





The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, May 6, 1875. N. Y. HULL, EDITOR.

Notice!—The present is the sixth number of the second quarter of the current volume of the Recorder, and the time advertised in which to secure the paper free of postage has expired...

THE SABBATH UNDER THE OLD COVENANT.

To get a correct understanding of the position and character of the Sabbath under the old covenant, it is essential that we first get a correct view of the position of the Jewish people themselves.

From the foregoing statements, it will be seen that the publication of the Sabbath in the Old Testament was a necessity, because as an institution its essential purpose was to bear witness that the heavens and earth were of Jehovah.

How could God with any other method so impress the Jews with his idea of the importance of the Sabbath as to put it into immediate connection with their lives through their food, and then work the miracles he did in its interest?

other precepts of the covenant in their character as well as in their position is clear. This statement, in so far as we know, is universally accepted with regard to nine of these precepts, exception being taken only in regard to the fourth.

But this matter of the Sabbath law does not end here. There are several important considerations yet to be noticed, such as, Why was the Sabbath commandment placed with the other nine, all of which are confessedly moral in their nature, if it had not a corresponding importance?

It speaks directly of God, testifying of him in regard to all those attributes involved in his being as the creator. It bears testimony against atheism and every form of idolatry.

Arguments have been drawn against the perpetuity of the Sabbath because it was said to be a "sign" between God and Israel, a conclusion the reverse of the one that should be drawn, we should think.

The Sabbath was a part of the old covenant, and that as that was abolished, the Sabbath of course was done away. That the old covenant was done away by the death of Christ on the cross we do not deny, but the question still remains as to the effect this had on the commandments of the Decalogue.

That the covenant character of the entire code of law, as involving the relations of God and the Jews is abolished, we also admit. In so far as this covenant is concerned, the Jews are not bound to even know or acknowledge God.

and left the other nine, is too transparent to deceive any one but self-announced candidates for this distinction. Others, to free themselves from entanglement on this question, take the ground that the whole of the ten commandments were done away, and that then God took back or incorporated into the new covenant such of them as he desired, leaving out the Sabbath.

TEMPERANCE

As we learn from the Elmira Advertiser, there is going on in that city a somewhat lively discussion on the subject of temperance, in some of its aspects, between the Rev. Thomas K. Beecher, of the Park Street Congregational Church, and the Rev. A. C. George, pastor of the First M. E. Church.

It is in its use it exercises a power over men for good, greater than any other religious institution, providing a season of public worship with all its attendant blessings, and entering into and ramifying every department of society, and everywhere working blessed results.

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THE HIDDEN LIFE.

Life is a mystery. It is not in herent in anything. There is one great source from which all life flows. The same sustains it through the vast universe. How secret are its operations. We look at a seed, it is dry and often hard, and nothing life is seen; but put it into the soil and presently a little green point shows itself and it soon advances to a plant; the secret principle of life was hid within.

But to apply these thoughts to spiritual affairs, which is the main intention, we may begin with the work of regeneration in the soul of man. The Scriptures declare we are "dead in trespasses and in sins," and even here is a mystery, for this same man has all his natural powers, both physical and intellectual about him, and is a moral agent, accountable to God for all his conduct.

word hallowed is used. But sanctified and hallowed must mean the same thing, viz., made holy; set apart to sacred use, to holy purposes; consecrated to sacred uses; consecrated to holy ends; for whose use or good? Christ answered these questions. "The Sabbath was made for man." Mark 2: 27. Now, does not this sanctifying, this hallowing the day, this setting it apart for man's use, this consecrating it to him, dedicating it to man's good, necessarily imply that it was then and there in Eden set apart and dedicated to man in man's presence, and the language of dedication directly addressed to Adam?

2. After the fall. That Cain and Abel were directly instructed of God in the precepts of the moral law is plain. "By faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11: 4. Cain coveted the favor offered by Abel, and his covetousness led, after the murder he falsely urged guilt and consciousness of wrong done, and God dealt with him as a sinner. They must, then, have been instructed in the principles of the moral precepts of the Decalogue, obedience to which constitutes righteousness; and Cain must have known the wrong of covetousness and murder, for justice requires that he must have known the law, or he could not be amenable to it; nor yet without a knowledge of it could he have felt and manifested guilt for violating it, for where there is no law there is no sin.

Ball happy day of full discharge, That sets my longing soul at large. G. R. WHEELER.

THE COMMANDMENTS IN GENESIS.

In the previous article we concluded that there was a system of moral laws promulgated in Eden. This is evident, because there were transgression and sin there which were sorely punished. Punishment is the penal sanction of law. Hence penalty of necessity implies law. But "where no law is there is no transgression, and 'sin is not imputed where there is no law.' So, also, in the absence of law, there can be no obedience; and if no transgression or obedience, then no moral action, no development of character, no responsibility, and no praiseworthiness or blameworthiness. Law, then, the whole moral code—the ten precepts enter—for anything less than the ten, as given, would be incomplete and hence imperfect as a rule of life for the development of character) was as essential to man in his innocence, before transgression, as to us now. That law given to Adam, hence, must have been the law of the Decalogue; for this law is "perfect" and "holy," and "the commandment holy, just and good," and this is the only perfect law. To suppose a law given to Adam less than the Decalogue is to suppose an imperfection in the divine Providence, in time of man's greatest need, and hence to impeach Deity; to suppose one given equal to or greater than this, is to argue incompleteness in this; and hence imperfection. But the law of the Decalogue "is perfect." Hence we again conclude that the ten commandments, (substantially the same as repeated on Mt. Sinai), were given in Eden to Adam and Eve. This is further evident from the fact that, notwithstanding the very brief Mosaic account, we find traces and evidences of a knowledge thereof all along the annals of the ancient days.

