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

WHOLE NO. 1577.

This lesson was deeply impressed on the minds of God's people as they began the conquest of the promised land. The first city they captured on crossing the Jordan was Jericho, a strong walled city, occupying the place of entrance from the Jordan valley into the land.

Is it right? There is no higher right in the universe as between man and man. Kindred, and equal to this right of ownership, by production, is the right of ownership, by purchase.

new souls were ever created, but that whenever a babe was born some one else died, and the soul of the dying man was transferred to the body of the babe; and I have sometimes thought, when I have seen a man go stalking out of church to the disturbance of minister and congregation, because the minister had said something that did not please him, that this theory of the transmigration of souls might be true, and when that man was born nobody happened to die!

to light than the surrounding tissue. The eye is here incipient. "Sight . . . becomes a kind of 'anticipatory touch.' The adjustment continues; a slight bulging out of the optic nerves over the pigment granules supervenes. A lens is incipient, and through the operation of infinite adjustments, at length reaches the perfection that it displays in the hawk and the eagle. So in the other senses, they are special differentiations of a tissue which was originally vaguely sensitive all over."

THE LIVING SACRIFICE. A sermon preached in the Seventeenth Baptist Church at Plattsburgh, N. Y., Sabbath-day, April 12, 1875. BY REV. D. C. MAXSON, D. D.

And this is the very law of God's procedure, in claiming the body of man, a living sacrifice. His right of ownership, and, therefore, of use lies right back in this fundamental fact of creation first, and purchase second. You consider yourselves fully entitled to what you have made, without having to go and pay full price afterward.

MORAL. The man who cries "Stop my paper!" because a journal whose general character he thoroughly approves is "willing" to non-resistently let some single point, is second cousin to the man who stalks indignantly out of church because the minister is bold enough to say something that does not exactly please him.—Christian Weekly.

CHARITY. If we knew the cause and crosses of the poor, we would be more merciful. If we knew the little losses, we would be more generous. If we knew the great sorrows, we would be more sympathetic. If we knew the hearts that are broken, we would be more tender. If we knew the souls that are perishing, we would be more earnest. If we knew the needs of the world, we would be more generous. If we knew the power of prayer, we would be more fervent. If we knew the love of God, we would be more pure. If we knew the glory of heaven, we would be more diligent. If we knew the judgment of God, we would be more sober. If we knew the mercy of Christ, we would be more kind. If we knew the truth of the Bible, we would be more faithful. If we knew the power of the Holy Spirit, we would be more zealous. If we knew the love of our neighbors, we would be more merciful. If we knew the grace of God, we would be more thankful. If we knew the wisdom of the ancients, we would be more prudent. If we knew the strength of the heroes, we would be more courageous. If we knew the beauty of the angels, we would be more pure. If we knew the glory of the saints, we would be more diligent. If we knew the love of the Father, we would be more pure. If we knew the grace of the Son, we would be more thankful. If we knew the wisdom of the Holy Spirit, we would be more prudent. If we knew the strength of the Word, we would be more courageous. If we knew the beauty of the Kingdom, we would be more pure. If we knew the glory of the Church, we would be more diligent. If we knew the love of the Father, we would be more pure. If we knew the grace of the Son, we would be more thankful. If we knew the wisdom of the Holy Spirit, we would be more prudent. If we knew the strength of the Word, we would be more courageous. If we knew the beauty of the Kingdom, we would be more pure. If we knew the glory of the Church, we would be more diligent.

How much force, think you, could I throw into an argument in favor of giving half the heart to Christ, of obeying God three and a half days out of seven, of lying only occasionally, of disobeying parents only when you feel like it, of praying only when your house is on fire, or the ship is sinking. Now, let us come back and sit down to the reasonable of the half consecration we are pleading for, under the amended gospel. Is it reasonable that Christ should claim half the heart, that God should have half the life-energy? Let it be conceded reasonable to give up half the heart, to be cleansed from sin, made pure and holy, and set running in the channel of the new life, the channel of love to God and man and all good and reasonable, to keep back the other half, to remain uncleaned and kept on in the old ways of sin, of hating God, and men, and good. Now, say nothing about what we have done to ourselves, but split ourselves in two, and set the two halves in the direct and most destructive warfare against each other? Sin and holiness are the deadliest antagonisms in the whole universe of God; and by the amended gospel, these two deadliest antagonisms are to be entrenched together in the heart, and left to devour each other. Oh, no! Christ, in the ventricle of the heart, and the world, the flesh and the devil in the other, would not make a very peaceful and healthful center of life-power, if such a dualism were possible; and it is only by bringing the proposition of partial sacrifice back to its real starting point, that its dreadful absurdity is to be seen.

