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REPENTANCE AND FAITH.

BY REV. WM. ALEXANDER. "Repentance toward God, and faith to ward our Lord Jesus Christ."

There was a ship, one eve autumnal, on

Steered by some strong hand ever as if

efore there stretched a sea that grew in

There was a soul that eve autumnal sail-

loward the land of sunsets never paling. Toward heaven's sea of stars; Behind there was a wake of billows toss

ing,
Before a glory lay,
happy soul! with all sail set, just cross-

The gloom and gleam, the calmness and

the strife, Were death before thee, and behind thee

And as that ship went up the

stately, Upon her topmasts tall,

saw two sails, where of

greatly
Dark, as a funeral pall.

shutter On a dead baby's hand:

shall utter?

But oh! the next's pure whitenes

Like a shell-snowy strand, Or when a sunbeam falleth through the

But both alike across the surging sea Helped to the haven where the bark would

And as that soul went onward, sweetly

speeding
Unto its home and light,
Repentance made it sorrowful exceeding,
Faith made it wondrous bright;

entance dark with shadowy reco

But both across the sun besilvered tide, ilelped to the haven where the heart

THE OLD AND NEW LIFE;

OR

Non-conformity to This World.

A Sermon preached in the Seventh-day

BY REV. D. E. MAXSON, D. D.

2 Cor. 5:16,17-"Wherefore, henceforth

know we no man after the flesh. . . . If

my man be in Christ, he is a new crea

ll things are become new."
liev. 12: 1, 2—'I beseech you, ther

fore, brethren, by the mercies of God, that ye present your bodies a living

acrifice, holy, acceptable unto God, which

formed by the renewing of your minds,

that ye may prove what is that good, and acceptable, and perfect will of God."

Doctrines and duties are the two

elements of Christianity. It is both

a doctrine to be believed, and a life

object of discourse to-day.

the claim set up by Christ is that for, says John, "Hereby we know sing:

to be lived. Doctrine, for the sake of the old heart, which was deceit-

of duty, is the logical order of these | ful above all things and desperately

two elements of Christianity. If a wicked," and then from that new

man could apprehend all the doc- heart-life a new spirit transfuses the

from no new life, no new duty, his the spirit of selfishness; the new

it would add to his condemnation ers; the old spirit hates, the new

that he knew so much of the doc- spirit loves. The old spirit was is a

trines. There is not a doctrine of rebellious spirit, the new spirit a

the gospel out of which there does submissive, loyal spirit. The old

not come a duty, so that the more a spirit set the world in arms, set na-

man knows of the doctrines of re- tions in battle array, to fight for

ligion, the more of its duties are in- dominion, for revenge, or some oth-

cumbent on him. There is also a er low passion. James most truly

upon the doctrine or truth believed. newed heart, when he says, " From

Emerson says, "No man can ever whence come wars and fightings

fully know a truth, until he has among you? come they not hence

lived it:" and a greater than Emer- even of your lusts that war in your

son has said, "If any man will do members? Ye lust and have not:

his will he shall know of the doc- ye kill, and desire to have, and can-

trine." John 7: 17. Obedience to not obtain: ye fight and war, yet ye

God, duty done, life truly lived are have not, because ye ask not. Ye

wonderful eye-openers to the deep ask, and receive not, because ye ask

things of the new life. To rightly amiss." · Something in the in-mov-

divide between the doctrines and ing spirit all wrong. "Know ye

duties of religion, in selecting not," says he, "that the friendship

reflex influence of duty done; back describes this old spirit of the unre

emed to this world: but be ve trans

Old things are passed away, behold

bath-day, Feb. 27th, 1875.

-New York Observer.

And longings unsufficed,

would ride.

Faith white and pure with sunniest

tions.
Full from the face of Christ:

tenser.
With silver fire far spread,
Up to a hill mist-gloried, like a censer,

With smoke encompassed;

brink,
A silver flood beyond a lake of ink.

Beyond the earth's dark bars,

ing Into the Far-away;

ward Steered o'er an ocean lake—

sunward; Behind an angry wake,

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down." John said of the forth-

coming Christ, "Now is the ax laid

ure he says of Christ, "Whose fan

is in his hand, and he will thorough-

wheat into his garner, but he will

burn the chaff with unquenchable

fire." Not one of all the religions

of the world had struck thus down

to the root of things, to unturn the

world from the very bottom. When

the ax goes to the root of a tree,

and brings these springs of its life

up from the earth, there is no more

ife to the tree; it is all up, and then

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

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girdle a rent; and instead of well-

set hair baldness; and instead of a

stomacher a girding of sackcloth;

and burning instead of beauty. Thy

the new life gives also freedom from

the power of sin. Whether sin

tioned errors. "Come out from

theworld and be ye separate. Be

a boot that gives comfort and

behests of spiritual things, of divine also;" and "Whosoever shall com- to "choose and do the least of two claimed by Christ. "Seek first the rather than have a quarrel. Verily, answers, "Abstain from all appearkingdom of God and his righteous a new spirit has come into thy ance of evil;" "Take us the foxes, ness." "Be not conformed to this world; and the duty I am trying to the little foxes that spoil the vines." world." Let us consider some things enjoin, and trying as well to per- To the miserable maxim of unfaith in respect of which we are to stand form in my daily intercourse with in the eternal right which advises to world; yea, in inflexible opposition and troublesome spirit of selfishness that "the end sanctifies the means,"

Sabbath

Out of the flames that have burnt a million martyrs for the truth has lominion of the spirit of Christ in spirit we can work together for the human heart. When this spirit it is cast into the fire, and all con- Christ, and for all good, with as of Christ comes fully to possess the sumed, and then the ground is all many different gifts and capacities hearts of Christians, then will it emclear for something that does not and personal peculiarities as there

> spect as they are in respect of the spirit and maxims of the new life in and fashions of the world, with a view to rightly apply this doctrine formed to this world." But, said he, "Be ye transformed by the reof non-conformity thereto, which I newing of your mind." That re- Beneath their wide phylacteries am teaching, I shall not claim for myself any very nice power of discrimination as between a fashionable and an unfashionable outfit, of dress or furniture. I am free to confess that I have had so much to do be-

"There is no good, there is no God, And Faith's a heartless cheat,
Who bears the back to the Devil's rod,

this spirit in us all.

And scatters thorns for the feet. The day is quenched, and the sun is fled, God has forgotten the world; The moon is gone, and the stars are fled, God has forgotten the world."