1. Before the fall. In the first chapter of Genesis, (28-30) brief as it is, we learn that God definitely instructed Adam and Eve in respect to their relations and obligations to each other and to the animal creation, according to the principles of the Decalogue; while in chapter 2: 23, 24, we learn that Adam had already been instructed in the institution of marriage, and the law of chastity and purity, according to the seventh commandment of the Decalogue. The first clause of the fourth commandment, in respect to labor, we find given in Gen. 1: 28, before the transgression, as in chapter 3: 23, afterwards; while from Gen. 2: 3, we learn definitely that the Sabbath was then and there instituted according to the fourth commandment. God's resting on the seventh day, and blessing and sanctifying it, clearly indicates that, in the presence of the race, he gave them an example of resting from his labors, and set the day apart, and blessed and sanctified the day and the rest thereof to man. In Ex. 20: 11, the

Decalogue; and from verses 21-27, we learn that Noah understood the fifth command as he pronounces the penalty thereof against Canaan for dishonoring his father. From chapter 12: 18, 19, it is clear that even Pharaoh of Egypt understood the prohibition of the seventh command; also from chapter 20 we learn the same of Abimelech, king of Gerar; and besides, that God directly instructs Abimelech therein.

We may here notice, as we pass along down this synoptical history, that it was a little more than 2,000 years after the creation of man, that (as recorded in Gen. 15) God formally commands and directs Abraham to make offerings unto him, which is the first record we have of such a requirement. But this Abraham had done at least twice before, (as had Cain, Abel, and Noah), building an altar unto the Lord. Notice, also, the 22d chapter, in which it is recorded, that Abraham was instructed to make a burnt offering to God. These reveal the fact, beyond question, that God's children, in all those ancient days, and from the first, were carefully instructed in whatever was essential to rectitude of life, to the worship of God, and for atonement.

We next notice "Melchizedek, king of Salem, Priest of the Most High God," "King of righteousness," "King of peace," "made like unto the Son of God," &c. Gen. 14: 18, and Heb. 6: 7. How perfectly evident from even the little we are enabled to know of this good man, (who was probably Shem, son of Noah), and of his office, to which Christ, as Priest, is likened, that he was, like Noah, a preacher of righteousness, of the universal system of religion established by God upon the principles of the unchangeable precepts of the Decalogue, and hence a teacher of the principles of that Decalogue!

What should he command his children and his household? unless God had commanded him. What way of the Lord shall they keep? and how can they know his way that they may keep it, unless God has revealed it to man? and Abraham has revealed it to man? and Abraham has revealed it in some way. It is answered in the same verse, "To do justice and judgment." This is the way. But justice and judgment implies just laws and statutes and administration according thereto. Then the "keeping the way of the Lord" must have been the keeping the commandments and statutes of God, most certainly, and these the Lord says he knows Abraham "will command [teach to and enjoy upon] his children and his household." The terms, "way of the Lord," "way everlasting," "way of truth," "way of righteousness," must mean the same as "the way of thy commandments." (Ps. 119: 32.) v. 33. But referring back to 28: 3-5, we ask, What commandments did Abraham keep, if not the ten universal precepts repeated on Mt. Sinai? What statutes, what laws, but these, and the municipal laws, and the law of sacrifices, and circumcision—the ceremonial law—made necessary by sin, and "added because of transgression," "as a schoolmaster," to bring us to Christ and foreshadowing his atonement? What then? Must they not have been proclaimed—taught—that Abraham might be able to keep them? It would be unjust to enforce law in the absence of a knowledge of the law. So we may say God's wrath against the antediluvians which caused him to destroy that wicked people seems a great injustice, except on the admission that the moral law, including all duties and directing all rectitude, had been promulgated, and was known by them. Passing on, we notice in chapter 31: 19, 20-25, that Laban the Syrian, Jacob, and Rachel understood well the eighth command—"Thou shalt not steal"—and that Jacob regarded its violation as so sinful that he said, "With whomsoever thou findest thy gods [whom Laban charged Jacob with having stolen] let him not live; before our brethren discern that what is thine with me, and take it to thee; for Jacob knew not that Rachel had stolen them." From this same narrative we learn, also, that Rachel understood definitely the sin of her father Laban's infidelity, in violation of the first and second of the commandments; so she stole away his idols; while from chapter 35: 1-5, it is not only evident that Jacob and his household knew that these commands had been violated, but equally certain that Jacob knew that they were unclean in the sight of God and unfit to come to the altar of God in true worship while these strange gods were among them. Nothing is plainer than that in all those early days man was instructed in the laws of moral rectitude; was directed to