THE MEN FOR THE HOUR. BY MISS M. C. FYLE. From Cincinnati, over the plain, Eastward needed the express train, Through the gloom of night, under the stars. With its passengers near the sleeping cars, And others elsewhere, less lucky than they, Striving to sleep to pastime away. On their straight-backed seats, as best they might, Twisted and cramped, but upright, On tilted backward, with reckless feet Afoot on the back of a neighbor's seat. And the tired conductor hurried by, "Tickets!" he cries; and his hasty hand Snatches the papers from each passenger's hand. Rustles and bustles, then slams the door, And he has his letters yet to read more. Barren, prosaic age of steam, Making romance but an idle dream! We can't be born, as we dwell in thee, The field in question is such as to give a scientific man no advantage in the inquiry, but disadvantage, rather, for a person eminent in the line of inquiry is to that degree ill-equipped for a field of inquiry, the opposite qualities. Thus a mathematician, from his devotion to abstract science, has difficulties in the way of success in the concrete work of a physician, and vice versa; while the great principles underlying the truth more spiritual.

There is no objection to his entering this field as a philosopher, but he has no right to enter it as a scientist or with his scientific prestige as his endorsement. The field in question is such as to give a scientific man no advantage in the inquiry, but disadvantage, rather, for a person eminent in the line of inquiry is to that degree ill-equipped for a field of inquiry, the opposite qualities. Thus a mathematician, from his devotion to abstract science, has difficulties in the way of success in the concrete work of a physician, and vice versa; while the great principles underlying the truth more spiritual.

Now, the doctrine is held by many, as by President Porter, that the belief in a Supreme Intelligence as a Final Cause is an necessary condition of the existence of one's fellow-beings. While the doctrine may be true, there are the arguments against it that some disbelieve in God, and that the existence of God is a perpetual matter for argument. In either case there are these hindrances to finding God: (1) no one source from whence his visible activities emanate. Smoke ascends, stones fall, the stars roll over on. (2) The universe to a great extent is a mass of matter, and the great principles underlying the truth more spiritual.

1st. Present your bodies a living sacrifice. This is a figure taken from the Jewish rites, but in striking contrast with the other, through life's thoroughfare now, averaging but about thirty years, and then dropping down to dust again, and who shall say, God is not being cheated of that acceptable sacrifice he wants for his service, and of that holy home he wants for the indwelling of his Holy Spirit? Think what a holy, acceptable service might not man offer to God, could he note, with all the means of knowledge, and helps to work, that the world is so full of, carry on his body, full of strength, flush with life, to the grand old age God made him capable of attaining!

3d. The motive to such consecration. "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice." By the mercies of God! Mercies are "undeserved favors." Now has God bestowed any such undeserved favors on us, as to not only lay the ground of his claim, but to form a high and adequate motive of consecration of our lives to him? No terms of speech can ever express God's mercies to men. The mercies of God to men center in his redemption through Jesus Christ. Not deserved, for all the while in the bitterness of hatred and rebellion against him, with a "heart deceitful above all things, and desperately wicked." Redemption from the dreadful bondage of sin, and rescue from the "horrible pit, and miry clay," made freemen in Christ and set upon a rock! Feared deemed from death, from the fearful doom of those who "in hell, lift up their eyes, being in torments." The smoke of whose torments ascendeth up forever, and who have no rest night or day. "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." "Unto whom I swear in my wrath, that they shall not enter my rest." "There shall be weeping and gnashing of teeth." "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone." But the soul freezes with horror to go on with the dreadful list of woes that come of man's sins. The outer and inner darkness of a lost soul, as it goes on forever reflecting, "The harvest is past, the summer is ended, and I not saved." Oh! who can conceive the dreadful condition of that soul, "unto whom God shall swear in his wrath, he shall not enter into my rest," that soul, going to "that day of wrath, that day of trouble and distress, a day of darkness and gloominess, a day of clouds and thick darkness," that day when "the arrows of the Almighty are within me, the poison thereof drinketh up my spirits."

