for bustle and dress for departure from church—has become fixed, for want of thought respecting its impropriety, its sinful want of reverence, do be persuaded to break the habit promptly. But if the practice under consideration is reprehensible in one who habitually goes through tion are singing the closing hymn! This is not from necessity, as a precaution against taking cold, but simply a habit, thoughtless, but none the less irreverent. While we are seeking earnestly to promote Sale bath Reform, may we not also institute a small reform, yet of great value, in our deportment, while in

> REINFORCEMENT.-I by the communication is well. The subject eration is worthy of a ever, to remember the preach, always doing y considered, seemed to to wisdom at the time

profoundest of Englan men, said, March 22d, than a month before the British Parliament to sub tions of conciliation will "It is not what a lawye I may do, but what hum son, and justice tell me do." Much talent is often in defending and propgas but our homage should be talents, but to truth. In of John Milton, the gree Republican apostle of teenth century: "Let falsehood grapple; who truth put to the worse in open encounter?" In t versy between Mr. Se

Elder Green, the univer of all who heard it wa plete victory perched up er's banner. Alexande and his brother Orson been Presbyteriaus, we and entered the ministry day preachers. In 1840 asleep in Jesus. Alexand always sought and p truth with unwearied app the end of all knowledge, the heavenly side of thre ten. After all his pers he has again taken up'h at Adams Centre. He l good many times, but all is, his life is a jou heaven. My esteemed a cousin, Ann Sweet, join enth-day Church soon marriage with Thomas of their sons, O. DeGr has been repeatedly he the office of Supervisor He is a noble scion from tree, and is deseeved May the benign lustr

gild with light, and jo con's pilgrimage throu his journey beyond the sainted mother will be welcome him in heaven. "Dreams cannot picture a v 'Tis beyond the clouds a SAMUEL

SAND BANK, N. Y., April

man, that he reinforces we are not sorry that before the people. It vival meetings amo people, and the cond which they are Leld other affair. For som we have been in the never yet 'stipulated as to what we would

THE HORSE.-A has written an earne ciative article on the cellent qualities as a s and the treatment he ntrolled discovered. Here and there were night we our young t members forsaking the st their Sabhath. The church calling after manner? them only to hear the teply that the Sunday Sabbath is as good as any: wen as there are so many good people keepof the ing it; it must be right; there is no ator can choice in days under the gospel dispensation, only keep the day right and all will be right so far as that is concerned. Such was the silent teaching permitted by that church although they professed differently Such was the fruit sown, such was the flesh ye shall of the flesh rean spirit ye shall of the spirit reap life everlasting." "Then let us not be deceived, for whatsoever a man for church soweth that shall he for mingling the better. To us belongs the positive pole of the battery veil not relation let us mingle, but never on its shal- terms of religious equality. In hulies, re- mility, filled with the Holy Spirit present let us go out on our mission.

inquiry, 18th, it reminded me of the one Ars of oh- ticle of Fuith remained in the New . Such Testament. Now, if we should propose " thirty-nine Articles," like the ersive of Chur h of England, still there might They be some that could not agree to all ey were of them. Why not then be satisfield with the one article of faith rening an viz., "I believe that Jesus Christ is aded to art thou, Simon Bar jona: for flesh on with and blood hath not revealed it unto

e mercy thee, but my Father which is in ering us heaven. And I say unto thee, That nowing thou art Peter, and upon this rock it by any I will build my clurch; and the athwart the true church is "built upon the ntinuous foundation of the apostles and ntments, prophets, Jesus Christ himself befulgence ing the chief corner-stone." Eph. infidel to be the Saviour of the world.

"THE OVERCOAT DOXOLOGY." o the Editor of the Sabbath Recorder : For fear some of your readers, may fail to notice a brief, selected article, on the first page of the REconner of April 1st, bearing the above heading, I wish to invite attention to the merited reproof which that article contains. Get the paper at once, and read it. Don't defer it until it is forgotten. It is not a matter of indifference; and, if the habit there mentioned-of using the doxology merely as a season for bustle and dress for departure from church—has become fixed, for want of thought respecting its impropriety, its sinful want of reverence, do be persuaded to break the habit promptly. But if the practice under consideration is reprehensible in ough their those who compose the congregation, how much more inconsiderate and surprising does it appear in the minister himself, who conducts the services! I well know of more than one who habitually goes through the process of putting on overcoat and overshoes while the congregation are singing the closing hymn! This is not from necessity, as a precaution against taking cold, but val effort; simply a habit, thoughtless, but none coked the the less irreverent. While we are seeking earnestly to promote Sabbath Reform, may we not also institute a small reform, yet of great value, in our deportment, while in the "place where his honor dwell-NORTH WEST.

If the genealogies as given by Matthew and Luke do actually disagree, conflict, or even contradict each other, what of it? In my judgment, that amounts to nothing. Matthew affirms positively that the genealogy from Adam to Christ, as eaving the given in his gospel, is truth, while more con- Luke is more modest, and says, "being, 'as was supposed,' the son," w, and, the &c. Luke does not contradict Mat-

at least, thew in giving a genealogy that think this, some other party supposed correct. She em. Luke does not say whether the genealogy as given in his gospel is true or false. The only facts that he is they were responsible for are that such gene-(as the se- alogy existed, and that there were ched good those who supposed it true. The fuce, were Holy Spirit cortainly had good and as Chris- sufficient reasons for directing Mathe circum- thew to write the one, and Luke the less. In other. What those reasons were is the tariff difficult for me to say, but that they trade with were ample I have no doubt; perig God's haps to show the stubborn

than an the harvest reaped. "If ye sow to myste- corruption, but if ye sow to the in the she also reap." We may mingle ial sys- with the world; we should; but the smool of manner of this mingling is the subject Brick or care. If we ever hold the truth ow can as more dear than error, and lifted to their high on our banner, and show by rverted our actions it is precious, as well as on the by our words, we may mingle to s. like their good, at the same time suffer than he no loss ourselves. The more of such driving of truth; to them the negative. We into it imparting, they receiving. In that

ONE ARTICLE OF FAITH. In seeing a proposed "Article of ban be | Faith " in the RECORDER of March quired by Christ and his apostles. "And Simon Peter answered and

by this the Son of God." Acts 3: 37. eated for said. Thou art the Christ, the Son of ing the the living God. And Jesus anhuman swered and said unto him, Blessed gates of hell shall not prevail against it." Matt. 16: 16. Thus testify, that the Father sent the Son Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." John 4: 14. 15. "We believe, and are sure that thou art that Christ the Son of the living God." John 6: 69. Now we would most respectfully ask. who dare add to or diminish from

> but our homage should be paid not to talents, but to truth. In the words of John Milton, the great poet and Republican apostle of the seven- to labor in it. teenth century: "Let truth and falsehood grapple; who ever knew truth put to the worse in a free and open encounter?" In the contro-Elder Green, the universal opinion of all who heard it was, that complete victory perched upon the Elder's banner. Alexander Campbell and entered the ministry as Seventhtruth with unwearied application, as the end of all knowledge, has reached the heavenly side of three score and ten. After all his perambulations he has again taken up his residence success in leading men to obey God. at Adams Centre. He has moved a good many times, but the best of all is, his life is a journey toward heaven. My esteemed and lamented ville, Pa., dispatch of April 16th, tree, and is deseevedly popular. gild with light and joy the Deawelcome him in heaven. "Dreams cannot picture a world so fair; THE TWO GENEALOGIES.

Sorrow and death may not enter there; l'ime doth not breathe on its fadele "I'is beyond the clouds and beyond the SAMUEL N. SWEET. SAND BANK, N. Y., April 10, 1875.

REINFORCEMENT.-It will be seen on the books. by the communication of J. P. Stillman, that he reinforces "W. B. M." on the subject of consistency. This is well. The subject under consideration is worthy of attention, and railroad has adopted the system of we are not sorry that it has come running pioneer engines ahead of before the people. It is well, how- all passenger trains and find it is of ever, to remember that holding repeople, and the conditions under considerable numbers for other parts which they are held, is quite another affair. For some forty years way they anathematize the Miners' we have been in the ministry, and never yet stipulated with anybody enough of them will leave to make as to what we would or would not a material difference in the quantity preach, always doing what, all things of coal mined. considered, seemed to us according to wisdom at the time.

receive at their hands. His protest keep the engines at work to pump In my native town, Berlin, Rens- against the barbarities often inflict- water out of the mines. The works clar county, there is about an equal ed on this noble animal by many is of Charles Hutchinson, near Kingsmost honorable to the writer, and was first inaugurated in this locality, Baptist people. I have a pleasant assures us that in him the horse has but coal sufficient to keep the mapapers people of Elders Justus Hull found a true friend. Our columns chinery running has been mined. will William Satterlee, one of whom are however so crowded, and such reached to the former, the other to are the demands upon our space, the latter. Whatever I have done that we are compelled to decline the for the good of my fellow-beings publication of the article. through a long life, which is now

SABBATH-KEEPERS IN GREAT

drawing to a close, the seeds of it

were sown in my heart by hearing

those truly Christian preachers in

My father, who was a matross in

Col. Robert Elliott's regiment from

Rhode Island in the Revolutionary

war, died when I was fourteen; and

"The world was all before me, where

ochoose my place of rest, and Providence

and I took up my residence at

there, too, are both classes of peo-

ple. The Rev. John Sessions, who

was one of the champions of Sun-

ever, found the Elder's Biblical au-

thority preponderated the scale

religious purposes by the Creator.

There is not a solitary instance in

which Sunday is called Sabbath in

et professors of religion at war

than that of any other fallible man.