worship God, and instructed how to worship him; was forbidden to have any other gods before; the Creator of the heavens and the earth, or to make or worship images. In Gen. 38: 24-26, it is definitely written that Judah regarded adultery as a crime worthy of punishment by death, in the case of Tamar's trespass, where in return he confesses his own sin as greater than hers; while from chapter 39: 9-12, it is made positively certain that Joseph knew adultery to be forbidden, for he says to the wife of Potiphar, "How can I do this great wickedness, and sin against God?" Previously, God had said to Abimelech that he had "held him from sinning against him," in respect to Sarah. In chapter 44, in the narrative of Joseph's dealings with his brethren in respect to his silver cup found in the sack of Benjamin, the brothers say, "Behold, the money which we found in our sack's mouths, we brought again unto thee out of the land of Canaan; how, then, should we steal out thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondsmen." Here is an emphatic indication of a knowledge of the eighth command of the Decalogue. Besides, does not this transaction quite clearly indicate that these children of Israel understood that covetousness would be a sin? Certain it is that Jacob strove to even appear to covet anything of Laban's; hence, though nothing definitely is directly mentioned in respect to the tenth command, in Genesis, yet, as above, so in several instances, there appears a desire to avoid not only the sin of covetousness, but even the appearance of it.

A SYNOPSIS

Of the Lessons for the First Quarter of '75.

Read on Review Sabbath, to the Farina (Mt.) Sabbath School, by Mrs. SARAH A. LEITCH, and requested for publication in the SABBATH RECORDER.

The opening lesson of the first quarter of 1875 is found in Joshua 1: 1-9. Time—1012. Place—the plains of Moab, on the east bank of the river Jordan. The Israelites are released from their long and cruel bondage in Egypt, and having suffered great privations during their forty years of wandering, are now impatient to possess the goodly land that stretches fair and smiling before them. Behind is the howling wilderness. The Jordan rolls between Moses, the great lawgiver of the Hebrews, has just died on Mt. Nebo, and the thirty days of mourning for him are accomplished. Previous to the death of Moses, he, by God's direction, appointed as his successor Joshua, the son of Nun, a soldier and a hero. He has now assumed the leadership. The work before him is to conquer Canaan and locate the tribes there. The rebellious character of the Israelites makes his task one of more than ordinary difficulty. So God himself condescends to speak to Joshua and encourage him. He promises that he will never fail or forsake him, and three repeats the exhortation, "Be strong and of good courage." His first duty is to cross over into the "Promised Land." The Jordan is full of strong currents and abrupt descents. It is the time of harvest. Its waters are always swollen at this season of the year. It is a most dangerous stream to ford. There are no boats, no bridges. How shall this vast multitude, two millions of men, women, and children, with their flocks and herds, pass over? God performs a most wonderful miracle to enable them to do it. His unseen hand holds back the rushing waters, and through the dry channel the mighty host, led by the Ark of the Covenant borne by the priests, walt safely, and erect twelve memorial stones on the spot where the ark has rested, to commemorate this strange event. When the last ones have crossed, and the priests, with their sacred burden, have gained the bank, the mad waters sweep on as before. As soon as they reach Gilgal, the first camping place, they raise twelve more stones, brought by divine command from the bed of the river, as a second monument. By way of preparation for the duties before them, they next spend ten days in religious exercises. The Passover, for the first time in thirty-nine years, is celebrated. The miraculous supply of manna now ceases, and the people eat of the fruit of the land. At this time, Jehovah again appears to Joshua, as captain of the host of the Lord. The Heavenly Visitor informs him that he is about to give Jericho into his hands, and gives him minute directions how to go up against it. This brings us to the taking of the beautiful "city of palms."

The word Jericho means fragrant, perhaps so named from the spices and choice perfumes that are grown in its tropical climate. It is a fortified city of great importance. Its walls are massive, and especially calculated to resist a fierce attack or a prolonged siege. The Israelites now surround it. None can go out and none come in. It is a novel method of warfare. Strict obedience and implicit faith, the only requisites. Once each day, for six days, the armed men are commanded to march around the doomed city. The ark of the covenant, preceded by seven priests, blowing loud of sounding trumpets, is to be borne quietly to their camp at night. On the seventh day they rise very early in the morning and encompass it seven times. At the seventh time

around they shout with a great shout and the walls of the city fall flat. The victory is won without striking a single blow. It is a signally wicked city, and on account of its sin, God devotes it to entire destruction. The gold and the silver, the vessels of brass and iron, are reserved for the use of the sanctuary. The soldiers are strictly forbidden to appropriate any of the spoils to their own private use, under penalty of death, and the people are to hold accountable for the transgression of one of their number. Every living thing within its walls is to be put to the sword. Rahab, who secreted the messengers sent by Joshua to spy out the city, and her family, are the only exceptions. It is then set on fire and only a heap of blackened ruins remains. Not long after this, a detachment of men is sent to take Ai, a small city situated about twelve miles from Jericho. They suffer a disastrous defeat. The cause is soon discovered. At the sacking of Jericho, Achan the son of Carmi, of the tribe of Judah, yielded to the sin of covetousness and broke God's express command. He took two hundred shekels of silver, a wedge of gold, and a princely robe and buried them in his tent. He is speedily detected. A fearful retribution swiftly overtakes him. He and all his family are first stoned to death, and then with all that belongs to him, are burned with fire. Ai is finally taken, and soon afterward Joshua removes his camp to Shechem, about thirty miles distant. It lies in a narrow valley, between Mt. Gerizim and Mt. Ebal. Here a solemn, and impressive religious ceremony takes place. An altar of unhewn stones is built on Mt. Ebal, and burnt-offerings offered and peace-offerings sacrificed upon it. Then a monument of large stones is set up, its surface plastered, the ten commandments, and probably other portions of the law, engraved upon it. The twelve tribes are arranged so that six tribes stand on each mount. The priests, stationed in the valley below, then read the word of God. When they proclaim the blessings, the tribes standing on Gerizim, the mount of blessing, respond with a loud amen. When the curses are pronounced, those standing on Ebal, the mount of cursing, answer in the same way.