"STOP MY PAPER." During the war there was a certain church, no matter about the denomination, in a certain town, no longer about the State, in which, 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 it is the duty of the citizen to render unto Caesar the things that are Caesar's, namely, love, allegiance, and in time of peril, military service, gave a certain sermon, for he was a cautious man, some expression to his sentiments. Thereupon one of the "pillars" of his church, who sat in the center aisle and paid a large sum for a pew, and a pair of boots, his pew-door behind him, stalked down the aisle, vehemently and noisily shaking off, for a testimony, whatever dust had by chance remained on his well-polished boots. There he stood, looking so indignantly as he did about the room, that the pastor left the pulpit in which the shoemaker lived behind of this, and for that he was a lesson. He then turned to the street on the following Monday.

INDEPENDENCE OF CHARACTER. The mightiest impulses have been given to civilization by the strong individuality of a few men. A man in Mesopotamia, over three thousand years ago, shook himself out of the past, and with sublime faith in God crossed over the Euphrates into a strange land. His descendants, now like the sands of the sea-shore, form the nation that carry the impress of his individuality to his very name, "Hebrews," that is those who have crossed over. John Robinson and William Bradford were models, put into the political and religious turn of the great principles underlying the truth more spiritual.

2d. The Reasonableness of Sacrifice. A proposition is reasonable when it falls in with the terms of sound sense, when the conclusion follows the premises by true sequence. Now, does this consecration of all life-force, this living sacrifice of our bodies, holy, acceptable to God, fall within the terms of sound sense? Is there anything in our relations to God, out of which such an obligation of sacrifice grows by the laws of fit and natural sequence? Is it a reasonable service? May not God be laying his claim too high? Let it be assumed that God cannot thus

reasonably lay claim to our whole being; that the sacrifice he asks is too much. Admit that God has some claim upon us, that he may fairly lay claim to some portion of our life-energy, but that we may fairly claim some portion for ourselves. It will come to this, then; when Christ lays claim to the heart, and you are entitled to wear it, by a more valid title than any other man in the world has. You may transfer that title by sale or gift, and it goes to another to be as rightfully his as it was yours. By production, and by purchase, then, men become possessed of property. In these is his strongest tenure of ownership. And you say it is right; and that is the best government which most perfectly protects men in the use and enjoyment of what thus becomes their own. Possession by production or purchase is the common law of civilized society.

PAIR OF BOOTS. There lived forty years ago in Berlin a shoemaker, who had a habit of speaking harshly of his neighbors, and of not being so kindly as he did about religion. The old pastor of the parish in which the shoemaker lived heard of this, and for that he was a lesson. He then turned to the street on the following Monday. Now it chanced that that week, that very Monday, for aught we know, Mr. John B. Gough was to speak in the aforesaid town, and if our recollector serves us right, in that identical church, which, being the largest audience-room in the place, served as a lecture hall. The pastor and the "pillar" both occupied prominent seats near the pulpit, when Mr. Gough, in complete oblivion of the recent small civil war in that community, arose to speak, which he did with an introduction somewhat to the effect as follows: "Ladies and gentlemen, I am a plain man, and I am accustomed to speak my thoughts plainly, without much weighing of my words, and without stopping to consider whether they are what will please my audience in all respects, or not. And if, in this evening's lecture, I should chance to say anything that does not please you, I beg that none of you will get up and march out of the house to mark my displeasure. I have known this to be done. I have even known a Christian man on the Sabbath, and in church, when the minister happened to say something that did not just please him, get up and slam the pew-door behind him, and stalk majestically down the aisle, as though the minister was hired just to say things to please him!" "Ladies and gentlemen," said the recollector, "I have known this to be done. I have even known a Christian man on the Sabbath, and in church, when the minister happened to say something that did not just please him, get up and slam the pew-door behind him, and stalk majestically down the aisle, as though the minister was hired just to say things to please him!" "Ladies and gentlemen," said the recollector, "I have known this to be done. I have even known a Christian man on the Sabbath, and in church, when the minister happened to say something that did not just please him, get up and slam the pew-door behind him, and stalk majestically down the aisle, as though the minister was hired just to say things to please him!"