Beggars come before the Turkish

form, cherish, and express our opin-

ion on all subjects, however

sacred, that we have to breathe

Constantine usurped the divine pre-

rogative of prescribing religious

do not give the majority any power

over the minority in religious mat-

ters. In a political point of view,

the majority rules. There is an

right and wrong, which no munici-

pal law can annihilate. An in-born

principle, which cannot be eradi-

ments. The law written by the fing-

er of God is unchangeable and eter-

than a month before the battle of

Bunker Hill, when he rose in the

tions of conciliation with America:

BRITAIN. We clip from an earnest letter from Elder J. N. Andrews in the Advent Review and Herald of the Sabbath of April 15th the following paragraphs, which we doubt not will interest many of our readers:

When in England I made very diligent inquiry after those observing the Sabbath, and those friendly to it. In particular I looked after tree in his yard. Another notice those whose names I had obtained from friends in America, or from Adams, Jefferson county; and, the Review. Here I met painful disappointment. The readers of the Review will remember the letter from an English Methodist minister which was published last summer. tridges. day, challenged Elder William I had high hopes of this man. In-Green to discuss the Sabbath ques- deed, I thought if I found him in any length of time, serious damage The learned gentleman, how the same frame of mind as when he to the mines will result. These are wrote that letter, I would perhaps the first instances of the kind in the spend two or three weeks in labor in | Wvoming region during this strike, his place. I therefore wrote him a and if they spread to the other colagainst the idea that the first day letter the night we landed in Liver- leries, or are continued, the operaof the week was ever set apart for pool, and offered to call on him, or, tors will have to ask for protection if he chose to do so, invited him to for the men to mine coal for the encall on me in London. As he did not answer this letter, after some Gov. Hartranft and the Sheriff of days I wrote him again from Lon- Luzerne county, it was concluded the Scriptures. In about the year don, and this letter also he neglect | that the withdrawal of the troops at 300, Constantine, called the great, ed to answer. I have since learned

from Bro. Stillman, of Brookfield, bened the floodgates of error, and N. Y., that he received my letters, but had concluded that the Sabbath with each other, by requiring his truth would cost him too much, and subjects to keep the first day of the so had accepted flattering offers reck. His authority is no better from the Methodists, who evidently had begun to fear that they should lose him. My searches after those interested in the Sabbath, through ing and are obliged to adopt his the instrumentality of our publica- of an intelligently drawn creed of views, right or wrong. As Ameri- tions and of our people in America, Christian doctrines. In the Old cans, we have the same right to came to nothing. I think there are such individuals in England, but I did not find them in

concerning the coming of Christ, and the above declaration expressthe cases I sought out. I felt a very deep interest in the es a belief that those promises were tion, during the course of which he the air, or, that the blood has few Seventh-day Baptists of Great fulfilled in the person of the Son of had learned to know Christ at the gitives had no organized plan and Two of these ancient churches are not yet extinct. The manifest that this in no sense dechurch at Mill Yard, London, and the Natton church in Gloucestershire, have each a remnant holding fast the commandments. At Mill Yard, Bro. Jones is earnestly at work as a preacher, but the cirthe acceptance of the Bible. This cumstances of the case confine his personal labors to that place. He is comprehensive, taking in all the has, however, by advertising, found doctrines and duties of our relieverlasting distinction between a few persons, either keeping the Sabbath or ready to receive it from the publications he has sent them. LOUISIANA.—A New Orleans dis-A little Sabbath meeting of these patch of April 15th, says that the persons was organized in Glasgow caled, teaches us that our duty to at the time of our visit there. And

tiod is superior to human enact in several places in Great Britain and Ireland, there are scattered Sabbath-keepers. I think there are to-day by a vote of 82 to 15. Most have been enlightened, and priests admissions into the mission churches the night of April 14th, caused the in all about thirty Sabbath-keeping of the members displaced made and laymen have risen in many in Syria, that the applicants were destruction of about \$25,000 worth nal. Edmund Burke, the ablest and Christians in these countries. What shall be done for Great men, said, March 22d, 1775, less Britain? Probably our American Seventh-day Baptist brethren willsend one of their most efficient ministers to Glasgow. If so, may God faction, in giving up his seat, to British Parliament to submit resolu- grant him great success in turning know that his old master, who had men to the commandments of God always been just and kind, would "It is not what a lawyer tells me How far will this go toward meeting the urgent necessity of the case? I may do, but what humanity, rea-

take it. This was an I onor which did not occur every day. The joint resolution recognizing A Sabbath-keeping minister in Lonson, and justice tell me I ought to don, and another in Glasgow, with the Kellogg government and pledgdo." Much talent is often displayed their personal labor confin d princiing the members to support the efin defending and propgaating error; | pally to those two cities, when there forts of the governor in the line of should be a hundred faithful men to reform and good government was labor in the different cities and adopted by the house at 1.45 P. M., towns of the kingdom. Here is a by a vote of 89 to 18. great harvest field, and hardly any

The Sabbath truth was planted in GONE. - A flood occurred on Mill America by an Englishman. river, in Wrentham, Mass., April with the Seventh-day 17th, causing considerable damage Baptists, we, as people, owe a debt of gratitude to to property but as far as known no versy between Mr. Sessions and Sabbath cause in England, to loss of life. It began by the burstthe men that were whipped, imprising of a dam one hundred feet in oned, and put to death, for the truth's length at Whitin's Pond, the source sake. It is time for us to pay some of the river, a small stream only of this indebtedness. The responsibility in this case is not confined to | twenty-five feet wide, but with a and his brother Orson, who had the Seventh-day Baptists. May they discharge their indebtedness, rapid current passing through Wrentham and Norfolk, and emptying into the Charles river, at Meday so that it shall not stand against them in the Judgment, and may we day preachers. In 1840, Orson fell do the same thing also. There is the river with irresistible force, asleep in Jesus. Alexander, who has room for more commandment-keep- sweeping away mills, bridges, counalways sought and promulgated ing ministers in Great Britain and try roads and dams in its course and causing damage to the extent of Ireland than both bodies can find between \$100,000 and \$200,000. men to send as misionaries. Nor

is there occasion for contention or jealousy between us. God forbid APRIL is a memorable month for that we should not rejoice in their he Republic, as will be seen by the following striking events: Lee sur-Herein our work and theirs are iden-THE MINERS' STRIKE-A Potts-April, 1861, surrendered on the 13th, and Major Anderson marched out cousin, Ann Sweet, joined the Sev- | says the secret of the miners' strike with his garrison on the 14th. Linenth-day Church soon after her and their comfortable living and coln was shot on the evening of marriage with Thomas Green. One | bold front, is due to the credit sys-April 14th, 1865, and died on the of their sons, O. DeGrasse Green, tem in which the merchants deal has been repeatedly honored with with them. It was impossible at the at Lexington on the 19th of April, the office of Supervisor of Adams. | outset to refuse to trust regular cus-1775, and the first blood of the Re-

He is a noble scion from the parent | tomers who had always hitherto paid bellion at Baltimore on the 19th of promptly, and as no one knew how May the benign lustre of truth soon the suspension would end. The merchants were obliged to ke p on, FROM THE BLACK HILLS REGION. throwing good money after bad, in coa's pilgrimage through Mie and the desperate hope that a favorable -A dispatch from Fort Laramie, Wy., dated April 16th, says that his journey beyond the skies. His turn in the financial tide would Capt. Mix's Company of the Secsainted mother will be the first to bring it all back again. But the ond Cavalry, who were sent after crisis is at hand; wholesale dealers have taken the alarm and are refusthe mining party at Harney's Peak, ing to sell goods to this region exhave secured the whole of them, cept for cash; and without fresh consisting of sixteen men, one womsupplies, retailers will soon have an and a boy. They are expected nothing for their customers but empty shelves. One firm of general dealers is credited with \$42,000 already invested in the strike, and others have from \$5,000 to \$20,000 John Siney, president of the Na

the Shoshones country. tional Labor Association, is quoted as saying, "The strike is on its last THE INDIANS.-Information has legs."
The Philadelphia and Reading crossed the track of the Atchinson. Topeka and Santa Fe Railroad on account in so doing. The miners Thursday night, April 15th, fifteen themselves are becoming very sick vival meetings among First-day of the contest and are leaving in miles east of Lakin. They were land in the new mission to Africa. of the country. It is said that the Union is something fearful, but they know better than to bolt as not

be expected at any day. A dispatch from Wilkesbarre, of THE Horse.—A correspondent by the miners as anything but pacific.

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Another collision between freight capture will lead to securing the capture will lead to securing the trains of the Pennsylvania railroad general interruption of the advance of spring—from which even Alledoute in the counterfeit fives on the Traders' Bank of Chicalette and pace of the miners as anything but pacific.

The Horse.—A correspondent to the miners as anything but pacific.

The m and the treatment he is entitled to vent the mining enough of coal to gany county is not exempt. .

DEATH IN A BALLOON.—A party of three persons ascended in the balloon Zenith, at Paris, April 16th, for the purpose of making scientific During this week, however, the plan of intimidation practiced in the Hazieton region before the outbreak, has begun among the Hutchinson workmen. On Thursday morning s been so ill that his recovery is few miners, who had been digging coal to run the engine, refused to

enter the mines again on account of

threats against their lives if they

The David Foster mine boss found

this notice tacked on the door of his

with a rough drawing of a coffin.

James McCullough, a laborer,

found a similar notice nailed on a

Peter Lockhoof-If you want, to live

This paper also had a sketch of

If the men are thus intimidated

gines." At a consultation between

the present would be inexpedient.

"ONE ARTICLE OF FAITH."-In

of God," hardly meets the demands

coffin, a pistol and a box of car-

men are at work!

POTTER'S AMERICAN MONTHLY for May has already come to hand, and is fully equal to its predecessors if not ahead of them. The table of contents and also the list of illus-David Foster's Doom—If you don't stop work, look out for the contents of this. trations are rich. The contributions are from a variety of our best The paper was also ornamented please and profit.

> F. W. HELMICK, Music Dealer, 278 West Sixth street, Cincinnati, Ohio, has favored us with a copy of a beautiful new song and chorus entitled "Sadie Darling." Words by John T. Rutledge. Music by Charlie Baker.

STRIKE ENDED .- The strike of the mill operatives at Great Falls, N. H., came to an end on the 15th of April, the company having more the thief but was tripped up, problargest portion of the strikers have ily, the robber meanwhile making returned to work; some have left his escape. The bank loses \$500. WHAT NEXT?—the title of a new

monthly, 101 x 16 inches, published schools of the city were freely disin Hornellsville, by Parks & Ben- tributed throughout New York City zinger. Price ten cents a year. another place will be found a com-Parks as a printer is well known munication from "B. C.," under the around here. Hornellsville ought above heading. We fear that the statement, "Jesus Christ is the Son

SUMMARY OF NEWS. An earnest convert was baptized at Peking during the visit of Bishop Testament, promises were made Harris, of the Methodist Episcopal Church. He was a man of excellent education, and had come to Peking to attend a literary examina-Mary, and that is all. Now it is Methodist Chapel. After his baptism he at once returned to his village, 400 miles away, and began to scribes the doctrines taught by him, teach Christ to his own family and and the prisoners were captured, but only as to his advent. Were in the various towns within a circle none offering resistance. we to attempt to write a creed in a of twenty miles. In the course of a single sentence, it would be simply few weeks his son made the journey to Peking on foot, with a number come Christians. When the bretheccived two into full membership, five on probation, and found a con-

A missionary in Abyssinia remarks that good tidings have been tions embodying the terms of the received of copies of the Bible sent port that he stole the passport. three years ago into the interior. award, was adopted in the House Mr. Poindexter, of Assumption, one of the colored members ousted by the award, said he had the satisonary tours among them, proclaim-