Seven years of constant warfare have passed. The scene changes to Gilgal. The country is nearly subdued and peace prevails. Joshua is about to disband his army and divide the territory. Forty-five years previous to this, Moses sent twelve men to spy out the land of Canaan. Only two of the number, Joshua and Caleb, the son of Jephunneh, man of undaunted courage and sterling integrity, dared to bring in a favorable report. Because they wholly followed the Lord, he promised that they should survive the forty years of wandering, and one day possess the land that they had trodden upon. Joshua readily affirms his inheritance. Joshua readily affirms his claim. Hebron and the surrounding country is assigned to him. The Amalekites, a race of giants, still dwell here, but the brave old veteran is eager to undertake the task of subduing them. The whole region round about Hebron is delightful. It is rich inheritance, and a pleasant retreat for Caleb, in his green old age. No doubt, one reason for his desiring it is, that the cave of Machpelah is here, and in it Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, are buried. The camp is next removed to Shiloh. The ark is set up in the tabernacle, and here it remains undisturbed three hundred years. Seven of the tribes have not yet received their portion. Before dividing the land a careful survey is made. After all the rest are provided for, Timnath-Serah, a city in Mt. Ephraim, is assigned to Joshua, and here he spends the remainder of his days. After the division of the land, forty-eight cities are assigned to the Levites. Six of these are set apart as cities of refuge: three on the east of Jordan and three on the west. He who has taken life unintentionally may flee from the avenger, to one of these and find safety. Joshua next dismisses the troops of the two and a half tribes (Reuben, Gad, and the half tribe of Manasse) to their homes, on the east side of the Jordan, charging them to serve God and keep his commandments. Immediately after crossing the river, they build a high altar of stones, calling it Ed, or the altar of witness. They design it as a testimony that they, and their children also, share in the covenants and promises of the one true God. Their brethren of the other tribes, fearing that they intend the altar for sacrifice to other gods, are indignant and ready to go to war against them. The mistake is, satisfactorily explained and harmony restored. Years pass by, Joshua assembles all Israel at Shiloh or Timnath-Serah. He reminds the people that not one good thing the Lord had promised has failed. He warns them against idolatry and intermarriage with the heathen around them. In the last lesson for this quarter, Joshua, full of years and full of honors, once more, and for the last time, summons a national assembly at Shechem. He rehearses God's dealings with his chosen people, from the days of the fathers who dwelt on the other side the flood, down to the peaceful present. He gives them farewell words of counsel. He charges them anew to fear the Lord, and to put away

the strange gods from amongst them. The entire book of Joshua is crowded with stirring and interesting events. Many of the actors in it were distinguished for their moral worth and heroic deeds, but Joshua, as the central figure, towers above them all. If we have rightly studied the book, I think we cannot have failed to draw from it lessons of courage, patriotism, obedience, faith; and more than all, of love and loyalty to God. We'll would it be for us, if we could say, as sincerely as Joshua did, "As for me and my house, we will serve the Lord."

INTERTEMPERANCE

Abstract of a Lecture on the "Evils of Intemperance, and their Remedies," by J. H. SHELLEY, of Amherst College, reported for publication in the SABBATH RECORDER by E. P. BARKER.

It is not necessary to tell the evils of intemperance to such an intelligent audience. They are very conspicuous. Familiarly lessened dread of evil. So oft association with intemperance makes us thoughtless of its evils, and renders it beneficial for us to think of them for a time. An actual sight of the evil, in all its hideousness, would seem to us incredible. It is easier and more common to fall below than above a true representation of it. Justice Colveridge says that nearly every crime comes from this source. Another says that this is the most fertile source of crime, and if it were not for intemperance, there would be no use for our courts. The above is the testimony of English judges. The City Clerk of Boston says that the penal convictions are 80 per cent. drunkards. The Board of Charities says that more than 80 per cent. of the criminals of Massachusetts are made so by intemperance. Another authority says that there are very few cases of crime into which this does not enter; it is a fruitful source of pauperism, costing the country more than \$400,000,000 yearly. Insurance companies are careful to take no risks on an intemperate man's life. For the drunkard's life is twenty years shorter than that of other men. Besides the above, we might mention the misery and sorrow in the desolated homes. If this could be pictured in its true condition, the imagination of Dante would be surpassed by this reality. It is not easy to exaggerate it, but it is easy to talk about exaggeration. Where shall we look for the day that shall make the night of darkness end? We are not hopeless. We would join in any step that looked toward the suppression of this evil.