themes of discourse, is not the least of the world is enmity with God? of the studies of the public teacher, whosoever therefore will be a friend the minister of Christ. I go among of the world is the enemy of God. shall make my sermon a continua in vain, The spirit that dwelleth in tion of the sermon last Sabbath. I us lusters to envy?" In the old have called it forth. When some frequent bankruptcies, and too frehoary wrong wants to be let alone, then considered the duty of entire life, and fostered by the old ethnic consecration to God of all the living religions and philosophies, egotism, energies he has given us, as a reason- self, was the ruling spirit, bodying some lesser wrong, and with the with frantic strain upon inadequate able service. This is the new man, itself in close corporations, secret gravity of an owl and the assumed means, to vie with each other in new at heart, new in life, and all conclaves, aristocracies, monarchies, and hierarchies. Man as man was supposed wisdom thus: "Always ty of elegance. Costly parties, Says Paul to the Corinthians, "If unknown. Might was right, and any man be in Christ, he is a new self was supreme. When the new as it sounds and looks plausible, we and costly funerals have become so creature. Old things are passed Teacher came, this was what he said, away, behold! all things are become "Blessed are the meek, for they shall new. How, now, by the impulse of inherit the earth;" "Blessed are the new life, is the man to act differ- the merciful, for they shall obtain ently from what he used to act? If mercy." The world upside down "henceforth we know no man after indeed! When the Grecian comthe flesh," [i. e., as we used to know | mander had slain Hector, the bravhim before he became the new man est of the Trojan heroes, he tied his know him? He is still in the world, and drove turiously three times as to look innocent, wants a new By some stretch of means we must and comfort of body. Fashion may and related to its ongoings just as around the walls of the city, in lease of life, it plausibly admits the keep up with the customs of the he used to be. The sun rises and sight of the inhabitants, weeping for "little evil," and pointing to the world, or take the consequences of those limits, I have no war with it. | that that is a question of "How," tween the meanest but of the lowlisets, the rains fall, men live and die, their dead hero, and then dragged it appearance of good it has put on, breaking over them. The former It has its tyranny also, and it is and not of and love and hate, and fight and away to his fleet. This was the and solemnly promising good to alternative often subjects us to morkill one another, just as they used to best that Achilles could do, accord- come in the end, sends out this tifying inconvenience, and tempts tian is the highest style of a gentlebefore this one became a new crea- ing to the spirit that then prevailed formula, this maxim: "Do evil us to put on appearances, poorly ture. "All things are become new in the world. It was the old spirit that good may come;" and if this is sustained by facts, or to resort to to him," so says the beloved disciple, of hate. "Blessed are the mercial little too strong for us, it tempers means of obtaining money not justing what shall be his style of living, and cannot understand. Otherwise, how and yet these old things go right on ful;" "be kindly affectioned toward it down, and this is its amended fied by strict integrity. There is as before. How is this? The new- one another, in honor preferring edition: "The end sanctifies the clearly somewhere a line between ness is within himself. His heart- one another," had not yet been means." O yes, and down we swal- Christian economy and worldly exlife has been transformed by "the heard. The morality of the an low it. When something not very travagance, beyond which the renewing of the mind," so that his cients reckoned him the truest and bad, not very good, middling, pass- Christian may not pass. The sacred life now moves on amid these old best man who could inflict most able, is asked to clear the way for writers do not tell us exactly what outward things from a new center! harm on an enemy, and do most good something better, something best, they would deem a well dressed A new fountain has sprung up in to a friend. The new morality resomething more than middling, more Christian woman, but with great him, from which the whole current | quired to "love your enemies, bless | than passable, the easy old neutrali- | clearness, some of them have depictthe world is now the duty of the them which despitefully use you and "Please sir, let well enough alone." Two kingdom—a kingdom within a from the old man, And non-con- ims of the new, the better, the BEST and come back to Jerusalem with galling chains of wicked customs nition either means nothing or no kingdom. The world of spirit with- formity to this world in respect of life, the life of faith in the eternal the "latest fashions." And here and foolish fashions, and be brought one can tell what it means; and,

to the world, 1st. In respect of its new and better spirit of good will to buke when he said, spirit; 2d. In respect of its maxims; all. Achilles, dragging the man-3d. In respect of its customs and gled corpse of his noble enemy in the dust behind his chariot, represents the old spirit. The conqueror spirit of this world. Christianity is of King Philip, standing on his

im transcendently more truthful the greatest revolution of society, prostrate body with uplifted ax, and inspiring than all the old heart because it revolutionizes the heart. and saying, "You have been one of unbelief has invented. It is When "certain lewd fellows of the very big man, you have made many this: "The blood of the martyrs is baser sort at Thessalonica," said of a man afraid of you, but big as you the seed of the church." Do right, the disciples of Christ, "these that be I will now chop you in pieces," and die for it, if needs be, and out have turned the world upside down are come," they uttered a larger truth than they knew. But the sand prisoners to death in the dream ful and clorious than you could have ful and glorious than you could have Pealmist spoke from a deeper insight | ful pen at Andersonville, represented been had you refused to die for the when he said, "The way of the the old spirit, the old heart, deceitright. Said the grand old Bishop wicked he turneth upside down;" ful above all things and desperately of Smyrna, as the flames crackled before him, and the alternative of of Zion are haughty, and walk with and Isaiah, when he said, "The wicked. Christ, in death-pains, on renouncing Christ or burning was stretched out necks and wanton eyes, Lord turneth the earth upside his cross, praying for the forgivegiven him, "Christ has always been and mincing as they go, and making ness of his crucifiers; John Howard, in the pestilential prisons of Europe; tinkling with their feet, therefore true to me. I cannot be false to unto the root of the tree, therefore Florence Nightingale, in the deathhim." and so he went to the flames every tree that bringeth not forth | ly hospitals and tents of the British and to his immortality. Said the good fruit is hewn down and cast army before Sevastapol; Cary and into the fire." Using another fig- Judson, in the jungles of India, rep- fending her faith or burning for it, resent the new spirit. And your "I can't argue for Jesus but I can advance and mine along the line die for him." In such immortal utly purge his floor, and gather his from the old spirit to the new, is the terances and acts the new life in truest measure of our standing be-Christ finds expression. By such fore God, as Christ's professed folmaxims blazened on their banner lowers. "There are diversities of the hosts of redeemed men and gifts," but the same spirit is in women go to conquest. Such new all, truly Christ's own. It is this language answers to the new heart, one spirit amongst us all, having and answering sends on the thrill to differing gifts, that makes us one ten thousand more hearts, and forebody, the body of Christ, and memtokens the glad day of the universal bers one of another. With this one

"bring forth evil fruit." A heart are members, and have no jarring in renewed by grace takes the place the work. May God strengthen up 2d. We are to be non-conformed to this world in respect of the maxims or accepted rules of behavior. trines of the gospel, and take there- whole being. The old spirit was With a true spirit, we are expected to have true maxims of life, and it apprehension of the doctrines would spirit is the spirit of benevolence or is interesting to notice how a false for a time, will shade the spirit in us to its own color. A very sweet spirit will soon sour under the reflex influence of one of these acetic maxims which too often get sway in community. A very confiding spirit will too soon become distrustful and repelling under influence from some of the many maxims of doubt that fill the ear. Some evil muse has put this maxim of distrust, this croaking of unfaith, into rhyme, and here goes the doleful strain of "Old

body itself in

sides that I have never found time to study Chesterfield's manual of politeness, or the fashion plates of Madam Demorest. Of the customs and habits of Christians who seek, by the liberal use of money, to make for themselves comfortable and elegant homes, and to appear in comfortable and elegant attire, when able to do so, I do not think the apostle meant to complain, when he enjoined non-conformity to the world. Just where the dividing line runs between economical elegance and extravagant display, for What green spot can live in the life | the sake of display, I am not able to given up to such unfaith? With determine. There is such a line, just such is the old heart filled, and however, and it is thought to be one the duties to day for a theme, and Do you hink that the scripture saith in a thousand forms has it found ex- of the most fruitful sources of the

quent embezzlements of trust moneys, it seeks out what it fancies to be that men and women are trying, wisdom of a sage, it formulates its costliness of equipage and superfluichoose the least of two evils;" and costly dressing, costly weddings, accept it and go to doing that lesser | much the order of the day that peowrong as though it were a virtue. ple of moderate means can hardly We call it "making a virtue of ne- afford to be social. Can't set good cessity," to hide the monstrous ab- enough tables; can't wear good virtue of vice, because, perchance, it is not so ugly as some other vice. Surrous and some of the solution of solutions and solution of the method "from above." In a second of the method "from above." In a When some half hidden vice, one cost too much, "as the world goes." and then gets that at whatever cost meaning, if genuine. But when The former proceeds through me North at the expense of the South. Then these feet, and eyes, and lips that can don the robes of virtue, so | One of two things must be done.

mincing as they go, and making a tinkling with their feet [little ankle bells]. Their cauls [net work], their round tires like the moon, the chains and bracelets, and the muf-like mincing as they go, and making a tinkling with their feet [little ankle bells]. Their cauls [net work], their round tires like the moon, the chains and bracelets, and the muf-like mincing as they go, and making a tinkling with their feet [little ankle believe or outside use for such non-lection in the commerce of the North, and her scientific imagination to deploy itself in, is fearful hazard to prophethe conformity to the world. The truly clearly to do so. It is to the commerce of the North, and her scientific imagination to deploy itself in, is fearful hazard to prophethe conformity to the world. The truly clearly to do so. It is to the commerce of the North, and her scientific imagination to deploy itself in, is fearful hazard to prophethe conformity to the world. The truly clearly to do so. It is to the commerce of the North, and her scientific imagination to deploy itself in, is fearful hazard to prophethe conformity to the world. The truly clearly the commerce of the North, and her scientific imagination to deploy itself in, is fearful hazard to prophethe conformity to the world. The truly clearly to deploy itself in, is fearful hazard to prophethe conformity to the world. The truly clearly to deploy itself in the commerce of the North, and her scientific imagination to deploy itself in, is fearful hazard to prophethe conformity to the world. The truly clearly to deploy itself in the commerce of the North, and her scientific imagination to deploy itself in the commerce of the North, and her scientific imagination.