Jews. Sixty-nine converted Jews | heathen lands. in the region of Abyssinia were last year received into the Christian church, and twice that number are now prepared to follow in their The leaders of the BerlinOldCath-

and it gives forth no uncertain point out that the Old Catholics had long recognized the necessity of op-Another Massachusetts Dam posing courageously and openly the pretensions of the Roman Curia, and had acted upon that conviction. They call upon all Catholics who stand loyally by the Emperor and the Empire to shake off equivocation, place themselves upon the standpoint of Old Catholicism, and inaugurate and promote on that basis an organization of all Catholics who are embued with patriotic senti-

The Postoffice Department is in receipt of information that the parties who have secured contracts for Western States, are systematically offering to sublet them thereby assuming in effect the position of mail route brokers. One contractor in viting bids for subletting specific routes and stating in a printed postscript that he has sixty-five routes rendered April 9, 1865. Fort Sum- to dispose of, and will send catater was attacked on the 12th of logues on application. The department has taken steps to break up

ments and are true to the Empire.

this sort of business so far as possible without delay. A Wesleyan missionary in the Island of Cevlon has bought an idolmorning of the 15th. The first blood of the Revolution was shed Having completed the purchase from the Brahmin owner, the mis sionary put the idol into his coatpocket and walked away, instead of dropping dead as the horrified worshipers expected to see him do. It happened to be the God Vyravan, who is the guardian of the other gods, and the seizure of his image, emoval of his temple and grove, and the erection of a school on th

stir among the people of Calalty. Dr. Mitchell, writing from Calcutta, suggests that the "Nameless to arrive at Fort Laramie April Sect" in China, which has recently 26th. Heavy snows are reported in shown a friendly spirit to Protestant the Black Hills and high waters missions, may be a remnant of the everywhere through that section. widespread Nestorian work. The A war party of Sioux and Arapa- followers of this sect are very nuhoes are reported to have left for merous in China, especially in the province of Shantung, and are intensely disliked by the authorities. Their religion is said to have come from the West, from whence they been received at Kansas City that also expect a deliverance. They do eight hundred Cheyenne warriors not worship idols and have a religious form resembling the Lord's

The Reformed Presbyterians unite with the Free Church of Scotgoing north, passing through Kan- It is to be named Livingstonia, and sas. A company of troops were is to be located on the shores of. sent out of Fort Dodge in pursuit, Lake Nyassa. The mission is inand the Indian trail was followed tended to be at once evangelistic, about twenty miles, where they educational, and industrial. The broke up and scattered over the \$50,000 required to give the enterprairie. It is evident they are on prise a fair start has been nearly the war path, and bloody work may raised. The preliminary explora tions are to be conducted by E. D. Young, Esq., R. N., who command-

At Rome a very interesting miliamong Italian evangelical soldiers. constant change of Italian regiments | counterfeit money. His sentence observations. The balloon attained causes considerable fluctuation in was deferred. On the following the extraordinary height of 8,000 membership, yet about one hundred morning, in Ludlow Street jail, he metres. Two of the anonauts died soldiers join in each celebration of attempted to stab Albert W. Enson from suffocation caused by the rarity the Lord's Supper. As tracts and and Daniel F. Long, two of the prinof the atmosphere, and when the Bibles are distributed among these cipal witnesses against him on the balloon reached ground the third soldiers, it may be truly said that was almost insensible, and has since five hundred families of the one in a close cell. hundred cities of Italy last year received the Gospel, on the return of

hese conscripts to their paternal

State grants from the Roman Catholic clergy being under debate. Prince Bismarck delivered a speech in which he declared that since the persons, which was lost. Vatican Council Catholic bishops authors, and cannot fail both to were merely the Pope's prefects. He said he was not an enemy of the Catholic Church. He warred only against the Papacy, which had adopted the principle of the extermi-

A bold robbery was perpetrated n the corridor of the Boston Postoffice at noon, April 17th, upon H. Hill, a messenger of the Fancuil Hall National Bank. The office was crowded with people and as Hill book from his pocket. He seized their course of study is finished. spinners than were needed. The ably by a confederate, and fell heav-

> Printed protests against the proposed incorporation of the Roman ice. The Arabs having never seen Catholic schools with the public ice before, were completely puzzled recently, and were numerously signed. The matter was referred to in many churches on Sunday, all of which goes to show, "that the feeling which the controversy evoked when it was first started, twentyfive years ago, is as deep and wide

Seven convicts escaped from the penitentiary of Blackwell's Island, April 12th, while the keepers were going their rounds, by opening a safe in/which the keys of their cell are kept, with a false key. The fuscattered all over the island. Their escape being immediately signalized all the keepers started in pursuit,

A Havana dispatch says the murderer Sharky has arrived there and leaves at once for New York. He of names of persons desirous to be- is greatly depressed, and nearly succeeded in cutting his way out of his ren were able to visit the place, they | cell in Santiago, besides slipping his handcuffs ten times on the voyage to Havana, and once nearly succeeded in jumping overboard. Sharky says that Fox gave him his passport and some money, and denies the re-

For many years it has been a no-The hearts of many Abyssinians ticeable fact in connection with the in a store at Herkimer, N. Y., on speeches intimating their acquies- places and gathered together the almost all men. Now this has of property. On the morning of of God. A fermentation has ap- coming forward to profess their faith | 000 fire. peared among the Jews, and four in Christ. The change began to aponverted teachers are making mis- pear at the very time when the women in our home churches commenced ng the gospel to Christians and their special work for women in

On Tuesday night, April 13th Mr. Abel Baker who resided in West Almond, Allegany county, commit ted suicide by shooting himself with a shot gun. He was about fortyfive years of age, owned a farm and olics have sounded their trumpet, two cheese factories. He has been more or less insane for some time sound. In a published address they | past and has been in the Utica In sane Asylum, only a few months since returning to his home, as it was

> A remarkable sign of the advance ment of Christ'skingdom, and aprophecy of further advancement, is the fact that in Burmah a native Home Mission Society has just held its firs anniversary. Out of Foreign Missions have come a Home Mission. and when the Home Mission has built up churches, there will come a Foreign Mission to a people as destitute as these were.

A number of houses were blown down, and five persons were killed and several wounded by a storm a large number of mail routes in the near Little Rock, Ark., April 8th. About the same hour, a storm struck Texarkana, unroofing the public one child, and slightly injuring sev-Kansas has sent out postal cards in- eral others. Rain fell in corrents, flooding the streets throughout the

In the poligamy case on trial at Brever, Utah, Judge Boreman charges that polygamy committed prior to 1862 is punishable, now that bigamy is a continuous crime and that the statutes of limitation do not apply. This is directly opposite to the charge of Judge Emerson of the but only two of them have been ex-Salt Lake district, who held that ecuted the offense outlaws in two years.

The brave Moravian pioneers, who few years since established themselves on the snowy mountains of sively as chaplain in opening the Central Asia, far beyond the bound-Senate sessions with prayer. aries of civilization, were cheered last year by the coming in of several converts, and one more has lately professed faith in Christ. The missionaries report that disbelief in heathen superstitions is visibly growing.

There are 38 agricultural colleges sacred spot has created an unusual in the United States. There are 389 professors and assistants employed and 3,917 students in attendince. Attention is given to the raising of thoroughbred stock in 21 of the colleges. In 15 of these colleges the students are engaged a portion of the time in labor on the An Omaha dispatch of April 18th

says that floods still interrupt travel on the Union Pacific Railroad. About 1,300 passengers are detained there. The flood in Bitter Creek, Wyoming, is reported increasing. Three of the Union Pacific bridges are gone, and the road bed is washed away in many places. Another s reported gone near Green River.

On the 30th of June, 1867, the debt of the United States was \$2,-678,126,603, and the annual interest was \$143,781,592. On the 1st of April, 1875, the debt was \$2,133,-634,778 and the annual interest was \$98,002,161. This shows a decrease of \$544,491,825 in the principal of the debt and of \$45,779,431 in the amount of annuali nterest to be paid. At Madison, Wis., five thousand

George Albert Mason has been tary Church has been gathered from | found guilty, by the United States District Court in New York, of havby the evangelist Capellini. The ing in his possession and uttering wife a world of good. two weeks than at any time in the past two years. No more periodical paios; none of that aching back or dragging sen-

trial. He was disarmed and locked willing to warrant to certain customers o lief at any expense. I have tried many Patent Medicines, but never had any occa-The steamer Helen Macgregor, on voyage from Grafton to Sidney,

Australia, recently struck a reef, on

which the steamer Uraguay was lost. She remained on the reef for Favorite Prescription with great benefit. sian Diet the bill withdrawing the an hour and then floating off sank Mary Ann Prisbie, Lehman, Pa., writes in deep water. The passengers and crew were saved in boats, except your medicine has been of more benefit to one boat load consisting of eight me than all others and hundreds of doctors The Pittsburg, Pa., iron mills are

resuming work, although there has been no material improvement in the prices of manufactured iron. The fact that manufacturing was continued at other points and was crenation of heretics, and which was in ating a change in the channel of nation of heretics, and which was in a ting a charge in the channel of enmity with the Gospel as well as with the Prussian States.

| A charge in the channel of in vogue—sent by mail for \$3.75. To be had at book and music stores. Lee & Walker, Publishers, Philadelphia, Pa. In a recent rebellious movement of

Santhals against the Indian Government the Christians remained loyal. PRES. ALLEN wishes to thank the The work of the various societies riends who have so kindly responded to among these jungle tribes continues his request for numbers of the RECORDto be greatly blessed. Most of the heathen children entering the ER with which to complete his files. him and a man grabbed his pocket- schools are brought to Christ before Dr. De Haas, the American Con-

sul at Jerusalem, sends the information that for the first time known to the present inhabitants, the cold ELD. D. K. DAVIS requests his corweather was so severe as to form spondents to address him at Scott, Cortand Co., N.Y. and could not understand RESOLUTION.—Whereas. Rev. D. water should change into glass! L. Davis has been pastor of the Hartsville

Caroline Pell, alias Blanchk, a Seventh day Baptist Church for nearly six German woman nineteen years of vears: and. age, was arrested, April 17th, at the Nassau Bank, New York, while atother field of ministerial labor; therefore, tempting to cash a forged check of \$14,000, purporting to have been ful and efficient a worker in the Master's drawn by Wendell, Mitchell & Co. vineyard. As a faithful pastor, and an of Springfield, Ohio. efficient Sabbath School manager and

Charles Harris, a professional teacher, we heartily recommend him to the burglar, has been sentenced by Recorder Hackett in the court of gen-By order and in behalf of the Church, eral sessions to States prison for fif cen years. He pleaded guilty to breaking into the residence of Rev. Dr. Howard Crosby, Chanceller of A SABBATH SCHOOL INSTITUTE the New York City University.

under the direction of the Executive Sab-The new school of the Church bath School Board of the North-Western lissionary Society at Acca, Palis-Association, will be held at Milton, Wis., ine, which had been closed by the on Third day, May 4th, 1875, commencing Mohammedan authorities, has been at 9 o'clock A. M., and continuing through reopened by order of the Governor the day and evening. A general attend of Syria. A good deal of interest in ance from all the churches is earnestly sothe gospel has been manifested by the people of Acca. By order of the Board,