It will not cure itself. To let it alone is to give it all it wants and to assure its devastating influence. Social education will not do it. Education has not been the source of moral reformation. It has not made men moral and we must look for the reformatory agency here. A special bar to it comes from the fact that intemperance is found among the educated as well as the ignorant. When it has a hold on the educated it makes them worse than others. The education intensifies, sending its roots down deeper. Education cannot make it less destructive as a vice, but helps to make it more powerful. If education were its only foe, intemperance would triumph and education fall. Who does not see that we may be confronted by this fact, that the direct ravages are found in educated men. Statistics show that among educated men the proportion of crime to the number of intemperate persons increases. Schools are not hereby disparaged, nor fault found with education. If education fails, it will prohibition prove strong enough? I believe in prohibition. No means should be left untaken. It should be stopped as any plague or pestilence would be. I believe the license system works that open selling; for while it puts no restraint on the buyer, it encourages the seller, and perverts and blinds the moral sense of the community. If it tends to destroy men and let them buy the right to do wrong, and the fight can be made and unmade by legislation, and license, then the moral life and purity will decay under its influence. Right laws can be maintained, while wrong laws destroy themselves. I favor the prohibition law. Some say that more liquor is sold under the prohibition law than under the license system. But, why more? 2d. All the liquor industry is opposed to prohibition. 3d. The actual statistics of crime and the revenue returns show the facts. Gov. Claflin showed that the license system gave twice as many criminals as prohibition. Again, more was sold in Rhode Island under the license law than in Massachusetts with prohibition. California sells thirteen times as much as Maine; but here some allowance must be made for the character of the Pacific coast population; but the whole testimony is in favor of prohibition. The police in London, by preventing the sale of liquor on Sunday, lessened the number of arrests on that day and during the week also. Yet the prohibitory law is not our main reliance for the suppression of the vice. Laws should prohibit theft and murder as much. But the statute book alone will not, kill crime; the crime will run loose in the land till it destroys the statute book, for all of that. It should be treated as gambling and other crimes are. It should be treated with the idea that "The heart and will of the victim must be penetrated by virtue." The reform must begin within. The ultimate source of crime is a pervert

ed will. The heart and will desire will be changed. It is difficult, but it can be done. It cannot be done by arguments. Preaching of morality will not effect the lax-eyed Aristotle, but the heart will not move anything controlling principles in it of life spring not from the Aeu are not virtuous for knowledge of virtue, but at the same time be more pulse. The only motive move the will is either will thing that enters into w thought but a sensation. Two ways by which will soul and give it life: Life will enter into When ours enters each impulse upward comes. The simple preaching of been sufficient to conquer the only power in history change the inner life of changing the actions from tated by the flesh to th heart. A moral r without the church is no ble than the growth of a eod from its roots. The Christ is the true reform, for it has done it is more powerful than t from the Bible, to carry t from by other means.

Intemperance is a sin, and is a sinner; no sabbath under the kingdom of heaven sabbath must be made a him. The gospel must be of salvation. It is an ob men constantly forget it, think of God's ability, and gospel has done in huma may take courage and i gospel to save the i When you convert, from intemperance. If Christ's disciples, th be no more intemperate. We might, without a great mistake; God i and man only the instru would be reformers we gospel in our lives. Sel ed his great influence on nation by what he was, he did. Not what he what men do and are i us. Thus, in applying intemperance, we must ate ourselves. It will hypocritically. Vice through all such art personal will is the Temperate and moder can never exert a refer fence. A man given wine can never go with another and get him to drink. You cannot re reform and bring reli upon them unless you from the vice yourself. off gradually will ne government of "use and too shallow to need m Who are the most effi in this reform if they who practice total abst idea of "sin per se." know of no such thing.

It is not the most query whether total abst best for health. Physic decided on this question thiority can be cited. But some things have physiologists, and the great giving a strong sentence never before body stops tissue i body; it stops germi disease where this g vice alcohol may be n nutrition. Physiolog yond a certain degree not stimulate, but p nervous paralysis. E the face does not give takes it away. In t face, paralysis of the brain occurs. At the face comes hila spirits, seeming to but in fact only parer, restraining facer quantity of whisk phenomena, but all and well ascertained section reveals the bture. A man, after glass of liquor to a indignant, but indi. A London paper sa used largely by womer class; that the health for a man, s weighing 100 lbs, i hours; that weak less than. Thus phis testimony tow nence. During the bellion, an order w Chichester, who should receive one daily. In thirty d revoked, because of feasts. The routine well men is never position of life lig men: weaker and lives.

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Abstract of a Lecture on the "Evils of Intemperance, and their remedy," by Rev. J. L. Searles, of Amherst College, and reported for publication in the SABBATH RECORDER by E. P. Barker. It is not necessary to tell the evils of intemperance to such an intelligent audience. They are very conspicuous. Familiarly lessened dread of evil. So our association with intemperance makes its thoughtless of its evils, and renders it beneficial for us to think of them for a time. An actual sight of the evil, in all its hideousness, would seem to us incredible. It is easier and more common to fall below than above a true representation of it. Justice Colebridge says that nearly every crime comes from this source. Another says that this is the most fertile source of crime, and if it were not for intemperance, there would be no use for our courts. The above is the testimony of English judges. The City Clerk of Boston says that the population of that city is 25 per cent. drunkards. The Board of Charities says that more than 80 per cent. of the criminals of Massachusetts are made so by intemperance. Another authority says that there are very few cases of crime into which this does not enter; it is a fruitful source of purgation, costing the country more than \$100,000,000 yearly. Intemperance companies are careful to take no risks on an intemperate man's life. For the drunkard's life is twenty years shorter than that of other men. Besides the above, we might mention the misery and sorrow in the desolated homes. If this could be pictured in its true condition, the imagination of Dante would be suppressed by this reality. It is not easy to exaggerate it, but it is easy to talk about exaggeration where shall we look for the day that shall make the night of darkness end? We are not hopeless. We would join in any step that looked toward the suppression of this evil.