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discovered. Here and there were our young members forsaking the Sabbath. The church calling after them only to hear the reply that Sunday-Sabbath is as good as any; there is so many good people keeping it; it must be right; there is no question in days under the gospel dispensation, only keep the day right and all will be right so far as right is concerned. Such was the alien teaching permitted by the church, although they professed differently. Such was the fruit soon, such was the harvest reaped. "If ye sow to the flesh ye shall of the flesh reap corruption, but if ye sow to the spirit ye shall of the spirit reap life everlasting." "Then let us not be deceived, for whatsoever a man [or she] also reap." We may mingle with the world; we should; but the [un]warranted mingling is the subject of care. If we ever hold the truth as more dear than error, and show it high on our banner, and lift up our actions it is precious, as well as our words, we may mingle to their good, at the same time suffering no loss ourselves. The more of such mingling the better. To us belongs the positive pole of the battery of truth; to them the negative. We imparting, they receiving. In that relation let us mingle, but never on terms of religious equality. In humility, filled with the Holy Spirit let us go out on our mission.

LETTER FROM SAMUEL N. SWEET. In my native town, Berlin, Reister county, there is about an equal number of First and Seventh-day Baptist people. I have a pleasant remembrance of Elders Justus Hall and William Satterlee, one of whom I have known for the former, the other to the good of my fellow-being, is now through a long life, which is now drawing to a close, the seeds of it, were sown in my heart by hearing those truly Christian preachers in early life.

receive at their hands. His protest against the barbarities often inflicted on this noble animal by many is most honorable to the writer, and assures us that in him the horse has found a true friend. Our columns are however so crowded, and such are the demands upon our space, that we are compelled to decline the publication of the article.

SABBATH-KEEPERS IN GREAT 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:

PETER'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 illustrations are rich. The contributions are from a variety of our best authors, and cannot fail both to please and profit.

At Rome a very interesting military Church has been gathered from among Italian exiles, soldiers, and sailors. Constant change of Italian regiments causes considerable fluctuation in membership, yet about one hundred soldiers, in each celebration of the Lord's Supper, are distributed among these soldiers, it may be truly said that the five hundred families of the one hundred cities of Italy last year received the Gospel, on the return of these conscripts to their paternal homes.

George Albert Mason has been found guilty by the United States District Court in New York, of having in his possession and uttering counterfeit money. His sentence was deferred. On the following morning, in Ludlow Street jail, he attempted to stab Albert B. Sisson, a watchman being dragged from the trial. He was disarmed and locked in a close cell.

Let the People Speak. Mr. V. Pierce, Buffalo, N. Y., writes: "Your Favorite Prescription has done me a world of good, and has felt better the past two weeks than at any time in the past two years. No more periodic dragging down in her stomach she has been since your medicine was used. I have a perfect confidence in it that I will be perfectly willing to warrant to certain customers the medicine before me. I have tried many Patent Medicines, but never had any occasion to buy any more. I have used your Favorite Prescription, Geo. B. Whitcomb, N. Y. writes: "Dr. R. V. Pierce's medicine is saving my wife's life. She is suffering from a severe case of Female Weakness, and has been unable to get on her feet for several months. I have used your Favorite Prescription, and she is now perfectly well. I have used your Favorite Prescription, and she is now perfectly well. I have used your Favorite Prescription, and she is now perfectly well."

RECEIPTS. All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which will be understood to extend back to Vol. 28, No. 2.

ONE ARTICLE OF FAITH. In seeing a proposed "Article of Faith" in the Freeman of March 18th, it reminded me of the one Article of Faith inquired in the New Testament. Now, if we should propose "thirty-one Articles," like the Church of England, what might be some that could not agree to all of them. Why not then be satisfied with the one article of faith required by Christ and his apostles, viz., "I believe that Jesus Christ is the Son of God." Acts 8: 37. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16: 16. The true church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2: 20. "And we have seen and do testify, that the Father sent the Son of God, who came in the flesh. 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? A. C.