The governor of the New Cale-JAMES E. N. BACKUS, Chairman: donia French colony has been in-Albion, April 1st, 1875. structed by MacMahon to crush out Freemasonry, and several eminent merchants have been sent to France. Cured by Dr. Bond's Discovery. Reme on suspicion of being either Freedies, with full directions, sent to any part masons or communistic friends of. of the world. Send for pamphlets and particulars. Address, H. T. Bond, M.D. Penna Cancer Institute, 1838 Columbia

The breaking of a kerosene lamp the 15th, Lansing, Mich., had a \$

oods consigned to the sufferers of the The depots of the North Carolina & Charlotte and Columbia & Aubraska to Dunkirk free from this date, ungusta railroad companies at Charlotte, N. C., with about 3,000 bales of cotton, and a number of private residences, were destroyed by fire on

To THE DONORS OF THE SEVENTH-DAY BAPTIST MEMORIAL FUND .- The the 16th of April. Loss \$250,000. Treasurer of the Board is ready to receive The two largest mixed colleges in principal or interest on notes or pledges the country are Oberlin and Michigiven for the benefit of the different Instigan University. Oberlin has 1,330 tutions and Societies. Also, to receive new students, 633 of whom are women. subscriptions for the same. Please be Michigan University has 1,191, 100 prompt in paying, as the funds are needed of whom are women. Any information cheerfully given. The United States Court of

Claims has decided that the amnesty Plainfield, Union Co., N. J. proclamation of December 25th, 1868, does not entitle a petitioner to a restitution of confiscated property At the Seventh-day Baptist Parsona claimed in his petition. of Rickburgh, N. Y., April 15th, 1875, by Rev. G. J. Crandall, Mr. A. J. HALL and

A new religious society has risen Ohio. The members call themselves Eternalists, and hold that the soul is immortal, and occupies a suc-Rev. Geo. E. Tomlinson, Mr. John Saunders, of North Kingston, and Mr. cession of bodies on earth, both of men and animals. The warp is gradually giving out

in all the mills at Lowell, Mass., and Rev. Geo. E. Tomlinson, Mr. Wesley Bas it does so, one after another is Fox, of Norwich, Conn., and Miss EMIL compelled to discharge its help. All the ring spinners have been tempo-The Paris papers publish a Papal

Encyclical renewing the excommuschool building and fatally wounding | nication pronounced against the Old Catholics of Switzerland and censuring the authorities for protecting The Jesuits have taken an extensive plot of ground at the east end

of Beirut, Syria, and are beginning years, with unvarying cheerfulness, and to build what promises to be a very large college upon it. One hundred and ninety hine per sons have been sentenced to death sons have been sentenced to death day, April 9th, from Mark 14: 8, "She in Germany in the last four years, hath done what she could." L.A. P.

Speaker Payne, of the Tennesse State Senate, has arranged with several Senators to officiate succes-

In some parts of Germany the Jews are required to contribute to the parochial taxes for the support of

the Christian churches. A new law, Mr. Geo. H. Stuart, of Philadelphia, estimates the number of conversions in Great Britain, through the instrumentality of Mesers. Moody and Sankey, at 25,000 or 30,000.

Governor Hartranft, of Pennsyl vania, has signed the bill repealing local option and enacting a new license law, which is said to be very stringent in its provisions. It is estimated that a million and half illustrated tracts, defedning

Hindooism and abusing Christianity are in circulation in Upper India. Walter J. Brown & Son, wool lealers and brokers of New York, have failed; liabilities comparative-

The negroes of Tennessee are flocking to Kansas in bands of 500 A dispatch from Rome, of April 15th, says that Annibal Capalti, created a cardinal in 1868, is dead.

THERE IS RELIEF FOR DERANGEMENT F THE LIVER —The purest specific yet iscovered in Europe of America, has been proved after more than thirty years expeience, to be the Angostura Bitters Seigert & Sons, who are not only endorse by the most celebrated physicians and analytical chemists of Germany as being There are reports of a second

There are reports of a second

There are reports of a second tion

The are reports of a second tion

There are reports of a second tion

There

T. L. Gardiner, L. F. Randolph, J. C. Bow-Let the People Speak. MANHATTAN, Kan. R. V. Pierce, Buffalo, N. Y .: Dear Sir, RECEIPTS.

tomed to for several years. I have so muc

ours who would be glad to get hold of re-

Very truly yours, GEO. B. WHITING.

Mrs. E. R. Daly, Metropolis, Ill., writes:

Dr. R. V. Pierce-My sister is using the

Dr. R. V. Pierce-What I have taken of

Dr. Pierce's Favorite Prescription is sold

after an examination of Clarke's New

is rapidly superceding methods heretofo

SPECIAL NOTICES.

Whereas he is now to leave us for an-

Resolved. That we regret to lose so faith-

Alfred, X. Y., April 12th, 1875.

Avenue, Philadelphia, Pa.

TO THE PUBLIC.

ERIE RAILWAY,

M. A. GREEN, Agent.

E. R. POPE, Treasurer.

At Westerly, R. I., March 24th, 1875, b

At Westerly, R. I., April 8th, 1875, 1

In New Market, N. J., April 6th, 1875,

Mrs. ELIZA MARIA RUNYON, wife of David

C. Runton, in the 59th year of her age. Sister Runyon was a daughter of Jonathan S. Dunham, who was a

escendant, in the fourth generation, of Eld.

Edmund Dunham conspicuous in the or-

day Baptist Church of Piscataway. She bore her long illness, a little over three

leaves to her family the heritage of a good

name a worthy example, and the fervant

prayers of a godly wife and mother. Funeral sermon by her pastor on Sixth-

Near Shiloh, N. J., April 8th, 1875, How

In Hopkinton City, R. I., April 5th. 1875

Mrs. FALLY LEWIS. Sister Lewis was born in Westerly, March 5th, 1785. Her

She was married to Thomas Lewis of Hopkinton. He died August 21st, 1861

Soon after her marriage, she professed re ligion and united with the First Seventh

y Baptist Church in Hopkinton, of which

he continued a worthy member until her

death. Sister Lewis was a most worth, woman in all the relations of life, and he

nemory will be held in affectionate re

nembrance, not only by her family, but th

many among whom she had so long lived

being at her death 90 years and 1 month

nearly seventy years. Thus has gone to he rest another of our most aged and deserved

ast will be held in sweet remembrance.

At the home of his son in-law, in Green-

nanville, Conn., April 8th, 1875, Mr. ED

VARD D. WALWORTH, of Groton, in the

In Grant, Doddridge Co., W. Va., on Long

Run, March 16th, 1875, of hemorrhage, Sa-RAH ANN HYATT, widow of James Hyatt, in

the 60th year of herage. Sister Hyatt wa

orn in the State of Delaware, Aug. 17th.

1814, came from that State with her uncle

Henry Harper, and family. Her maiden

name was Craig. She was married to

James Hyatt in the year 1837, was converted in the forty-third year of her age,

embraced the Lord's Sabbath, was baptized by Eld. Peter Davis, and with her husband

New Salem, of which she remained a fait

ful member till death. She was much

beloved as a true wife and mother and neighbor, and true to her vows. She was

truly a pillar in the temple of our God.

died in the triumphs of living faith, and

deeps in Jesus, awaiting the sound of the

trumpet to awake the nations. Blessed be God for the Christian's hope.

R. Stillman 2, C. E. Potter, B. Clark, S.

ined the Seventh day Baptist Church of

73d year of his age.

parents were Elias and Fally

the 76th year of his age.

FRANCES FRAZIER, of Westerly

B. WILLIAMS, of Hopeville, Conn

The Efie Railway Co. will transport all

rasshopper Rregion of Kansas and Ne-

GEO. HOOD, Clerk.

medicines generally.

sion to extol one before

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission. No receipt under this head hereafter, will be understood to ex tend back of Vol. 28, No. 27.

E. A. Stillman. Irs. B. Champlin, Alfred, V. Carrington, Brookfield, S. Crumb, " Green, Adams Centre, I Horton Stowell's Cor., 2 50 K. Davis, Scott, T. Davis, Marlboro, N. J., 2 50 S.W.Smith, West Wilton, N H.2 50

For Catalogue,) for 25 cents. All true to R. J. Yearance, Dexter, Mcih., 200 32 E. A. J. Estes, Virginia, Dak., 250 22 logue of Domestic and Imported Seeds fer FOR LESSON LEAVES. 1875. Address W. R. Prentice, Alfred Centre, E. H. P. Potter, Scott, N. Y., L. F. Randolph, Mariboro, N. J., Miss K. Davis, North Loup, Neb., V 50 finest white, with name neatly printed sent for 25 cts.; 100 for 35 cts. Send stamp for specimens, to ERNEST HART, 46 Oak St., Rochester, N. Y....

Method for the Piano Forte—a work which NEW YORK MARKETS-APRIL 19, 1875 ASHES. ota COTTON. Ordinary... Low to good middlings.... FLOUR AND MEAL Flour, superfine.... 4 60 @4 ELD. N. WARDNER requests his Western shipping. ... 5 25 @5 4 choice..... orrespondents to address him at Alfred, St. Louis extras..... 5 60 @8 1 Allegany Co, N. Y., till further notice is Minn., com. to best... 5 50@10 80 outhern choice to best

White Western ... 1 40 @

White, new.....

yellow..... white

short.....

oat.....

SUNDRIES.

Review of the New York markets for but-

ter, cheese etc., for the week ending April 17th, 1875, reported for the RECOR

DER, by David W. Lewis & Co., Produce

Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates

BUTTER.-Receipts for the week were

18,502 pack. Exports 520 pack. There

is more old butter here than can be sold

and although the surplus is small, yet

some portion of it must go to grease

There are single packages of fancy se

lected old state butter bringing about 30

ents, and from this figure the price drops

to about 18 @ 20 cents. There were Dela

HOPS.

vew. retail.....

clover..... Rye straw, long.....

Crop of 1874...

Cider Vinegar, # gallon.... Honey, New Box.....

Saxony Fleece..... Three-quarter and Full blood Merino....

Half-blood Fleece.....

Common Eleece.....

combing Fleece

No. 1 Pulled.....