It will not cure itself. To let it alone is to give it all it wants and to assure its devastating influence.

Sound education will not do it. Education has not been the source of moral reformation. It has not made men moral and we must not look for the reformatory agency here. A special bar to it comes from the fact that intemperance is found among the educated as well as the ignorant. When it has a hold on the educated it makes them worse than the ignorant. The education intensifies it, sending its roots down deeper. Education cannot make it less destructive as a vice, but helps to make it more powerful. If education were its only foe, intemperance would triumph and education fall. Who does not see that we may be comforted by this fact, that the direct ravages are found in educated men. Statistics show that among educated men the proportion of crime to the number of intemperate persons increases. Schools are not hereby disgraced, nor fault found with education. If education fails, will prohibition prove strong enough? I believe in prohibition. No means should be left untried. It should be stopped as any plague or pestilence would be. I believe the license system worse than open selling, for while it puts no restraint on the buyer, it encourages the seller, and perverts and blinds the moral sense of the community. If it tends to destroy men and lead them by the right to do wrong, and the right can be made and unmade by legislation, and license, then the moral life and purity will decay under its influence. Right laws can be maintained, while wrong laws destroy themselves. I favor the prohibition law. Some say that the prohibition law is sold under the prohibition law than under the license system. But let us, why more? 2d. All the right interest is opposed to prohibition. 3d. The actual statistics of crime and the revenue shows that the license system gave twice as many criminals as prohibition. Again, more was sold in Rhode Island under the license law than in Massachusetts with prohibition. California sells thirteen times as much as Maine; but here some allowance must be made for the character of the Pacific coast population; but the whole testimony is in favor of prohibition. The police in London, by preventing the sale of liquor on Sunday, lessened the number of arrests on that day and during the week also. Yet the prohibitory law is not our main reliance for the suppression of the vice. Laws should prohibit theft and murder as much. But the statute book alone will not kill crime; the crime will run loose in the land till it destroys the statute book, for all of that. It should be treated as gambling and other crimes are. It should be treated with the idea that "The heart and will of the victims must be penetrated by virtue." The reform must begin within. The ultimate source of crime is a pervert-

ed will. The heart and fountain of desire must be changed. I appreciate the difficulty, but think it can be done. It cannot be done simply by arguments. Preaching principles of morality will not effect it. Said the lynx-eyed Aristotle, "More intellect will not move anything." The controlling principles in the actions of life spring not from the intellect. Men are not virtuous from simple knowledge of virtue, but they must at the same time be moved by impulse. The only motive that can move the will is either will or something that enters into will; not a thought but a sensation. There are two ways by which will can enter a soul and give it life: 1st. When God's will enters our will. 2d. When ours enters each other's. All impulses upward come from God. The simple preaching of Christ has been sufficient to conquer vice. It is the only power in history that can change the inner life of a people, changing the actions from those dictated by the flesh to those from the heart. A moral reformation without the church is no more powerful than the growth of a tree severed from its roots. The gospel of Christ is the true remedy. It can reform, for it has done it. Nothing is more superficial than to lead men from the Bible, to carry on reformation by other means.

Intemperance is a sin. The drunkard is a sinner. No such "can" under the kingdom of heaven. The Sabbath must be made a Sabbath to the sinner. It is not a means of salvation. It is an old story, but men constantly forget it. When we think of God's ability, and of what the gospel has done in human hearts, we may take courage and hope in the gospel to save the intemperate. When you convert, you wear from intemperance. If men were Christ's disciples, there would be no more intemperance. The gospel is an all-sufficient method. We might, without care, make a great mistake; if the agent and man only the instrument. If we would reformers we must put the gospel in our lives. Shall we expect his great influence on the German nation that he was, not by what he did. No, what men say, but what men do and are is what moves us. Thus, in applying the gospel to intemperance, we must be temperance ourselves. It will not do to act hypocritically. Vice can look through all such artifices. The personal and moderate drinkers can never exert a reformatory influence. A man given to the use of wine can never give success to another and get him to give up his drink. You cannot lead others to reform and bring religion to bear upon them unless you keep clear of the vice yourself. To leave it off gradually will never do. The "argument of use and abuse" is too shallow to need much mention. Who are the most efficient workers in this reform if they are not those who practice total abstinence? The idea of "sin per se" is a sham. I know of no such thing.

It is not the most important inquiry whether total abstinence is the best for health. Physiology has not decided on this question. High authority can be cited on both sides. But some things have been found by physiologists, and these results are great, giving a strength to total abstinence never before known. Alcohol stops tissue growth in the body; it stops germinal growth. In disease where this growth is excessive alcohol may be useful. It stops nutrition. Physiology says that beyond a certain degree stimulants do not stimulate, but paralyze, causing nervous paralysis. Enough to flush the face does not give strength, but takes it away. In the flush of the face, paralysis of the hemispheres of the brain occurs. After the flush of the face comes hilarity and good spirits, seeming to be stimulation, but in fact only paralysis of the sober, restraining faculties. A greater quantity of whiskey gives other phenomena, but all after a certain and well ascertained order. Intoxication reveals the basis of man's nature. A man, after dinner, takes a glass of liquor to stop the sense of indigestion, but indigestion remains. A London paper says that liquor is used largely by women of the wealthier class; that the limit of safety and health for a man, spare, strong, and weighing 100 lbs., is 14 oz. each 21 hours; that weaker persons must take less. Thus physiology tends in its testimony toward total abstinence. During the war of the Rebellion, an order was issued in the Chieftaincy, that each soldier should receive one-half gill of liquor daily. In thirty days the order was revoked, because of its injurious effects. The routine use of liquor by well men is never good. In every position of life liquor is bad, making men weaker and shortening their lives.