The truly clearly to the commerce of the North, and her scientific imagination to deploy itself in the commerce of the North, and her commerce of the North, and her commerce of the North, and it soon became to the commerce of the North, and her commerce of the North, and her commerce of the North, and her commerce of the authority of the inner world, the that he abideth in us, by the spirit | "Day will return with a fresher boon, to be obeyed, whatever may be the spirit said, "An eye for an eye, and God will remember the world;

Night will come with a newer moon,
God will remember the world. behests of the other. When tempo- a tooth for a tooth;" but the new The fountain of joy is fed by tears, ral and spiritual things conflict, spirit says, "Resist not evil, but when human and divine laws lay whosoever shall smite thee on the Have holiest ministries."

And love is lit by the breath of sights; The deepest griefs and the wildest fears. Have holiest ministries."

counter claims, loyalty to the higher right cheek, turn to him the other For the plaint of the old evil spirit flers [spangles], the bonnets, and the life of Christ only that he may be a that language could be transmitted below of spirits of this rest of the legs, and the legs, and the legs, and the headornaments of the legs, and the head- truer and better man than before. laws, is the rule of life, the duty pel thee to go a mile go two," evils," the new and better spirit bands, the tablets and the ear-rings, but says my text, "That ye may the rings and the nose jewels, the prove what is that good, and acling of facts with no clue to the changeable suits of apparel, and the ceptable, and perfect will of God." mantles, and the wimples, and the The new man in Christ is to be a crisping pins, the glasses and the light in the world, a living, acting fine linen, and the hoods, and the witness for Christ. "Ye are my out aloof and different from the men, is non-conformity to the old "do evil that good may come," and vails." Do you wonder the soul of witnesses," says Christ. The Christhe dear old man of God was stirred tian, then, is to be a living illustrato it. We are not to be conformed and hate, and transformity to the even a heathen poet could give re- as he saw the "daughters of Zion," tion of the Christ-life in the world. children of God, God's chosen, going So that when the man out of Christ by in such a disfigurement of dress? inquires of the spirit, the customs, Had some fashionable belles from the habits, the maxims of the new heathen Askalon gone by in such life, you have only to point to one attire, he would not have won- of Christ's children and say, "There dered. He would have sighed for is a book in which they are all the follies and sins of the poor plainly written, with copious illusheathen world. But to recognize in trations." Say to him, "See how them some of God's people thus ap- these love one another," and how. ing the heathen around them was "in honor, they prefer one another." too much. With his keen prophetic when they meet to select sittings in ken the good old prophet Isaiah the church on annual meeting day, and how they unite to honor their looked forward to the killing effect crucified Lord as they sit around the of such conformity to the world, on communion table. Verily, they are the inner life, and with heart full of not of this world, but have been sadness, uttered this mournful malediction: "Because the daughters transformed by the renewing of their minds.

> RELIGION AND DOCTRINE BY JOHN HAY. He stood before the Sanhedrim

the Lord will smite with scab the He recked not of their praise or blame; crown of the head of the daughters of Zion. The Lord will take away For one upon whose dazzled eyes. The whole world poured its vast surpris the bravery of their tinkling, the The open heaven was far too near, His first day's light too sweet and clear, chains and bracelets, the rings and nose-jewels, the mantles and wim-To let him waste his new-gained ken On the hate clouded face of men. ples, and crisping pins. And it But still they questioned. Who art thou shall come to pass, that instead of a What hast thou been? What art

> Thou art not he who yesterday Sat here and begged beside the way; For he was blind. - And I am he

men shall fall by the sword. And He told the story o'er and o'er her gates shall lament and mourn; t was his full heart's only lore : and she being desolate, shall sit on A prophet on the Sabbath-day Had touched his sightless eyes with clay the ground." Among the items of And made him see who had been blind. Their words passed by him like the wind the heavy indictment under which Which raves and howls, but cannot shock Israel went to her destruction, this charge of conformity to the customs

Their threats and fury all went wide; They could not touch his Hebrew pride and habits of the world was not Their sneers at Jesus and his band, Nameless and homeless in the land, least. All this was present to the mind of Paul as he was writing to Their boasts of Moses and his Lord his brethren situated in the midst of a great and voluptuous heathen city, and with a meaning deeper One thing I know, that I am he than we feel, he said, "Be not con-

The man they jeered and laughed to scorn "Where the spirit of the Lord is there is liberty." The bondage of But he knew better far than they What came to him that Sabbath day;

THE SCRIPTURAL VIEW OF MAN

custom or fashion, the new life in

To know what is, one must begin sent habit give no true lease of life to what is wrong or foolish in itself. one must begin from God. A wicked thing only deepens its dye by age; grey-haired sin is exceedingly sinful; long established folly

is extremely foolish. Fashionable nonsense only becomes more nonsensical by multiplication of votaries, and especially so if those vota-"daughters of Zion," or sons either. He is not yet quite a freedman in Christ who cannot or dare not stand

would be assented to:

1. One cannot believe a contradic-

health because other folks wear health because other folks wear tion or an absurdity.

hats and boots that give headaches and corns, is not a freedman in Christ.

tion unless it is easier to believe it created intelligence to appreciate it, She is not yet a freedwoman in than not to believe it. In this sense "to have dominion over it." Christ who dares not buy or make I am a rationalist, which is a good to decency of appearance, or health,

social and political, as well as reof the sun, than a Christian, going ets are clothing themselves and all jections to it:

kinds of conceits are getting to out from his sanctuary of religion. where perchance he asserts his right themselves honor. Thus Herbert Spencer put on his philosopher's cap to order customs and forms of serto order customs and forms of ser-vice, and abjectly falling into cus-fined thus: "Life is the continuous toms and habits of social life bied adjustment of internal relations to but the primitive cell theory has no South, and reduced to almost abject him, from which the whole current of his outward life flows on to its them that curse you, do good to to looks up from his cushioned chair, ed the easy old neutraliculations. Whereupon Mr. external relations. Whereupon Mr. the hotbeds of sin in New York of the hotbeds of sin in New York and habits of social life bled and the external relations. Whereupon Mr. the hotbeds of sin in New York of the hotbeds of sin in New York of the easy old neutraliculations. Whereupon Mr. the hotbeds of sin in New York of the easy old neutraliculations. Whereupon Mr. and the external relations. Whereupon Mr. and the velopment and the v new destination. Non-conformity to them that hate you, and pray for and says to the apostle of progress: they warn us. Some of the "daugh- or Paris, and accepting the behests nition and the intellect that evolved nature, at once undemonstrated and If, said the eloquent speaker, the ters of Zion," in the time of Isaiah, of political maxims, customs, and it. Whereupon, also, I put on my new man, the man in Christ. To persecute you." Verily, this is a He thinks he is well enough, and had gone beyond the line of what he practices bred in the pestilential philosopher's cap, and, with the digfind out and define the terms of this new spirit, come with a new life, greatly wonders he can't be let considered decent behavior and good club-rooms, cliques, rings and cau-"The boiling of water in a tea-ketnon-conformity to the world is the and in nothing more than in alone. Who can tell how many dressing, and he ventures upon a cuses, under lead of the worst men the is the continuous adjustment of and in nothing more than in alone. Who can tell how many dressing, and he ventures upon a cuses, under lead of the worst men the internal relations to external relations to ext "Be not conformed to this this Christly spirit, which cried of "broad road" by these low max. They professed better things, but some Garibaldi or Lincoln to issue tions." And, as Mr. Spencer has asked world," says Paul. There are two his very murderers, "Father, forgive ims of worldliness? In place of had evidently been over to Gaza, or an emancipation act, by which many me if I believe his proposition, I ask in the words "For every house is gun. The fruits of the tariff of 1825 my work was finished, and never to Gaza, or an emancipation act, by which many me if I believe his proposition, I ask in the words "For every house is gun. The fruits of the tariff of 1825 my work was finished, and never to Gaza, or an emancipation act, by which many me if I believe his proposition, I ask in the words "For every house is gun. The fruits of the tariff of 1825 my work was finished, and never to Gaza, or an emancipation act, by which many me if I believe his proposition, I ask in the words "For every house is gun. The fruits of the tariff of 1825 my work was finished, and never to Gaza, or an emancipation act, by which many me if I believe his proposition, I ask in the words "For every house is gun. The fruits of the tariff of 1825 my work was finished, and never to Gaza, or an emancipation act, by which many me if I believe his proposition, I ask in the words "For every house is gun. The fruits of the tariff of 1825 my work was finished, and never to Gaza, or an emancipation act, by which many me if I believe his proposition, I ask in the words "For every house is gun. The fruits of the tariff of 1825 my work was finished, and never to Gaza, or an emancipation act, by which many me if I believe his proposition, I ask in the words "For every house is gun. The fruits of the tariff of 1825 my work was finished, and never to Gaza, or an emancipation act, by which many me if I believe his proposition, I ask in the words "For every house is gun. The fruits of the tariff of 1825 my work was finished, and the first tariff of 1825 my work was finished. world," says Paul. There are two his very murderers, "Father, forgive worlds—a world within a world. them," is the new man distinguished these, let me recommend the maxup to Tyre, or some heathen city, millions may be set free from the up to Tyre, or some heathen city, millions may be set free from the them," is the new man distinguished these, let me recommend the maxup to Tyre, or some heathen city, millions may be set free from the truth is that Mr. Spencer's defi-

The world of spirit within the world of flesh; the kingdom
of Christ within the kingdoms of
the earth, temporal kingdoms; and
the earth, temporal kingdoms; and
the earth, temporal kingdoms; and
the claim set, up by Christ is that,
the world of spirit within the world of flesh; the kingdom
in the world of flesh; the kingdom of
the world of flesh; the kingdom within a kingdom one can understand it cept so far as life may get the upper
don't the series on and destroy life, exlife, the ine of latin in the eternal
the can be exlook of the world in respect of
in the world of flesh; the kingdom
in the world of flesh; the kingdom within a kingdom one can understand it
the wlatest tasnions. And he come on one can understand it
the wlatest tasnions. And the count of the index of the play, and the nor one can understand it
the wlatest tasnions. And he was the self-world in the set of the freedom that inheres in the
set as the good old man of God
to the freedom that inheres in the
set as life may get the upper
and in consequence believe it.

4. It is rational to believe on evithe carriy there comes to such a freedom a
the carry the with stretched forth the comes to such a freedom a
the carry the comes to such a freedom that inheres in the
constitution, by the unanimous act of
the wlatest tasnions.

It was the heritage of
the country the constitution, by the unanimous act of
play with much more pleasure than
the relate to the formation of the country and the relation of the country and the relation of the country and in the country and the relation of the country and in the country and the country and the country and the country and in the limit of the country and the c and walk with stretched forth consciousness of self-worthiness, necks and wanton eyes, walking and that the cringing slave of custom rationally, for example, the aurora of the first consciousness of self-worthiness, places, whether they can be expressed to be very wicked and ungodly when she found to be very wicked and ungodly when she found the habit of doing every rationally, for example, the aurora of the first consciousness of self-worthiness, places, whether they can be expressed and ungodly when she found to be very wicked and ungodly when she found to be very the boiler that holds of doing every the boiler that holds of the holds of doing every the boiler that holds of doing every the boiler than h

and defined "mystery," the know-

Recorder

6. It is possible for two facts to be 5. The sex differentiation in the developed" human being is someso clearly demonstrated as to compel belief, though they seem inconsistent. That the Pole Star, for example, should be fixed, and yet that the earth's axis, ever parallel to itself, should point toward it at both sides of its orbit, appears impossible to one unacquainted with the parallax. The attitude, in a word, must be that of believing facts and of waiting for future light where it is want-

Because many persons start with anhood, uniting to make humanity. saying "I will not believe what I therein suggesting the unity of marriage and giving force to the union cannot understand" and then are in Christ of the womanliness withstaggered with seeming inconsistencies it is important to note that such out weakness and the manliness without impetiousness which makes not yet appearing "Why," but the them alike the ideal for manhood and all womanhood. V. The next thought is "in our served that if there are anywhere in the universe modes of being not understood the laws of thought, as is so much in controversy that I can above seen, nevertheless, require only make suggestions. This, in the first place, is spoken of what was their belief on evidence.

To dispose in this summary way the crowning work of creation. It is something that cannot be effaced of "the great conflict between reason and faith" may seem a little while man retains his identity. It necessarily involves rational and moral qualities and freedom as conflict "and the redoubtable contestants; but that is all there is to the volved in this statement these things conflict-or, rather, there is no conflict at all, if one may make a little use of his naind.

Having now begun from man to must be taken in assuming any po-ascertain "what is," and having sition to be certain that faulty defiground," God must be begun from o "account for what is," or the disussion proper of "the Scriptural and holiness bear the same relation view of man" might be entered up- to Adam in his state as to man un-

I. First then, reason, as already seen, joins with revelation in saying: "In the beginning God." that is, came not into being; but (4.) The image of God is retained man did, and there was a time when he was not. II. Secondly. "God created the entitles Christ to bid men say "Our

heavens and the earth. A priori there is no objection to supposing the eternity of matter. There is, on the other | the evidence of its essential dignity. hand, no necessary reason why "in | and the basis of hope and effort for the beginning" may not refer to the dawn of the present order of things, | Christ died for us," so pleading that as in Christ's "from the beginning it was not so." Nor is there any necessary reason why "created should refer to absolute creation rather than to a new combination of matter, as in "created great whales."

Nevertheless, it seems more philosophical to suppose that the creation was absolute origination, rather than new combinations. Oxygen, for instance, now generally conceded not to exist in the sun, exists here in just the right n water of the globe, and to unite

bodies when the life had left them.

So nice an equipoise—just enough,

with nitrogen to form the atmossin is sore and terrible, but thank And what the Christ had done for him God, the power of grace which gives He knew, and not the Sanhedring tity to upbuild life and to decompose

takes the form of passion, prejudicer The Laws of Belief.—Arguments Against

Christ is more than 2 match for it.