L. L. WILLIAMS, Principal IN the matter of the application of the FirstCongrega-tional Church of orn Meal, Jersey...... 4 10 @4 30 Western..... 4 15 @4 50 change its name. GRAIN. Whest, No. 2 Spring...... 1 20 @1 25 Winter, red Western @1 28

ON READING AND FILING the petition of the trustees of said corporation, wherein it appears that at a meeting of the corporators of said church corporation, duly held, a change of name Malt, 1 45 @1 50 was unanimously agreed upon, and that the said church corporation shall hereafter be known as the First Presbyterian Church of Andover; and it also appearing to me. from said petition, that the said change will be a pecuniary benefit to said church and after the 17th day of May, one thousaid present First Congregational Church of Andover be known and designated as the "First Presbyterian Church of Andover." JAMES S. GREEN,

freely, but the demand for fancy uses

DAVID W. LEWIS & Co.,

85 & 87 Broad St., cor. South William,

NEW YORK.

Market your produce faithfully at market rates and promptly for cash

For 25 years near our present location

and for the last 15 years engaged in the

DAIRY PRODUCE ON COMMISSION.

SAS.—See RECOUPER of last week and next week. Address BOX 30, Pardce,

6 WE WILL SEND SIX varieties PURE FLOWER SEEDS, (your choice from our

DONNELLY & CO., Rochester, N. Y.

TISITING CARDS-

RVERY YOUNG MAN, should have such a knowledge of BUSINESS as may be obtained in the ROCHESTER BUSINESS UNIVERSITY. The best

the most practical system of actual business, the most beautiful penmanship, unequaled facilities for securing employment

for graduate, and the lowest prices, consid-

At Chambers

Allegany County Judge.

ring advantages. Send for catalogue.

course of study, the most effic

name and warranted. 30 for \$1. Send

good, and the price still holds up.

IN ACTUAL USE: MORE THAN 54,000

> ESTEY ORGANS Manufactured by J. ESTEY & CO.

Brattleboro, Vt. Send for Illustrated Catalogue

R. FLINT'S

QUAKER BITTERS.

ware, Chenango, and Cortland choice en Composed of Roots, Barks, and Herbsa few exceptionally fine at 20,21 @ 22 cents he great blood purifier of the day-restorand of State odds and ends at 16 cents Western butter is worth 15 @ 16 cents for ing vitality and energy. To the aged, they finest selections, while good fair stock is are a blessing-removing the infirmities at 14, and a very little of the poorest sort of age, strengthening and stimulating the s offered at 12, 121, and 13 cents. New body, and cheering the mind. Mothers butter is running poorer than usual, and and maidens will find the Quaker Bitters it is impossible to sell lots together unless a safe and reliable remedy in all cases of they are uniformly fine flavor and quality. Fine new Delaware half firkins or anvillness incident to the sex, purifying the thing this side of the Rocky Mountains blood, producing not only a vigorous cirequal in style or quality, is quick sale at culation, but a beautiful and healthy com 28 cents for lots. Fine new Welsh northplexion. Children suffering from sudden ern butter of the best is worth 27@ 28 cts., and selected single fancy tubs, new State, or severe attacks of illness peculiar to may bring 30 cents, while wintry new early life, often find ready relief by taking butter, ring, streaked, and speckled, is one bottle of Quaker Bitters. No one can worth 15, 18 @ 20 cents. At the close, the remain long unwell (if curable) after takmarket for new is buoyant; the demand ing a few bottles. widens as the trade generally gets to work

PREPARED, BY DR. H. S. FLINT & CO.

At their Great Medical Depot, PROVIDENCE, R. I.

scholars in their study, prepared by the

SABBATH SCHOOL BOARD appointed by the

SABBATH RECORDER OFFICE

75 CENTS A HUNDRED

PER MONTH, FREE OF POSTAGE

" " straight lots....25 @ 28
Finest selected old State butter...25 @ 30 For sale everywhere. Middle and Southern Tier entire ESSON PAPERS CONTAINING THE Old Western, finest......1 INTERNATIONAL LESSONS

fair to good.......13 @ 15 CHEESE.—Receipts for the week were 14,180 boxes. Exports 24,479 boxes. Cable 76s. Gold 115. The market is firm under a free export demand, and the old stock bids fair to go out clean at present GENERAL CONFERENCE, and published at prices. In new cheese it is expected there | the will be a good business, and free demand for full milks' make, English markets be ing quite bare of old stock. Prices are not yet sufficiently established here to admit

on it, and supplies are quick taken. Prices

seem likely to hold their own or advance

until such time as grass-make Wester

the 1st of May next. We quote:

shall make its appearance, say on or after

New milk butter; selections......30 @ 32

of quotations. We quote: State Factory, fancy, September Address, D. R. STILLMAN, Alfred, Cen tre, Allegany Co., N. Y. TOB AND BOOK WORK

NEATLY AND PROMPTLY DONE Eggs.-The market declined first half y respected citizens. The memory of the of the week to 20 cents on Wednesday and closes to-day, Saturday, at 19 cents for the top. Fine cut straw is best for packing.

We quote: Near-by marks, fresh eggs, per LIVE POULTRY .- We quote:

CALVES-There is a wide range as to BEANS -- We quote: crop of 1874, choice marrows,

GREEN APPLES are getting worse and worse with most of the stock in very poor 20 cents; per quire, 35 cents; per hunorder, and prices ranging lower. We dred, \$1 25. Church Clerks will find Western N. Y. mixed, # bbl.. 1 75@2 00

DRIED APPLES.—The market is weaker ELD. ELI S. BAILEY, for sale at this ofand lower. We quote:

FOR SALE AT THIS OFFICE. MENT; OR THE SUNDAY, THE SABBATH 1 50@1 75 THE CHANGE AND RESTITUTION. A Dis-cussion between W. H. Littlejohn, Sev enth-day Adventist, and the Editor of the Christian Statesman. 384 pages. Price, cloth \$1; paper 40 cents. Mailed, post paid, on receipt of price. Address SABBAYS RECORDER. Alfred Centre. N. Y.

RECORDER OFFICE.

Orders by mail will receive special care

ble for any church, for sale at this office Price by mail, postage paid, per dozen, BIOGRAPHICAL SKETCHES

Elder, at

us as a ollow, and man and p Sunday I believe have seen ers to fill frequent-

the young they might be without excuse. I fell were NEW BURNSIDE, Ill., April 9th, 1875.

e it to a Mussul-

ms of a laims to little enand his tests the

isunder remarks n in your these rethe conion, that withdraw to First-

reviewed ished, and oughtwas I have osite one. Christian ain. But this: Can rs serve rtnership ing minisors of our ceive the yet there undertone. ot observe,

er, saying, while we the influeper with ival a year r appealed ig and sus. way, and good man day, but I

tan's error. that both genealogies terminated in was sown. Joseph and Jesus of Nazareth, that

as a Chris-

GENTS WANTED FOR THE

1.OOO AGENTS TEACH-ERS, Students, men and women, wanted to sell SENTENNIAL

whole Library. Boston Globe .- Not

Selections," is ready. The "Series" now

Circulars free.

pying letters without press or water

MOR COUGHS, COLDS,

AND ALL THROAT DISEASES, USE

WELLS' CARBOLIC TABLETS.

A TRIED AND SURE REMEDY

or sale by Druggists generally, and WM

J SHOES. LYON'S PATENT METALLIC

STIFFENERS keep them straight, prevent

running over, wearing off unevenly on the

sides, or ripping in the seams; make a boot last half longer. Sold and applied by Boot and Shoe Dealers and Manufac-

turers everywhere. Local and Traveling

Agents wanted to introduce. Send 25

ents and height of heel for sample pair,

N. LYON, sole Manufacturer, 54 State

A GREAT OFFER! HORACE

WATERS & SONS, 481 Broadway,

Organs of first class makers, including Waters, at extremely low prices for cash,

during this month, or part cash, and balance in small monthly payments. Waters'

New Scale Pianos are the best made: The

powerful, pure and even. Waters' Concerto

organs cannot be excelled in tone or beau-

Stop is a fine imitation of the human voice

Agents Wanted. A liberal discount to

eachers, Ministers, Churches, Schools,

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Hardware Dealers sell them. Ringer \$1; Tin Rings (100) 60c.; Coppered Rings, 50c.; Tongs, \$1 25; by mail, postpaid. Circulars free. H. W. HILL& CO., Sole Manu-

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them. A new book, by Theophilus Parsons, LL D. Has no equal in popularity

and real value. For particulars, address S. S. SCRANTON & CO., Hartford, Conn.

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ARE YOU

Weak, Nervous, or Debilitated?

requires more of an effort than you feel capable of making?

Then try Jurubeba, the wonderful tonic

and invigorator, which acts so beneficially

on the secretive organs as to impart vigor

ulates for a short time, only to let the suf-ferer fall to a lower depth of misery, but

it is a vegetable tonic acting directly on the

It regulates the Bowels, quiets the nerves, and gives such a healthy tone to

the whole system as to soon make the in-

Its operation is not violent, but is characterized by great gentleness; the patient

experiences no sudden change, no marked results, but gradually his troubles

"Fold their tents, like the Arabs, And silently steal away."

This is no new and untried discover

but has been long used with wonderful remedial results, and is pronounced by the

highest medical authorities, "the most

Read Every Word.

NO MAKE ENOUGH MONEY

you a year, any unemployed person between the ages of 16 and 60 should take an agency for the Illustrated Weekly, a large.

year) pure, instructive, and amusing half of its pages full of beautiful pictures

the other half containing the choicest reading matter. James Parton contribut

ing editor. Like that great English pager the London Illustrated News, it is highly

moral, but entirely unsectarian and non-political. During a year it furnishes over

1,100 pictures, and the equal of 9 large

gives away, extra each week, a large en-

octavo volumes of reading matter.

graving, (52 in a year), size, 17x24 inche

These are exquisite fac similes of the fin-

and are truly a fine art gallery every year. Besides, each subscriber is presented with

the chromo, "Gold Fish, Fruits and Flow-

ed by Ramsey. Not only the largest and

finest premium ever given, but the most wonderfully beautiful chromo ever produced. It is just the paper for which

everybody has been waiting—larger and finer than any other, at half the usual cost.

Its success (nearly 1,000 subscribers a day

being received) proves this. So complete, so progressive, so full of useful as well as

venture to assert that to every thinking,

bservant American, a years' subscription

worth fifty dollars. AGENTS .- This

(costs \$2 50) is, in actual, useful value,

combination is unequaled. It is an instan-

taneous and pronounced success. Every

good American takes at least one paper, of course. He takes this paper because (1) it.

s the nicest, newest and best: (2) it is the

cheapest—giving a great bargain—and thus suits the hard times. It sells itself.

Be quick, if you want an agency. This

time of the year any agent can make from \$10 to \$20 per day. Send three stamps for specimens and liberal terms, with reports

rom agents, subscribers, and press notices;

once for a complete outfit, and make \$100

while you would otherwise be waiting.

or, better yet, to save time, send \$2 50 a

powerful tonic and alterative known."

Ask your druggist for it. For sale by WM. F. KIDDER & CO.