Wm. Carpenter says that the will in the animal body gives action and acts as a solvent in the body, giving the consistency required and conveying away the refuse matter. The habitual use of any other fluid is seemingly injurious. But physiology is not the strongest reason for total abstinence; we mean the complete overthrow of this evil. Christian influence, if only applied, can destroy every evil. "The desert shall blossom like a rose." The church is the invisible weapon, "for God is in the midst of her and she shall not be moved." Every upward influence comes from the church. The world will be more pure as individual Christians show their unqualified detestation of vice,

on lumber interests from \$800,000 to \$250,000, a total of about \$2,500,000, which the insurance is fully \$1,000,000. OFFICIAL UNPLEASANTNESS.—A Nashville dispatch states that a misunderstanding has arisen between the Governors of Tennessee and Georgia, in consequence of which each refuses to honor the other's requisitions for offenders against the law. Some two months ago Gov. Smith refused to recognize Gov. Porter's requisition for a man named Wright, charged with some offense, on the ground that civil proceedings were pending against him in Georgia, and now the Governor of Tennessee, having a chance to retaliate, has refused to give up a man by the name of Saunders, on the application of Gov. Smith, to answer for a crime committed within the jurisdiction of the latter.

RESCUE.—A San Francisco dispatch of April 30th, says, "the barkentine Marama, thirty-two days from Tahiti, reports the capsizing of the schooner Margaret Crookard, from Tahiti, bound to this port. The schooner had on board the officers and crew of the British ship Airey Force, which was wrecked on the coast of the island of Tahiti, on the 27th inst. Sixteen persons were drowned by the capsizing of the schooner. The remainder, including Captain Godfrey, of the Margaret Crookard, and Captain Carter, of the Airey Force, have arrived at Tahiti."

HEAVY DAMAGES.—The jury in the case of Alice A. Early, of Rockford, Illinois, against Wilbur F. Slay, editor of the Chicago Times, for libel, in the publication of a story nearly a year ago, in which Miss Early's character was assailed, brought in a verdict, which awards the plaintiff \$25,000 damages. The article on which the case was based, was published in the Chicago Times, and was a very sensational one, and was a very gross and untrue attack on the character of Miss Early. The jury awarded her \$25,000 damages, and the case is now on appeal.

ALPINE CENTRE has, among other things, a nonagenarian (almost) of numerous progeny in the person of our oldest inhabitant, Mr. Jeremiah Burdick, in his 89th year, whose descendants of three generations number seventy-one. Though severely troubled with rheumatism, Mr. Burdick may be seen on the walks on nearly every pleasant day.

COLLIER EXPLOSION.—A terrible explosion occurred in the Banker Hill colliery, North Staffordshire, Eng., on the 30th of April, while the miners were at work. At midnight, twelve bodies had been taken out, and twenty-three remained in the mine, of whom there was no hope that any would be recovered alive.

RAILROAD COLLISION.—A collision occurred April 20th, on the Baltimore & Potomac railroad, about five o'clock P. M., just outside the tunnel on the eastern division, between a train from Washington and a New York train. The crash caused by the collision was fearful, and several engines and four cars being completely wrecked. The tender of one engine being thrown on top of the wreck, and the baggage car on the north bound train on top of its engine. Three of the cars wrecked were attached to the north bound train, and the fourth one to the south bound train. A number of persons were injured, but no one killed.

CARDINAL McCLOSKEY.—The ceremony of conferring the Beretta upon Cardinal McCloskey took place at St. Patrick's Cathedral, New York, on the morning of April 27th. The cathedral was crowded with spectators, and the ceremony is described as very imposing.

VALUABLE LIBRARIES DEERED.—The residence of Lucy Bakewell, at Shelbyville, Ky., in which was the library of the great naturalist Audubon, was burned April 29th. Mrs. Bakewell was a relative of Audubon, and his library had been left to her. The collection consisted of 800 volumes of inestimable value to scientists.

ATTORNEY GENERALSHIP.—It is reported that the President has selected Judge Edwards Pierpont, and that the appointment has been accepted.

THE PUBLIC DEBT STATEMENT of May 1st, shows a decrease of \$2,325,348 63 for the month of April. Decrease since June 30th, 1874, \$11,778,809 25.

THE ALLEGIANCY of Belmont, comes to us this week a large quarto on the co-operative system, and I never saw so many grasshoppers in my life. They are very small, not a quarter of an inch long. The planks around our flower beds were completely covered with them, and it was impossible to walk without killing them. Mamma's roses and all the plants were completely ruined. As if that were not bad enough, the chinch bugs are waiting for the corn to come up.

THE NORMAL CLASS.—We take special interest in bringing to the notice of those of our readers interested in Normal Class instruction a Monthly Magazine, edited by Rev. J. H. Vincent, D. D. All through this magazine is designed for those engaged in Normal Class exercises, it would nevertheless render invaluable aid to all Sabbath School teachers. It can be obtained by single subscribers for \$1 50, or by clubs of five or more for \$1 35. Address: Neilson & Phillips, Publishers, 505 Broadway, New York.