The light of the new life is not slow to discover that long established usage ancient precedent, and presand not more nor less-suggests express formation for these ends rather than a fortuitous combination. ation by fiat is inconceivable. But

has it not just appeared, does not from man. To account for what is, even Mill's Logic maintain that ly in the interest of peace, and is ne must begin from God. credibility is not the measure of heartily desirous that the sword speedy response, and the "peace of God" rested upon her spirit. what is, the preceding lectures mystery, but a case of the incon He said that the theory that Amerishowed the learning of self, of an ceivable, and in that realm lies the can people are one because they exclaimed, as she tried to rise from external world, of other intelligen- limits of finite knowledge. Such a have but one government was true her knees. "Here I am," sobbed ces; showed what science and phi- view satisfies head and heart, and at the beginning, but it was not losophy are; showed that in the only leaves matters for a while un- true now, and has not been for many search for a First Cause the method explained, in a way which reason years past. We are a divided peoof science "from below" can make admits would be irrational if otherries be gathered from among the no headway, whereas the method wise. If to this it is objected that not make or heal the breach, but Peace soon came to his heart, and

"from above" does find God, who, it has a tinge of anthropomorphism, only deepened and widened it. The with the rest, has been let into the it is to be answered that that is its Federal Government triumphed, but with the rest, has been let into the it is to be answered that that is its "common ground" sought for as glory. God will never be more the South is still the South, and the the basis of the present discussion. comprehensible to man than he is North is still the North. It is the up against the behests of customary One more matter must now be now, and he is not more so to the duty of every Christian to do what sins, fashionable follies, time-sanc-tioned errors "Come out from laws of belief. In obtaining them like opening of Genesis, monious state of things, and thus pure. He who is an heir of life help may be had in clearly realizing thirdly, superinduces man upon a preserve the country. A confedera- should be holy. He who is attendthat all inquiry must take the dis- series of the conditioning and the tion of free and independent States ed by celestial beings, and who is not conformed to this world," are tinct directions of What? Whence? conditioned. Inorganic life, vegeta- was the result of the oppression by soon—he knows not how soon—t lessons he needs, yet to study. How? Why? Bearing these in ble life, animal life, the Cosmos, fills the mother country, and a difference be translated to heaven, should be

reason has determined both revela- chanical contrivance, by "infinite tion and reason are alike to be held adjustments" through molecule and Henry Clay, whose wisdom tided should be dead to the world, and to, and if they are seemingly conmonkey, up, in a contrast with God's the people over the crisis of 1832-3 live for heaven. throw overboard either of the seem- ent of palaces. And if men are once and asserted that its existence ing contradictory points is irrational convinced that they come from such marked the golden age of the Amerrationalism, whereas the real ration | a lineage the tendency will be down, | ican Republic. The bold and darman." And it is the Christian's alism is to await more light.

3. One cannot believe what one said is not argument; but there are assert the doctrine of State sover-said is not argument; but there are assert the doctrine of State sover-said is not argument; but there are assert the doctrine of State sover-said is not argument; but there are assert the doctrine of State sover-said is not argument; but there are assert the doctrine of State sover-said is not argument; but there are assert the doctrine of State sover-said is not argument; but there are assert the doctrine of State sover-said is not argument; but there are assert the doctrine of State sover-said is not argument; but there are assert the doctrine of State sover-said is not argument; but there are assert the doctrine of State sover-said is not argument; but there are assert the doctrine of State sover-said is not argument; but there are assert the doctrine of State sover-said is not argument.

wisdom of the head.

objectionable in these particulars: sible for their treatment of the van-(a.) Nothing can be developed that quished. Carpet-baggers and scals not enveloped. A rosebud de- lawags, like vampires, had well-nigh velops for all its elements are in it; sucked the life-blood out of the contrary to familiar analogies, of South did secede, and yet it be rising of itself from spontaneity in shown that the North provoked the one grade to spontaneity in a higher war, then the great heart of the grade of not only acting, but of North should nobly beat in symdirection from without is recognized ther back than the firing of the first ther taught me never to play until builded by some man; but he that inured the te North while the burden built all things is God."

| Slavery at first it. If I had but one hour's work in

ture to seize on and destroy life, ex- villainies." It was the heritage of and in an hour, and after this I was

tion, provided he comes with the in-WHOLE NO. 1581. tention of being a good citizen There will be no conflict beto @ 65 the white man and the neg 20 @ 22 interferred with by thot 15 @ 30 to plunder, and for no other 15. midermis" should reach the perfection of "the hawk and the eagle" only after such untold ages is in The speaker was frequently ap-plauded during the lecture. Mr. striking contrast with a similar result produced in three weeks every time a duck is hatched. Taylor is an eloquent orator.

are to be said: (1.) The subject is

so much in argument that pains

nition is not all the difference be-

tween that position and an apparent-

ly opposite one. (2.) Knowledge

der his present conditions. (3.) Ex-

is no evidence of an essential differ-

ence between the man then and now.

man should enter on the long pil

thing as needful of explanation as BY WILLIAM LEIGHTON. aught else, and how comes that about by stages from something in-Gently tend the sacred clay; Sorrow-shaded is our fate finitely lower? or how comes the "developed" man and the "devel-Baby died to day! Fold the hands across the breast, oped" woman to that state at pre-So, as when he knelt to pray; Leave him to his dreamless restcisely the same time? IV. "And God said let us make

Baby died to-day! man" serves as the fourth statement, Voice, whose prattling infant lore and "man" is manifestly here used Was the music of our way. in its generic sense-manhood, wom-Baby died to-day ! Sweet blue eyes, whose sunny gleams

and afterward got the goose besides.

the military. The South is ready to

receive with open arms every man

coming from no matter what sec-

BABY DIED TO-DAY.

Made our waking moments gay, Now can shine but in our dreams Baby died to day! Still a smile is on his face,
But it lacks the joyous play
Of the one we used to trace
Baby died to-day!

Give his lips your latest kiss: Dry your eyes and come away; In a happier world than this Baby lives to-day!

DON'T BE DISCOURAGED .- A ragred-school teacher was telling a riend in a street of Philadelphia hat he was afraid he would have to liscontinue the school, as he had seen no fruit whatsoever of his labor. At the moment, a little ragged boy came up, and asked him if he would come and see his brother. who was very ill. He said he would come next day; but the boy said his brother was very ill indeed, so be went with him down into one of the lowest streets of the city. On entering the room, he was struck with the supreme misery of it. The father and mother were both drunk. cept in two passages in Paul, there and the sufferer lay on a mere heap of rags in a corner. Going up to him, the teacher said, "My poor boy, what can I do for you? shall I after the Fall. (5.) There is someget you a doctor?" "Oh, no, Cap, thing implied in the relation which said the boy. "Shall I find you a nurse, and have you removed to a Father." (6.) Herein lies the nice bed?" "Oh, no, Cap, not that; but tell me, tell me, did you ground of God's efforts for the race, say that Jesus died for everybody? Yes, I, did." "And that he will it. "While we were vet sinners receive any one who comes to him?" "Well, Cap, I know that he has regrimage, sure to end at last at the ceived me;" and after shedding a few tears, the boy dropped back on

the bundle of rags-dead.-N. Y. THE NORTH AND THE SOUTH. Observer. [We publish the article below by re uest. Its perusal will show the reader BE DECIDED .- A gentleman and now some of our Southern friends reason is wife were present at a campconcerning the causes leading to the re necting. Neither had ever made a cent civil war in this country.] profession of religion. Under one Under this head, the Knoxville of the sermons the lady was deeply and sorely convicted

portion to Press and Herald gives a synopsi form metallic bases for the oxides, to of an address delivered in that city, the altar as a poor penitent. Her unite with hydrogen and form the March 30th, by Rev. N. G. Taylor, husband protested against it, and of the Northern M. E. Church. Mr. tried to lead her from the ground phere, being left free for this last Taylor is a native of Carter county, Her convictions were so profound purpose. There is a similar adjust- Tenn, and a man of good reputation. and intense that she insisted upon and Herald says:

ment of other elements—hydrogen, His utterances are worthy of note presenting herself at the altar. He used his authority forbidding her to for instance, being in just the quan-by our Northern friends. The Press go. She pleaded with him for her soul's sake not to interfere with her conscience. He threatened A very respectable audience, in to deserther if she dared to go. respect to numbers and intelligence, "Never return to my house if you go," listened attentively last night for said he. Swept by an irresistible cur two hours and a quarter to Rev. N. rent of anxiety and longing she ran to To this it may be objected that cre- G. Taylor, on a subject previously the altar. Casting herself upon the announced, the North and the South. ground, she pleaded for the divine The reverened gentleman is evidentmercy. Such earnest longing found her knees. "Here I am," sobbed had followed her in her flight side himself crying for mercy. ple, he said, and the recent war did