It is no alcoholic appetizer, which stim-

Are you so Languid that any exertion

HAVE YOU TRIED JURUBEB

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LAR AND TERMS.

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TYN WIRE RINGS

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VINGSTONE'S

w York, will dispose of 100 Pianos &

F. KIDDER & CO., New York.

ROOKED BOOTS

Philadelphia, Pa.

1 BOARSENESS.

Street, Albany, N. Y.

SAMSON. For Sabbath Day, May 1.

Judges 16: 25-31. 25. And it came to pass, when their hear were merry, that they said, Call for Sams that he may make us sport. And they call for Samson out of the prison-house; and

inade them sport; and they set him between the pillars. inde them sport; and it they set him between the pillars.

20. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

21. Now the house was full of men and women; and all the lords of the Phillistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

23. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once averaged of the Phillistines for my two eyes

23. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

33. And Samson said. Let me die with the Phillistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were more than they which he slew in his life.

34. Then his bretiren and all the house of his father came down, and took him, and brought him up, and burled him between Zorah and Eshtaol in the hurrying-place of Manon his father.

rah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty

DAILY READINGS.

1. Jud. 19: 6, 21, 22; Ruth 3: 7; 1 Sam. 25: 36
2. I Sam. 18: 7: 2 Sam. 6: 5, 16; 1 Chron. 13: 8
3. Num. 6: 1.5 2. 1 Sam. 18 ; 12 Sam. 6 ; 3, 16 ; 1 Chron. 1 3. Mum. 6 : 1-5. 4. Josh. 13 : 3 ; Jud. 3 : 3 : 1 Sam. 29 : 2. 5. Jud. 14 : 19 ; 15 : 8, 15 ; Heb. 11 : 32-34. 3. Jud. 13 : 2, 24 ; 14 : 3, 5. 1. Ps. 1.

CENTRAL THOUGHT.—The name and power of the true God shall ever be exalted. GOLDEN TEXT.—" He thatwalketh with wise men shall be wise; but a companion of fools shall be de-stroyed."—Prov. 13: 20. OUTLINE.

I. Samson called to amuse the Phil-II. He destroys them and himself. QUESTIONS.

I. v. 25. When and where did the grea event of this lesson occur? For what purpose were the Philistines now assembled? What is the meaning of the expression. It came to Where was Sanison born? What birth foretold? What was a Nazarite? Give his that occurred before his marriage with Delilah. Tell how he fell into the hands of his enemies. How did Samson amuse the Philistines? Give a general idea of the form of the "house?"

v. 26. Why was Samson led? What does suffer me mean? What was this "house! Would the Philistines suspect Samson's real purpose in making this request? What must we say of women who could enjoy such a scene? Who were the Lords? The Philistines? What shows this t have been a very great occasion? How much does beheld mean? II. v. 28. Why did Samson call on God? When are men most apt to cryounto the Lord What is the meaning of the word Lord? Of Jehovah? Of God? Why does he say, Re member me? Whence had his strength al-

Miscellaneous.

AN EDITOR'S TABLE. The editor sat in his sanctum His mind at the bottom of business, His feet at the top of a chair; His chair arm his elbow supporting His right hand upholding his head, His eyes on the dusty old table,

There were thirty long pages from Howler. With underlined capitals topped, And a short requisition from Growler, Demanding his newspaper stopped; Concerning sweet flowers and zephyrs And a stray gem from Plodder, the farmer There were billets from beautiful maidens

And bills from a grocer or two; And his best leader hitched to a letter, Which inquired if he wrote it or who? Of the smooth and mellifluous school,

And one of his rival's last papers, Informing him he was a fool. There were several long resolutions, With names telling whom they were by, Canonizing some harmless old brother, Who had done nothing worse than to die;

There were traps on the table to catch him,
And serpents to sting and to smite; There were gift enterprises to sell him, And biters attempting to bite. There were long, staring "ads" from the

And money with never a one, Which added, "Please give this insertion, And send in your bill when you've done.' There were letters from organizations-Their meetings, their wants, and their

laws— Which said "Can you give this announce For the good of our glorious cause?" There were tickets inviting his presence To festivals, parties, and shows,

Wrapped in notes, with "Please give us a Demurely slipped in at the close

In short, as his eye took the table, And glanced at its ink-spattered There was nothing it did not encounter, Excepting perhaps it was-cash.

"THE RIGHT-HAND CHILD."

Reds and browns and yellows and blues-a wonderful thing it was, in the shape of a box of paints. Grandmamma laughed as she wrapped it around and tucked it away in a snug, safe corner, thinking, "I shall soon be able to settle the matter." Reds and browns, yellows and

blues, all lying safe in a beautiful box; somebody's eyes were to dance with pleasure; somebody's fingers were to untie the wrappings; somebody's breath was to be taken away for a moment in sheer wonderment and delight. But who was the somebody? Nobody knew, and that was the through it right in the middle of a

fun of it; nobody guessed, and that was the joke of it. Grandmamma had made up her mind to settle the affair after her own wise fashion, and so she tucked a pitch-and toss humor generally, the box away close in its wrapper, and that for a time was the end of

the matter. Grandmamma was going on a vis. it. Her stiff gray dresses, and black dresses one by one and hung them and brown, were folded and packed up on the closet pegs, and laid the in a grand old trunk, and right in knicknacks here and there to be giv-

the middle of all the dresses was en to father and mother and Minty the paint-bex, as snug as could be, in its wrapper. Grandmamma stepped into a great old coach. The trunk was strapped

on, and the driver's whip cracked, the horse's feet clattered, and the dust blew about. Grandmamma dozed on the cushioned seat and awoke to see two lit- grandmamma fell asleep thinking, tle faces, as bright as summer, look-

ing in at the coach window. There was the belter-skelter of making welcome, and the bustle of making welcome, and the bustle of brown paper parsel out of the trunk getting tea, and of making things and asked who would run with it to. comfortable in the guest-room, where the grasses on the mantle were al- Arulia held out her nands; grandways fresh, and where the andirons | mamma's eyes twinkled with marriblazed all day long.

and she knew that the blues and the There was the supper to get ready,

May we justly judge Samson's spirit by gospel v. 30. Why did Samson say, Let me die with he Philistines? What two reasons led him to lesire the destruction of the Philistines?

Why may he perhaps not have cared very ouch about living any longer? When does God help men? Why are the lords particularly mentioned? . What words of triumph . III. v. 31. Who are meant by brothren? the tribe of Dan dwell? How was it that they ould come to Gaza and take away Samson's ody unmolested? What can you say of Zorah and Eshtaol? What were graves in Palstine? What was a judge? Of how great a part of Israel was he probably the judge? Vhat practical lessons ought the Israelites to begin to deliver Israel?

NOTES AND COMMENTS. The great event of our lesson took place about 120 years after Gideon's wonderful victory over the Midianites, 300 ears after the death of Joshua, and during the oppression of Israel by the Philistines; and at Gaza, a town of the Philis tines, situated in the southwest of Pales-

tine, on the line of travel between Egypt things about to be narrated happened, their power. Samson. An angel of the in the spirit of revenge, accompanied by Lord announced to Manoah and his wife an outburst of strange and almost fierce that they should have a son, who should humor. be a Nazarite. See reference. The life eds: (1.) From his birth to the feast on capture by the Philistines. 16: 4-21. (4) self upon them, as if to rest. From his imprisonment to his death: 16:

nician architecture. There appears, howwhich (see v. 28), as well as under it, out through an open front, where the pil lars probably stood, the people could witness the performances of Samson. v. 26. The lad. Being blind, a boy

was appointed to lead Samson. Suffer a natural thing to the Philistines, who e ing, "Our god hath delivered Samson our suspicions would not therefore be aroused. enemy into our hand." v. 27. Men and women. Under the corrupting influences of idolatrous relatives. He probably had no brothers, worship, woman could enjoy the coarse in the strict sense of the word. See refer-

mother's right-hand child.

It was then she heard Plecida say

shortly, "Bring a stick for the fire,

Arulia," and "Arulia, take mamma

heard grandmamma ask for a stove.

and she sitting at grandmamma's

and spinning little yarns, uncon-

scious that Arulia was doing every-

thing, and that she was doing noth-

It was then, too, that Grandmam-

ma heard the mother say, "Some-

body look at the rolls in the ove ."

and "Try the vegetables in the steamer," at all of which Arulia

turned to obey, while Plecida never

She heard and saw, too, when the

mother called Plecida, who was the

eldest, and said, "Run to the well

with the pitcher for water," that

Plecida wriggled her shoulders, as

though something was the matter,

and frowned her eyes almost shut,

and whispered in a very loud whis-

per, "I don't want to !" and saw

Arulia, who knew the mother was

waiting, pick up the pitcher and be

off before the other could straighten

Grandmamma was so very hungry

at supper, and so much engaged

ing nudge given to Arulia when the

mother said, "Plecida bring the

sauce from the pantry," or if she

heard Arulia whisper," Dear mamma,

what can I get for you?" when the

mother was glancing around in search

However that may be, it is certain

the spare-room fire, and Plecida was

asked to do it. First it was "dark,"

and then it was "cold," and then

she did not want to light fire by

herself. Then mother insisted and

she grew ill-tempered and lamented

her hard fate most dolefully, stand-

ing in the room half an hour, fuss-

ing and fuming, when three minutes

might have seen the fire started and

seen her back again. A litter was

made with chips and papers on

the spare-room carpet, when in

touched, as all was ready for light-

ing; and the mother's new rug bad

a hole the size of a pea burned

beautiful flower, because, in vexa-

tion, the match was tossed down, sho

did not care where. And, being in

the lamp was upset and the chimney

So, when grandmamma clinked

the trunk lock and shook out the

and John, the fate of the reds,

browns and blues, folded up in their

decided. In fact, probably, the mat-

ter was fully known the evening

before inside of grandmamma's ruf-

fled night-cap, as the unfortunate

fire flickered and crackled, and

It is eaily settled who is the moth-

So, when grrndmamma lifted a

mother, Plecida nudged Arulia, and

For grandmamma thought, like

browns had a worthy owner.

er's right-hand child."

wrappers, close and safe, was quite

broken.

supper, the match was to be put to | Cor. Chicago Times.

of something.

with rolls and broiled meats, that it

the wrinkles out of her forehead.

seemed te hear a word about it.

feet all the while, asking questions

ways come? What had his long hair to do amusement of this occasion. Lords. ence. with it? Why does he say, Only this once? The princes, or chiefs of the nation. Strictly; his more distant relatives; but standards?
v. 20. Did Samson probably know how the nation in the southwestern part of Pales stances (Num. 2: 2; 3: 15; 17: 2), the Philistines. A wealthy and powerful outiding was made, and so how it could be tine, along the sea coast, and one of Isra- whole tribe. The Danites dwelt just el's most formidable foes. About north of Philistia; and the fear and disthree thousand. This was evidently a very great occasion. Beheld. They not only saw, but saw with delight.