"THE OVERCOAT DOXOLOGY." To the Editor of the Sabbath Recorder: For four some of your readers may fail to notice a brief statement in the first page of the Recorder of April 15th, hearing the above heading, I wish to invite attention to the merited reproach 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 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 simply a habit, thoughtless, but none the less irreverent. While we are seeking earnestly to promote Sabbath Reform, may we not also insist on a small reform, yet of great value, in our department, while in the "place where his honor dwelleth?" NORTH.

THE TWO GENEALOGIES. 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 given in his gospel, is true, while Luke is more modest, and says, "the son," "as was supposed," "being." Luke does not contradict Matthew in giving a genealogy that does not partly supposed correct. Luke does not say that the genealogy as given in his gospel is true or false. The only facts that he is responsible for are that there were genealogies existed, and that these genealogies were true. The Holy Spirit certainly had good and sufficient reasons for directing Matthew to write the one, and Luke the other. What those reasons were is difficult for me to say, but that they were ample I have no doubt; perhaps to show the stubborn Jews that both genealogies terminated in Joseph and Jesus of Nazareth, that they might be without excuse.

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 spioners than were needed. The largest portion of the strikers have returned to work; some have left town.

WHAT NEXT?—The title of a new monthly, 10 1/2 x 16 inches, published in Hornellsville, by Parks & Beninger. Price ten cents a year. Parks as a printer is well known around here. Hornellsville ought to be proud.

CHARLES HARRIS, a professional burglar, has been sentenced by Recorder Hackett in the court of general sessions to States prison for fifteen years, on the charge of robbing a safe in which the safe was kept at the residence of Rev. Dr. Howard Crosby, Chancellor of the New York City University.

THE NEW SCHOOL OF THE Church Missionary Society at Alca, Palencia, which had been closed by the revolutionary authorities, was reopened by order of the Governor of Alca. A good deal of interest in the gospel has been manifested by the people of Alca.

THE BREAKING OF A KEROSENE lamp in a store at Herkimer, N. Y., on the night of April 14th, caused the destruction of about \$25,000 worth of property. On the morning of the 15th, Lansing, Mich., had a \$30,000 loss.

THE UNITED STATES COURT OF Claims has decided that the amnesty proclamation of December 25th, 1863, does not extend to a person claiming in his petition.

THE MINERS' STRIKE.—A Pottsville, Pa., dispatch of April 16th, says the secret of the miners' strike and their comfortable living and bold front, is due to the credit system in which the merchants deal with them. It was impossible at the outset to refuse to trust regular customers who had always hitherto paid promptly, and as no one knew how the suspension of their customers had been arranged, they were obliged to pay on, throwing good money after bad, in the desperate hope that a favorable turn in the financial tide would bring it all back again. But the crisis has come, and the miners are taking the alarm and are refusing to sell goods to this region except for cash; and without fresh supplies, retailers will soon have nothing for their customers but a company of general dealers with \$42,000 worth of goods already invested in the strike, and others have from \$5,000 to \$20,000 on the books.

THE PHILADELPHIA and Reading railroad has adopted the system of passenger engines ahead of all passenger trains and find it of account in so doing. The miners themselves are becoming very sick of the contest and are leaving considerable numbers for other parts of the country. It is said that the way they antagonize the Miners' Union is something fearful, but they know better than to be, as not enough of them will leave to make a material difference in the quantity of coal mined.

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ON READING AND FILING the petition of the trustees of said corporation, wherein it appears that the meeting of the incorporators of said church corporation, duly held, a change of name was unanimously agreed upon, and that the said church corporation shall hereafter be known as the First Presbyterian Church of Rochester, N. Y., and also appearing to me from said petition, that the said change is a pecuniary benefit to said church corporation, it is therefore ordered that on and after the 17th day of May, one thousand eight hundred and seventy-five, the said church corporation, as the First Presbyterian Church of Rochester, N. Y., and also appearing to me from said petition, that the said change is a pecuniary benefit to said church corporation, it is therefore ordered that on and after the 17th day of May, one thousand eight hundred and seventy-five, the said church corporation, as the First Presbyterian Church of Rochester, N. 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