Who dares not wear a hat or mind, the following propositions that relation; and then comes man, of opinion in regard to State sover- holy. Are angels my attendants? as needful to the Cosmos as the Cos- eighty has caused all our trouble. Then I should walk worthy of my mos to him. Without him the shaft would be without its capital, the or only one? was the question disgo and dwell with angels? Then I would be without its capital, the or only one? was the question diswonder of the world would lack a cussed by Federalists and anti-Federalists. The doctrine of State sover-"to have dominion over it."

eignty was not sectionalized until Is this tongue soon to unite with Just here it is worth while to 1828. The Southern planters failed heavenly beings in praising God? name perverted. By reason one pause and mark the difference be- to see the wisdom and justice of

The speaker eulogized the old Whig party and its mighty leader, instincts of the heart wiser than the eighty by appeal to arms, is fresh in the memory of all. Their wrongs social and political, as well as re-ligious habits. There is scarcely a be intensely emphasized, for in a the development theory is not neces-crash which came they lost everymore humiliating sight in the light vague indefiniteness all kinds of ten-sarily atheistic; but I have these ob-thing. A terrible responsibility jections to it:

1. The term "development" is and history will hold them respon-

built all things is God."

The forces at work are of a nawas not known to be the "sum of a day, I-must do that the first thing,

There it lay, its wings and feathers quivering with fear, and its little heart throbbing against the bosom of the good man, whilst the hawk kept hovering overhead, as if saying, "Deliver up that bird that may devour it." Now, will that gentle, kind-hearted man take the poor little creature, that puts his trust in him, out of his bosom and deliver it up to the hawk? What think ye? Would you do it? No. refuge into the bosom of Jesus, who came to seek and save the lost, do you think he will deliver you up to your deadly foe? Never! never!

should be pure. Are these feet so

heavenly beings in praising God ?

otice uits flice. zen, hun-find

tensor, With silver fire far spread, Up to a hill mist gloried, like a censer, With smoke encompassed; It seemed as if two seas met brink

Beyond the earth's dark bars, Rehind there was a wake of billows tos ing, Before a glory lay. happy soul! with all sail set, just cross-

ing Into the Far-away

And as that ship went up the waters stately, Upon her topmasts tall,

But oh! the next's pure whiteness who shall utter? Like a shell-snowy strand when a sunbeam falleth through the

On a dead baby's hand; But both alike across the surging sen Helped to the haven where the bark would And as that soul went onward, sweetly

Faith made it wondrous bright: tions, And longings unsufficed, Faith white and pure with sunniest affec

Full from the face of Christ: But both across the sun-besilvered tide, elped to the haven where the heart would ride. -New York Observer.

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Behind an angry wake, Before there stretched a sea that grew in brink,
A silver flood beyond a lake of ink.

There was a soul that eve autumnal sail-Toward the land of sunsets never paling, Toward heaven's sea of stars;

The gloom and gleam, the calmness and the strife, Were death before thee, and behind thee

saw two sails, where of the one

greatly Dark, as a funeral pall.

Unto its home and light,

that ye present your bodies a living sacrifice, holy, acceptable unto God, which s your reasonable service. And be not conformed to this world; but be ye transthat ye may prove what is that good, and

elements of Christianity. It is both a doctrine to be believed, and a life to be lived. Doctrine, for the sake of duty, is the logical order of these two elements of Christianity. If a wicked," and then from that new man could apprehend all the doc- heart-life a new spirit transfuses the do him no good; but on the contrary, | good, willing and working for othit would add to his condemnation ers; the old spirit hates, the new trines. There is not a doctrine of rebellious spirit, the new spirit a the gospel out of which there does submissive, loyal spirit. The old not come a duty, so that the more a spirit set the world in arms, set naman knows of the doctrines of re- tions in battle array, to fight for ligion, the more of its duties are in- dominion, for revenge, or some othcumbent on him. There is also a er low passion. James most truly reflex influence of duty done, back describes this old spirit of the unre upon the doctrine or truth believed. | newed heart, when he says. " From Emerson says, "No man can ever whence come wars and fightings fully know a truth, until he has among you? come they not hence lived it;" and a greater than Emer- even of your lusts that war in your son has said, "If any man will do members? Ye lust and have not: Doubt!" his will he shall know of the doc- ve kill, and desire to have, and cantrine." John 7: 17. Obedience to not obtain: ye fight and war, yet ye God, duty done, life truly lived are have not, because ye ask not. Ye wonderful eye-openers to the deep ask, and receive not, because ye ask things of the new life. To rightly amiss." - Something in the in-movdivide between the doctrines and ing spirit all wrong. "Know ye duties of religion, in selecting not," says he, "that the friendship themes of discourse, is not the least of the world is enmity with God? of the studies of the public teacher, whosoever therefore will be a friend the minister of Christ. I go among of the world is the enemy of God. the duties to day for a theme, and Do you think that the scripture saith tion of the sermon last Sabbath. I us lusteth to envy?" In the old then considered the duty of entire life, and fostered by the old ethnic consecration to God of all the living religions and philosophies, egotism,

Says Paul to the Corinthians, "If unknown. Might was right, and creature. Old things are passed Teacher came, this was what he said, away, behold! all things are become "Blessed are the meek, for they shall new. How, now, by the impulse of inherit the earth;" "Blessed are "henceforth we know no man after indeed! When the Grecian comthe flesh," [i. e., as we used to know | mander had slain Hector, the bravhim before he became the new man est of the Trojan heroes, he tied his he used to be. The sun rises and sight of the inhabitants, weeping for and love and hate, and fight and away to his fleet. This was the and solemnly promising good to alternative often subjects us to morbefore this one became a new crea- ing to the spirit that then prevailed formula, this maxim: "Do evil us to put on appearances, poorly ture. "All things are become new in the world. It was the old spirit that good may come;" and if this is sustained by facts, or to resort to to him," so says the beloved disciple, of hate. "Blessed are the merciand yet these old things go right on ful;" "be kindly affectioned toward it down, and this is its amended fied by strict integrity. There is as before. How is this? The new- one another, in honor preferring edition: "The end sanctifies the clearly somewhere a line between ness is within himself. His heart- one another," had not yet been life has been transformed by "the heard. The morality of the anrenewing of the mind," so that his cients reckoned him the truest and bad, not very good, middling, pass- Christian may not pass. The sacred life now moves on amid these old best man who could inflict most him, from which the whole current quired to "love your enemies, bless than passable, the easy old neutralicelearness, some of them have depict-

new at heart, new in life, and all conclaves, aristocracies, monarchies,

worlds—a world within a world. them," is the new man distinguished these, let me recommend the max- up to Tyre, or some heathen city, millions may be set free from the Mr. Spencer if he believes mine. Two kingdom—a kingdom within a from the old man. And non-con- ims of the new, the better, the BEST and come back to Jerusalem with galling chains of wicked customs nition either means nothing or no kingdom. The world of spirit with- formity to this world in respect of life, the life of faith in the eternal the "latest fashions." And here and foolish fashions, and be brought one can tell what it means; and, the authority of the inner world, the that he abideth in us, by the spirit "Day will return with a fresher boon, inner kingdom, is supreme; its laws which he hath given us." The old Night will come with a newer moon, to be obeyed, whatever may be the spirit said, "An eye for an eye, and God will remember the world. behests of the other. When tempo- a tooth for a tooth;" but the new The fountain of joy is fed by tears,

Sabbath

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VOLUME XXXI.--NO. 21.