ave learned from Samson's life? How did he caused God, humanly speaking, to forget rock. Judged. In war their leader, in His strength had always been the gift of | neighboring tribes. God; the long hair was simply the mark, divinely appointed, of a Nazarite. The Lord did not depart from him, until he departed from his vow of consecration. Compare v. 17-20. Only this once. Feeling that his sins have exhausted the this one favor. May be avenged I. v. 25. It came to pass. The This is not the spirit Christ would have against the Philistines prepared the way when," &c. Tier hearts were times, religious knowledge, and character for the angel of the Lord had said of him, merry. Their feelings were cheerful of Samson. For my two eyes. Or, "He shall begin to deliver Israel out of and joyous, with eating and drinking as as many recent scholars translate, For one the hand of the Philistines." at a feast. See reference. They. The of my two eyes. The death of thousands Philistines assembled for the worship of would only pay for one of his two eyes, Dagon, their god, who, as they imagined. destroyed by the Philistines. Thus is the had delivered Samson completely into last effort of his mighty strength put forth

v. 29. Sanson must have become a of Samson may be divided into four peri- quainted with the construction of the exercised dominion over portions of the building before he lost his eyes, and knew the occasion of his marriage. 13: 24; 14: that it was mainly supported by these two 18. (2.) The period of his feats against columns, which appear to have been close at the same time. Between the last lesson the Philistines. 14: 19; 16: 3. (3.) together. And on which it was and the present one, 120 or 126 years is From his marriage with Delilah to his borne up. Or, And he supported him- perhaps as true a statement as can be

v. 30. Let me die with the Phil-22-31. Make us sport. Strictly, the istines. I wish to destroy the Philisreference is to dancing, accompanied with tines; but as this cannot be, without my song and instrumental music (see refer | death too, let me perish with them. The ences); but it is very likely that he was | Philistines were at once his persecutors, called upon to amuse his persecutors by and the enemies of his own people; his feats of strength, and by jests, too, for he motive, therefore, in wishing to destroy appears to have been quite a wit. Pil- them, must have been two fold. It is poslars. But very little is known of Phoe sible that Samson desired to die; for, though men like him, of abounding anithe outline of Samson's life from his birth to ever, to have been a flat roof supported mal spirits, are not apt to want to die, bethe marriage feast. Mention the exploits of mainly by two pillars, from the top of ing now blind, he may not have cared to live longer. And he bowed himself, &c. Divine strength comes to supplement the best that human effort can do Lords. The national loss was made very much greater by the death of the Philistine princes. So the dead me. Rather, Let me alone that, &c. which he slew, &c. These words are House. The temple of the god Dagon. chiefly interesting as sounding like a tri-That I may lean upon them. umph, tinged with satire, over the Philis-That he should desire to rest, would seem | times, who had but just said, with rejoic-

Hi. v. 31. Brethren. His nearer

done up in their wrappings, down light, and the willing hands are the add the yolks of five eggs one small in the middle of her stiff siik skirts, ones to hold gifts; while idle little tea cup of sweet milk with one tea and her eyes twinkled as she watched people-too idle to carry a pitcher spoonful of soda in it, one pound of slyly over her spectacles to see who and too idle to carry a tray-should flour with one and a half teaspoon it was that carried the dishes, and be left with their own idleness fuls of cream of tartar, and the trotted around the fastest, and was to amuse them, and not be helped away with their useless hours by such beautiful things as reds and well beaten. Icing for it, made of blues and yellows and browns, done the whites of four eggs, one-half up in handsome polished boxes, that pound pulverized sugar and one Conn the urn," and "Arulia, you surely look just fit to be folded in wrap pers and stowed away safely in grandmamma's lockers.—New York

How a Printer was made a Man.—Several years ago, a slabsided, awkward printer boy, from placing food before their household in an attractive way, as well as ton in search of an "easy place." Tom Ewing was then Secretary of the Interior. He was also uncle of dishes, or their number, that make our gawky place-hunter. To him a table look inviting. It consists the youngster naturally applied for more in the arrangement, with those assistance in getting the desired sit. little indescribable touches which a nation. This was the encouraging woman of tact and taste gives with-answer he received from Ewing: "I out knowing why or wherefore. It will not get you a place in any of is these small things which make the departments. Moreover, if you home attractive, and stamp the find a place and go to work, I will character of men and women.—Heruse all my influence to have you dis ald of Health. missed. I want you to get out of Washington I am not going to have you made into a limp and helpess nonentity, if I can help it. Go you like; you shan't stay in Wash-This inspiriting counsel ngton." drove the printer youth back to branches to follow its pursuit. We is difficult to say if she saw the coax- day be tying tape around bundled on somebody else's letters, in one of tine machine. But the uncle's sensible brusqueness was the nephew's salvation. The name of that discouraged young applicant was James G. Blaine, Speaker of the late House she both heard and saw when, after of Representatives. - Washington

WEEDS. - Spring is one of the best times to kill certain biennial weeds. They start as early as the grass, and they are easily killed with | The subject of natural philosophy a hoe. Go through the meadows was dropped right there. and lanes, along the fences and over the grain fields, and cut or pull all such weeds as thistles, mulleins, wild teazles, daisies, wild parsnips and carrots, and many other plants now easily seen, but which will soon be fact, not a chip need have been alone; if cut they will make half a concealed in the grass. Let docks dozen shoots, which will break off when one tries to pull them; allow them to grow until they are nearly ready to blossom; they may be pulled easily in wet weather, and destroy root and top.

Polishing Plows.—If those who vish to save themselves the trouble of polishing a rusty mould-board will have recourse to muriatic acid (quite a cheap article,) they will find that this acid will not touch the iron, but will render the rust soluble and easily removed. I would not advise allowing the surface to remain moist with any acid twentyfour hours. Muriatic acid will do the work in five minutes, and should be either washed off or cleansed by running through the soil without delay.—Farm Journal.

ERASIVE SOAP.—A good soap for removing grease and stains from clothing is made as follows: Two pounds of good castile soap, half pound of carbonate of potash dissolved in a half pint of hot water. Cut the soap in thin slices, boil the soap with potash until it is thick enough to mould into cakes; also different thing from generosity in at the hearth were always bright, ment, for she knew somebody—the add alcohol half an ounce; color the hour of death. One proceeds and where, in frosty weather, a good, right somebody—had got the box, comfortable wood-fire cracked and and she knew that the blues and the charcoal.

WHITE MOUNTAIN CAKE.—Rub | greenbacks is unlucky. and then it was that grandmamma a great many other people, that the well together one pound of sugar thought of the reds, blues and browns | willing hearts are the hearts to make | and a half pound of butter. Then joys.

The house of his father. NEW ADVERTISEMENTS. From Dauchy & Co. here it may mean, as in several other in. GENTS. CHANG CHANG A SELLS AT SIGHT. Necessary as Chromos, free. AMERICAN MANG TURING CO., 300 Broadway, N. Y. may which must have now suddenly pos-REE SAMPLE TO AGENTS. Ladies' Combination Needle book, sessed the Philistines, would have enabled with Chromos. Send stamp. F. P

the kinsmen of the hero to come and carry H. v. 28. Samson called. This away his remains. Zorah and Esh-GLUCK, New Bedford, Mass. was a cry to Jehovah for help. O Lord | taol. Two towns belonging to the Dan-God. . . . O God. Rather, O Lord, ites in the tribe of Judah, the former bebest, cheapest and fastest selling Bible ever published. Send for our extra terms to Agents. NATIONAL PUB Jehovah . . . O God. His prayer begins ing Samson's birth-place. Between them by a reverent and submissive address to was the camp, or the headquarters of Dan, terms to Agents. NATIONAL LISHING CO., Philadelphia, Pa. God as Master or Owner: he asks to be and the place where Samson first felt the remembered by the unchanging, covenant moving impulses of the divine Spirit, keeping One; he seeks strength of God. Compare 13: 25. Burying-place. the Almighty. Remember me. He Sepulchers in Palestine were either natuappears here to confess that his sins have | ral or artificial chambers in the lime-stone GAZETTEER OF THE U. grand results of 100 YEARS PROGRESS him, i. e., to withdraw His blessings and peace their ruler. Israel. Quite likely luxury, but a necessity. protecting care. Strengthen me. only the southwestern part, Dan and the Best Selling Book Published-Good Pay Want Gen. Agt. in every city of 10, 600. Address, J. C. McCURDY & CO.

In respect to vows kept and broken, acts of heroism and weakness, of devotion and immorality, Samson was a type of all Israel. From the history of this remarkable man, who at times showed such a lack of wisdom and self-control, they ought to divine patience, he humbly asks for just have learned that in reliance upon God, in Family Readings, etc. Capital for Granges. consecration, in obedience, lay both nationof. That is, may take vengeance upon. al and individual strength. His exploits men manifest; but it is in accord with the for more permanent victories over them;

TEACHERS' CABINET.

CONNECTING HISTORY.-The chronole gy of the period of the Judges is a little un certain from the fact that many of them country only, and so it frequently happened that two or more Judges reigned made. Read 8. 28; 9: 21-23; 10: 1-5. Jephtha, (12: 7.) Ibzan, (12: 9.) and Elon. (12:11.) it is supposed reigned on the east of the Jordan, while Jair was judge in Canaan. Then came 40 years of oppres sion from the Philistines. 13:1. The death of Samson occurred in the latter part of this oppression. cf. 13: 5; 16: 28-31. For the life of Samson, read from 13:24 to 16:31, observing the divisions given in Notes and Comments, I. v. 25. GEOGRAPHICAL.-Locate, on the man Gaza, Zorah, and Eshtaol, also the land of

the Philistines. NORMAL HINTS, -Before leaving the Book of Judges, let the teachers and older pupils spend an evening or two in review. ing it, studying its chronology, its history, ts geography, and the book as a whole, Mark the characteristic features of the period of the Judges, as compared with the periods immediately preceding and following it. If some such course as here indicated were to be announced before nand, and then carefully studied by each person, a few evenings may be very pleasantly and profitably spent in comparing

grated rind and juice of one lemon. Lastly add the whites of the eggs grated coacoanut.

TASTE AT TABLE.-Nothing is more beautiful and inviting than perfect neatness. If we could only impress upon mothers, and housewives in general, the importance of making it wholesome, we should feel well repaid. It is not costly

ODDS AND ENDS.

The Toledo Blade says that "the study of any foreign language in the anywhere else; go to the devil, if primary schools does detrimentally affect the English student, who must necessarily neglect the elementary Maine again. Had Ewing found firmly believe and can further testify him the desired place, he would to- from personal observation that no advantage has been gained, either by documents, or sticking official stamps the study of the modern or classical languages, until the pupil has been the departments, an inerthuman rou- well grounded in the rudiments of English.