WE would call special attention to the notice of a memorial service in connection with the departure of Edw. Wardner for Scotland. It is desirable that the occasion should be one of deep interest, not only to the people of our own churches, but also to all the family and personal friends of Brother and Sister Wardner, who, it is hoped, will come and join with us as cordially as they will be cordially received and entertained. It is the purpose to have an occasion of spiritual and social interest worthy to be remembered.

MAY PRICES OF COAL.—The Delaware and Hudson Coal Company, and the Delaware, Lackawanna and Western Railroad Company have issued circulars for the price of coal twenty cents per ton instead of fifteen, owing to the increased cost of all things. It is expected that this will probably continue until all regions go to work, when the usual program will be adopted. The Delaware and Hudson Coal Company prices for May at Rondout furnace are as follows: Lump, \$4 80; Steamer, \$4 90; Gate, \$5 00; Egg, \$5 10; Stove, \$5 60; Chestnut, \$4 60.

FOREST FIRE.—A dispatch from Manchester, N. H., of April 30th, reports an extensive fire raging in the woods near that city, extending along the line of the Manchester and Lawrence railroad to Londonderry, so that trains could not pass through the flames. The fire was caused by a spark from a locomotive engine, and it is estimated that the loss on business has been \$1,000,000.

STORM ON LAKE MICHIGAN.—A dispatch from St. Joseph, Mich., says a furious wind and rain storm from the northeast, on the 20th of April, caught the fishing fleets and drove them toward the shore, causing the following disasters: The Sea Lion, Capt. Springsteen, stranded at Grand Mar; South Wind, Capt. Canfoot with four men aboard, undoubtedly lost; Gen. Cooker, Capt. Myers, on the beach three miles from Grand Mar; Capt. Capt. at Brown's pier; Sea Gull, Capt. Frank Frank, with three men aboard, lost; E. B. Perkins, Capt. F. Dalke, with four men aboard, lost.

There is an isolated monastery in Turkey inhabited by twenty-three monks, who have not seen a woman since infancy. One of them is described as a virgin, who has never had any sort of idea what kind of things women were, nor what they looked like. He asked me whether they resemble the girls who were in every church, which hung in great interest while I told him that all women were not exactly like the pictures he had seen, and that they differed in several ways, and the word Chantauqua in twenty-eight. Further, the Regents approve of spelling matches as incentives to the young academicians. Dr. Theodore L. Caylor has lost only two Sundays, through sickness, in a ministry of twenty-nine years. During fifteen years as pastor of the Lafayette Avenue Presbyterian church, Brooklyn, he has received into church fellowship 133 church members, and made more than 12,000 pastoral visits. A fire occurred at Hermon, St. Lawrence Co., N. Y., April 27th, which burned the whole business portion of the village. The loss is estimated at \$150,000. Several persons were severely injured during the fire. By an accident at Miller's Station, O., on the Atlantic and Great Western Railway, the ladies, car was thrown into a ditch; the smoking car, baggage car and engine were derailed, and the train was delayed. Three or four passengers were severely injured, but none dangerously. The "Timists" of Alton Bay, N. I., fixed upon last Friday, April 30th, as the end of all things. It was announced that the vessel was to be such an event at that, and any other time, and the better prepared the more fitness will there be for the duties of life. It is supposed that Dr. Rastoul and his companions, who were on the island of New Caledonia, perished on the water, as no tidings of them have yet been received, and fragments of the boat in which they got away have been discovered.

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SPECIAL NOTICES.—MEMORIAL SERVICE.—In view of Mr. Wardner's departure on his mission to the South-Eastern States, a Memorial Service on Sabbath, May 15th, with the First Church in Alfred. A general and earnest invitation is given to the churches and brethren who wish to join in this service, and although they may be unable to attend, to leave their churches on this occasion, yet it is hoped they will find opportunity to do so.

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The profits of the Methodist Book Concern go to aid the general work of the denomination, more than half being earned by it within the last forty years. At its late anniversary, the agent of the Western Concern said that the latter alone had, within the last six years, sold two and a half million worth of books. The Regents of the University of this State officially report that the students in the academies last year, on their annual examinations, spelled the word Balaam in seventy-five different and incorrect ways, and the word Chantauqua in twenty-eight. Further, the Regents approve of spelling matches as incentives to the young academicians. Dr. Theodore L. Caylor has lost only two Sundays, through sickness, in a ministry of twenty-nine years. During fifteen years as pastor of the Lafayette Avenue Presbyterian church, Brooklyn, he has received into church fellowship 133 church members, and made more than 12,000 pastoral visits. A fire occurred at Hermon, St. Lawrence Co., N. Y., April 27th, which burned the whole business portion of the village. The loss is estimated at \$150,000. Several persons were severely injured during the fire. By an accident at Miller's Station, O., on the Atlantic and Great Western Railway, the ladies, car was thrown into a ditch; the smoking car, baggage car and engine were derailed, and the train was delayed. Three or four passengers were severely injured, but none dangerously. The "Timists" of Alton Bay, N. I., fixed upon last Friday, April 30th, as the end of all things. It was announced that the vessel was to be such an event at that, and any other time, and the better prepared the more fitness will there be for the duties of life. It is supposed that Dr. Rastoul and his companions, who were on the island of New Caledonia, perished on the water, as no tidings of them have yet been received, and fragments of the boat in which they got away have been discovered.

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