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

tinkling with their feet, therefore

the Lord will smite with scab the

crown of the head of the daughters

of Zion. The Lord will take away

chains and bracelets, the rings and

nose jewels, the mantles and wim-

ples, and crisping pins. And it

shall come to pass, that instead of a

girdle a rent; and instead of well-

and burning instead of beauty. Thy

men shall fall by the sword. And

her gates shall lament and mourn;

and she being desolate, shall sit on

the ground." Among the items of

the power of sin. Whether sin

takes the form of passion, prejudice,

custom or fashion, the new life in

Christ is more than a match for it.

The light of the new life is not slow

to discover that long established

usage, ancient precedent, and pres-

sent habit give no true lease of life

to what is wrong or foolish in itself.

A wicked thing only deepens its dye

by age; grey-haired sin is exceed-

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WHOLE NO. 1581.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 20, 1875.

behests of spiritual things, of divine also;" and "Whosoever shall com- to "choose and do the least of two ornaments of the legs, and the head- truer and better man than before, from New York to London in an inlaws, is the rule of life, the duty pel thee to go a mile go two," evils," the new and better spirit claimed by Christ. "Seek first the rather than have a quarrel. Verily, kingdom of God and his righteous. a new spirit has come into thy ness." "Be not conformed to this world; and the duty I am trying to the little foxes that spoil the vines."

world." Let us consider some things enjoin, and trying as well to per- To the miserable maxim of unfaith in respect of which we are to stand form in my daily intercourse with in the eternal right which advises to out aloof and different from the men, is non-conformity to the old "do evil that good may come," and world; yea, in inflexible opposition and troublesome spirit of selfishness that "the end sanctifies the means," to it. We are not to be conformed and hate, and transformity to the even a heathen poet could give reto the world, 1st. In respect of its new and better spirit of good will to buke when he said, spirit; 2d. In respect of its maxims; all. Achilles, dragging the man-Justitia fiat, si Cœlia ruunt 3d. In respect of its customs and gled corpse of his noble enemy in the dust behind his chariot, repre-1st. Be not conformed to the sents the old spirit. The conqueror

snirit of this world. Christiauity is of King Philip, standing on his the greatest revolution of society, prostrate body with uplifted ax, because it revolutionizes the heart. and saying, "You have been one When "certain lewd fellows of the very big man, you have made many baser sort at Thessalonica," said of a man afraid of you, but big as you the disciples of Christ, "these that be I will now chop you in pieces," have turned the world upside down | represented the old spirit. The Rebel are come," they uttered a larger authorities, starving thirteen thoutruth than they knew. But the sand prisoners to death in the dread-Psalmist spoke from a deeper insight | ful pen at Andersonville, represented when he said, "The way of the the old spirit, the old heart, deceitwicked he turneth upside down;" ful above all things and desperately and Isaiah, when he said, "The wicked. Christ, in death-pains, on Lord turneth the earth upside his cross, praying for the forgivedown." John said of the forth ness of his crucifiers; John Howard, coming Christ, "Now is the ax laid in the pestilential prisons of Europe; unto the root of the tree, therefore Florence Nightingale, in the deathevery tree that bringeth not forth ly hospitals and tents of the British good fruit is hewn down and cast army before Sevastapol; Cary and into the fire." Using another fig- Judson, in the jungles of India, repure he says of Christ, "Whose fan resent the new spirit. And your is in his hand, and he will thorough- advance and mine along the line ly purge his floor, and gather his from the old spirit to the new, is the truest measure of our standing before God, as Christ's professed folgifts," but the same spirit is in all, truly Christ's own. It is this

wheat into his garner, but he will burn the chaff with unquenchable fire." Not one of all the religions lowers. "There are diversities of of the world had struck thus down to the root of things, to upturn the world from the very bottom. When one spirit amongst us all, having the ax goes to the root of a tree. differing gifts, that makes us one and brings these springs of its life body, the body of Christ, and memup from the earth, there is no more bers one of another. With this one life to the tree; it is all up, and then spirit we can work together for it is cast into the fire, and all con- Christ, and for all good, with as sumed, and then the ground is all many different gifts and capacities Doctrines and duties are the two clear for something that does not and personal peculiarities as there "bring forth evil fruit." A heart | are members, and have no jarring in renewed by grace takes the place the work. May God strengthen up of the old heart, which was "deceitthis spirit in us all. ful above all things and desperately

2d. We are to be non-conformed to this world in respect of the maxims or accepted rules of behavior. trines of the gospel, and take there- whole being. The old spirit was With a true spirit, we are expected from no new life, no new duty, his the spirit of selfishness; the new to have true maxims of life, and it apprehension of the doctrines would spirit is the spirit of benevolence or is interesting to notice how a false maxim of life, accepted and lived for a time, will shade the spirit in that he knew so much of the doc- spirit loves. The old spirit was is a us to its own color. A very sweet spirit will soon sour under the reflex influence of one of these acetic maxims which too often get sway in community. A very confiding spirit will too soon become distrustful and repelling under influence from some of the many maxims of doubt that fill the ear. Some evil muse has put this maxim of distrust, this croaking of unfaith, into rhyme, and here goes the doleful strain of "Old

> "There is no good, there is no God. And Faith's a heartless cheat,
> Who bears the back to the Devil's rod,

The day is quenched, and the sun is fled, God has forgotten the world: The moon is gone, and the stars are fled

and hierarchies. Man as man was a little too strong for us, it tempers means of obtaining money not justimeans." O yes, and down we swal- Christian economy and worldly exlow it. When something not very travagance, beyond which the able, is asked to clear the way for writers do not tell us exactly what

ral and spiritual things conflict, spirit says, "Resist not evil, but when human and divine laws lay whosoever shall smite thee on the Have holiest ministries."

1

counter claims, loyalty to the higher right cheek, turn to him the other For the plaint of the old evil spirit flers [spangles], the bonnets, and the life of Christ only that he may be a that language could be transmitted epidermis," should reach the perfecanswers, "Abstain from all appearance of evil:" "Take us the foxes,

> Out of the flames that have burnt million martyrs for the truth has come down to us a historic maxim transcendently more truthful and inspiring than all the old heart of unbelief has invented. It is this: "The blood of the martyrs is the seed of the church." Do right. and die for it, if needs be, and out of your ashes shall rise forms of beauty and glory, far more beautiful and glorious than you could have been had you refused to die for the right. Said the grand old Bishop of Smyrna, as the flames crackled before him, and the alternative of of Zion are haughty, and walk with their minds. enouncing Christ or burning was stretched out necks and wanton eyes, given him, "Christ has always been and mincing as they go, and making true to me. I cannot be false to him," and so he went to the flames and to his immortality. Said the old woman, put upon the task of defending her faith or burning for it, the bravery of their tinkling, the "I can't argue for Jesus but I can die for him." In such immortal utterances and acts the new life in Christ finds expression. By such maxims blazened on their banner the hosts of redeemed men and women go to conquest. Such new language answers to the new heart, and answering sends on the thrill to ten thousand more hearts, and foretokens the glad day of the universal dominion of the spirit of Christ in the human heart. When this spirit of Christ comes fully to possess the hearts of Christians, then will it em-