"Bub, did you ever stop to think," said a Michigan avenue grocer re cently, as he measured out half ; peck of potatoes, "that these potatoes contain sugar, water and starch?" "No, I didn't," replied the boy, "but I heard mother say that you put peas and beans in your coffee, and about a pint of water in about every quart of milk you sold.'

It is reported that the new plan recently adopted at Dartmouth and Wesleyan Colleges of doing away with annual reviews and examinations and making term examinations more rigid gives thorough satisfaction to the students. They can now finish a study at any time, pass an examination on it, and so end it en-

A lazy fellow standing by his brother's bench while the latter was sharpening his chisel, said, "John, why do you work for a living? A est steel engravings, on heavy tinted pafellow with your talents should not per, with margins suitable for framing, why do you work for a living? A degrade himself with manual labor. I mean to get my living by my wits." Well, Frank, you can work with ers," size 2x21 feet, in 27 oil colors, paint duller tools than I can."

"She is a perfect Amazon," said pupil in one of our schools of his eacher yesterday, to a companion. 'Yes," said the other, who was better versed in geography than history, "I noticed she had an awful ng month.

No man is born into the world whose work is not born with him. There is always work, and tools to work withal, for those who will; and blessed are the heavy hands of We often live under a cloud; and it is well for us that we should do

so. Uninterrupted sunshine would parch our hearts. We want shade and rain to cool and refresh them. Generosity during life is a very lence; the other from pride or fear.

To lose a pocket book containing greenbacks is unlucky.

Sorrows are the shadows of past joys.

To lose a pocket book containing greenbacks is unlucky.

Sorrows are the shadows of past joys.

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ABSTRACT OF TIME TABLE.

Adopted November 16th, 1874.

STATIONS. |No. 12* | No. 4 | No. 6 | No. 8† incinnati | 9.50 " Cleveland | 7.50AM 9.12 " 5.37AM 9.58 " 6.15 " 10.30 " 6.42 " 11.42 " 7.32 " 4.30 5.20 5 12.05PM | 12.27 " | 8.03 " Arrive at Buffalo 12.45AM NiagaraFalls 1.16 " Leave Horn'llaville 6.35pm 1.25am 1.50 " 8.50am 4.40 " 10.38 " 7.30 " 12.26PM New York | 7.40 " | 2.40PM | 7.40 " | 7.55 " ADDITIONAL LOCAL TRAINS EASTWARD.

4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forest-ville 5.39, Smith's Mills 6.03, Perrysburg 6.42, Dayton 7.03, Cattaraugus 8.00, Little | question. Twenty per cent. discount mac Valley 8.52, Salamanca 9.55, Great Val ley 10.07, Carrollton 10.45, Vandalia 11.15 books, and a liberal discount to the trade Allegany 11.47 A. M., Olean 12.15, Hinsdale 12.45, Cuba 122, 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 at 7.20 P. M. 9.30 A. M., daily, from Dunkirk, stop-

ping at Sheriden 9.45, Forestville 9.56, Smith's Mills 10.08, Perrysburg 10.30, Day-ton 10 40, Cattaraugus 11.10, Little Valley 11.33 A. M., Salamanca 12.10, Great Valley 12.20, Carrollton 12.35, Vandalia 12.55, Alle-GUARDS, for the purpose of preserving the permanent symmetry of burial mounds, and holding the usual head and foot stones are the purpose of preserving the gany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32, Friendship 3.07, Belvidere 3.26, Phillipsville 3.42, Scio 4.00, Genesee 4.17, Andrews GRAVE dover 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 10.25, Cattaraugus 10.55, Little Valley 11.20, and arriving at Salamanca at 11 48

STATIONE. | No. 1 | No. 5 | No. 3* | No. 9+ Leave New York Port Jervis Horn'ilsville | Leave | New York | 9.300 Am | 10.45 Am | 7.00 Pm | 7.00 Pm | 10.55 " | 11.35 " | 10.55 " | 11.35 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10.55 " | 10. Arrive at | Cleveland | 7.00Am | 3.35PM | 7.15PM lineinnati | 5.20PM | 6.00AM 5.20PM 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, Vandalia 5.39, Carrollton 5.48, Little Valley 6.27, Cattaraugus 6.42, Dayton 7.03, Perrysburg, 7.09, Smith's Mills 7.24, For estville 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. 4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.00, Scio 7.35, Phillipsville 8.05, Belvidere 8.27, Friendship 8.54, Cuba 9.50, Hinsdale 10.45,

Olean 11.25, Allegany 11.47 A. M., Van dalia 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 12.30 P. M., daily, from Hornells-ville, stopping at Almond 12.43, Al-fred 12.55, Andover 1.15, Genesee 1.34, Scio ALFRED CENTRE, ALLEGANY CQ., N. Y 1.42, Phillipsville 1.51, Belvidere 2.00. Friendship 2.10, Cuba 2.32, Hinsdale Olean 3.02, Allegary 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, 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,

Belvidere 3.24, Olean 4.55, Carrollton 5.42, and arriving at Salamanca at 6.00 P. M.
4.00 P. M., daily, from Hornellsville, stopping at Almond 4.25, Alfred 4.45, Andover 5.38, Genesee 6.37, Scio 6.55, Phillipsville 7.15, Belvidere 7.33, Friend ship 7.55, Cuba 8.37, Hinsdale 9.09, Olean 9.40, Allegany 9.58, Vandalia 10.23, Carrollton 10.48, Genes Wellen 11.05 rollton 10.48, Great Valley 11.05, arriving at Salamanca 11.55 P. M. Transient advertisements will be insert † Daily between Salamanca and New

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argument yet published. The author was educated in the observance of Sunday and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the argument in favor of Sunday, and especially of the work of James Gilfillan, of Scotland which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor kindness and ability. We especially commend it to those who, like Mr. Brown have been taught to revere Sunday as the Sabbath. A DEFENSE OF THE SABBATH, in reply to

Ward on the Fourth Commandate By Geo. Carlow. Third Edition-Revis ed. 168 pp. 25 cents. This work was first published in London n 1724. It is valuable as showing the state f the Sabbath argument at that time. VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine appoint ment of the Seventh Day, by Rev. 1 W. Morton, late Missionary formed Presbyterian Church. 60 pp. Paper, 10 cents. This work is one of decided value, not nly as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the tria and excommunication of Mr. Morton from the Presbyterian Church.

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tween a Minister of the Gospel and 9-The Fourth Commandment, False Exposition. 4 pp.
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Apostolic Example for Sunday-keeping

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ed for 50 cents an inch for the first inserion, and 25 cents an inch for each subs quent insertion. Special contracts made with parties advertising extensively, or for long terms.
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THE WIDOW'S SON BY W. S. WEBS St. Luke 7: Over in Nain, there dwelt. Alone with her only idoliz Her's was an humble Ont in the suburbs, facing Embowered in roses, and f And the beautiful twil Poured its soft light throu And the fragrance of roses Festoons of jessamine Woven by the fairy liand Scarce shook their tiny lea

The Sabbath I

For the Sabbath R

hour, When Nature sank to As infant slumber falls. Dame Beauty smiled, as le Each well/remembers Exclaiming, "Happy, oh, s The gala corols of many s Fell sweetly on the ea While ever and anon, the Came from afar on the ev And sweet-voiced ran Swelled the harmonious m Where youths in amorous dance; Or solemn Levite there With eyes upturned, chan hymn, Which, as it rent the conca-Beyond all limit rose, Till angels caught, midst Earth's happiness of soul, With far surpassing to The clouds that lay crimso

Yet, oh, how vain, how un Though fair the scene, Death recked not even the

On him, to them of all in li Death's icy presence ca And in the hush, there can "Dust unto dust, the sou gave"
"God's will be done," t Our farewell words must

Yet earth, with all its tran Compared with all I feel is but a dreary home. Fairer, brighter scenes are heav nly lyre Than songsters ever s Hark, once more those h Glad songs that echo o Heav'n's gate is light!
And saints in white lear I long to join them in the Around the throne of Farewell mother, and the

mourning And the lone widow's Plainly and neatly, witho

Within the carnest e Of him who loved poor, fa

The busy crowd drew no hush, When Jesus bade the me Within his own, and lifti He bade the dead aw A trembling crept along The palid cheek took

well? That had respect unto the That inly mourned the Restored! Oh, inexpres More bless'd beca Overjoyed, the widow er Whilst wond'ring silence Of that vast concour

At last the rapturous sp The young man left the Shouting in ecstacy, Oh, Death, where is th Jesus is conqueror, Jesus Bless'd be his holy i A prophet is risen, a bys And swift, from lip to lip Till far and near the Grew consonant with praise. Glad, in their hearts, fo

Nain, thou sawest a sigh Which gave thee much Upon the sacred pag Which ever points thee here miracles were wi And death gave up Large was the multitu the street, the street. All animate to hear of And there, the happ Of all, strong in his man iting his Saviour's g Stood up the son re

DEATH to a good ing through a dark e

emed but curtains hu So thin, they shadow'd twilight of its bliss, o'er This loveliness and jo-And chill the feeble cl

Of all the noble souls who The faisest, brightest, pu He lay upon his pallet And by the lattice window pain; Parched with fever's fier flame. Hour by hour his brain The balm of Gilead broug Kind offices were done in a His mother still had he As mothers will, e'en to the When Death stands by to thread That binds the soul to

Nor her alone; for one of the dearest idol of the you Sat by his couch and w O, agony of soul, so strong here no sovereign balm Death marked him for Nor love, nor agony could

And we go feebly forth, to
This weary load of life
Tears fell fast, with broken As rousing up, the young a Mother, oh, my moth And thou, Estell, of all in Weep not for me! Behold In glary sinks to rest; So shall I lay this mortal And find a brighter morroy And I shall be so free From all the cares and sin With God I shall be, oh, s And you will meet m For you I'd stry-God The melody of cong-swells And fragrant breath o

Death came so very g He left a look of heav So calm and sweet, you see Save by the wan and palid The kind of sleep he Night came and let her And pinned the airy fo stars; Nor these alone held One small dim taper glim And th' full faced moon the dead, And double pallor gar The voice of pleasure still ear, In strange contrast wi

They robed the young make in robes of spotless vand when the mellow again l'hey lay the widow's son And bear him to his Slow paced alley, moved While ever and anon, cam From hearts o'er pent So full of hopeless, utter i it moved the hearts of all The mercy of the Lor Behold the Saviour! Jes

Bespoke the generous ten His nobleness divine, With voice and gesture a He bade them rest th Great wonder fell on As Jesus took the cold,

sumed Their inte'lectual fla The young man rose with New life ran coursing w He saw, felt, knew i Oh, the blessed Jesus! I He had healed the your Or how, with heartfe And gratitude, the young And to the maiden's

They joyous sought