3d. The custom and habits of Christians, so as to make them as distinct from the world in this respect as they are in respect of the spirit and maxims of the new life in Christ. In speaking of the customs and fashions of the world, with a view to rightly apply this doctrine am teaching, I shall not claim for myself any very nice power of discrimination as between a fashionable and an unfashionable outfit, of dress or furniture. I am free to confess that I have had so much to do besides that I have never found time to study Chesterfield's manual of politeness, or the fashion plates of Madam Demorest. Of the customs

body itself in

and habits of Christians who seek, by the liberal use of money, to make for themselves comfortable and elegant homes, and to appear in comfortablé and elegant attire, when able to do so, I do not think the apostle meant to complain, when he enjoined non-conformity to the

ingly sinful; long established folly world. Just where the dividing is extremely foolish. Fashionable line runs between economical eleonsense only becomes more nongance and extravagant display, for sensical by multiplication of vota-What green spot can live in the life the sake of display, I am not able to given up to such unfaith? With determine. There is such a line, "daughters of Zion." or sons either. in a thousand forms has it found ex- of the most fruitful sources of the shall make my sermon a continual in vain, The spirit that dwelleth in pression, as the emergencies of life present depression of business, the He is not yet quite a freedman in have called it forth. When some frequent bankruptcies, and too fre hoary wrong wants to be let alone, quent embezzlements of trust moneys, it seeks out what it fancies to be that men and women are trying energies he has given us, as a reason- self, was the ruling spirit, bodying some lesser wrong, and with the with frantic strain upon inadequate tioned errors. "Come out from able service. This is the new man, itself in close corporations, secret gravity of an owl and the assumed means, to vie with each other in theworld and be ve separate. Be not conformed to this world," are wisdom of a sage, it formulates its costliness of equipage and superfluisupposed wisdom thus: "Always ty of elegance. Costly parties, choose the least of two evils;" and costly dressing, costly weddings, any man be in Christ, he is a new self was supreme. When the new as it sounds and looks plausible, we and costly funerals have become so health because other folks wear accept it and go to doing that lesser much the order of the day that peo hats and boots that give headaches wrong as though it were a virtue. ple of moderate means can hardly and corns, is not a freedman in Christ. We call it "making a virtue of ne- afford to be social. Can't set good the new life, is the man to act differ- the merciful, for they shall obtain cessity," to hide the monstrous ab- enough tables; can't wear good Christ who dares not buy or make ently from what he used to act? If mercy." The world upside down surdity of attempting to make a enough dress. Much less can one of virtue of vice, because, perchance, it is not so ugly as some other vice. ried or die. Weddings and funerals is not so ugly as some other vice. When some half hidden vice, one cost too much, "as the world goes." in Christ Jesus,] how are we to dead body to the axel of his chariot | that can don the robes of virtue, so | One of two things must be done. know him? He is still in the world, and drove ruriously three times as to look innocent, wants a new By some stretch of means we must and related to its ongoings just as around the walls of the city, in lease of life, it plausibly admits the keep up with the customs of the "little evil," and pointing to the world, or take the consequences of sets, the rains fall, men live and die, their dead hero, and then dragged it appearance of good it has put on, breaking over them. The former

and comfort of body. Fashion may have its proper limits. Within those limits, I have no war with it. It has its tyranny also, and it is and not of against this I revolt. "The Chriskill one another, just as they used to best that Achilles could do, accord- come in the end, sends out this tifying inconvenience, and tempts tian is the highest style of a gentleman." And it is the Christian's prerogative to determine for himself out from his sanctuary of religion, where perchance he asserts his right outward things from a new center! harm on an enemy, and do most good A new fountain has sprung up in to a friend. The new morality reof his outward life flows on to its them that curse you, do good to ty looks up from his cushioned chair, ed the extravagance against which in the hotbeds of sin in New York new destination. Non-conformity to them that hate you, and pray for and says to the apostle of progress: they warn us. Some of the "daugh- or Paris, and accepting the behests the world is now the duty of the new man, the man in Christ. To find out and define the terms of this new spirit, come with a new life, non-conformity to the world is the and in nothing more than in alone. Who can tell how many dressing, and he ventures upon a cuses, under lead of the worst men the is the continuous adjustment of the possession of this new spirit, poor souls have been turned into the very plain talk with them about it. in community. Is it not time for internal relations to external rela "Be not conformed to this Christly spirit, which cried of "broad road" by these low max- They professed better things, but some Garibaldi or Lincoln to issue tions."And, as Mr. Spencer has asked world," says Paul. There are two his very murderers, "Father, forgive ims of worldliness? In place of had evidently been over to Gaza, or an emancipation act, by which many me if I believe his proposition, I ask

of Christ within the kingdoms of toward Christian perfection, and the maxim of unfaith, versified by the sees them going by his window. "kingdom within a kingdom?" O and in consequence believe it. necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet [little ankle]

Their cauls [net work], their round tires like the moon, the chains and bracelets, and the muf
The indicator not. Everybody believes it in feash.

The immense stretch of time in unprofitable. Slavery built up thing in time, and it soon became necessary, while useful for the can never feel. But there is an objective or outside use for such nontinkling with their feet [little ankle]

Their cauls [net work], their conformity to the world. The truly conformity to the conformity to

bands, the tablets and the ear-rings, but says my text, "That ye may stant. Here is properly to be lound and defined "mystery," the knowthe rings and the nose jewels, the prove what is that good, and acling of facts with no clue to the changeable suits of apparel, and the ceptable, and perfect will of God." "Why." mantles, and the wimples, and the The new man in Christ is to be a crisping pins, the glasses and the light in the world, a living, acting so clearly demonstrated as to compel fine linen, and the hoods, and the witness for Christ, "Ye are my vails." Do you wonder the soul of witnesses," says Christ. The Christhe dear old man of God was stirred | tian, then, is to be a living illustraas he saw the "daughters of Zion." tion of the Christ-life in the world. children of God, God's chosen, going So that when the man out of Christ by in such a disfigurement of dress? inquires of the spirit, the customs Had some fashionable belles from the habits, the maxims of the new heathen Askalon gone by in such life, you have only to point to one attire, he would not have won- of Christ's children and say, "There dered. He would have sighed for is a book in which they are all the follies and sins of the poor plainly written, with copious illusheathen world. But to recognize in trations." Say to him, "See how them some of God's people thus ap- these love one another," and how. ing the heathen around them was "in honor, they prefer one another," too much. With his keen prophetic when they meet to select sittings in ken the good old prophet Isaiah the church on annual meeting day, and how they unite to honor their looked forward to the killing effect crucified Lord as they sit around the of such conformity to the world, on the inner life, and with heart full of communion table. Verily, they are not of this world, but have been sadness, uttered this mournful malediction: "Because the daughters transformed by the renewing of

> RELIGION AND DOCTRINE BY JOHN HAY.

He stond before the Sanhedrim; The scowling rabbis gazed at him. He recked not of their praise or blame There was no fear, there was no shame The whole world poured its vast surpr The open heaven was far too near, His first day's light too sweet and clear,

But still they questioned, Who art thou now?
Thou art not he who yesterday stomacher a girding of sackcloth; For he was blind.

For I was blind, but now I see. He told the story o'er and o'er: It was his full heart's only lore:
A prophet on the Sabbath day
Had touched his sightless eyes with cla And made him see who had been blind. the heavy indictment under which Their words passed by him like the wind Which raves and howls, but cannot shock The hundred-fathem-rooted rock.

Israel went to her destruction, this charge of conformity to the customs Their threats and fury all went wide; They could not touch his Hebrew pride. and habits of the world was not Their sneers at Jesus and his band, least. All this was present to the mind of Paul as he was writing to Their boasts of Moses and his Lord, his brethren situated in the midst I know not what this man may be. of a great and voluptuous heathen city, and with a meaning deeper One thing I know, that I am he

Who once was blind, and now I see than we feel, he said, "Be not con-They were all doctors of renown, formed to this world." But, said he, "Be ye transformed by the re- With deep brows, wrinkled, broad and

newing of your mind." That reslave to the freeman in Christ. And honor crowned their silver hairs "Where the spirit of the Lord is Was unlearned, poor, and humbly born: there is liberty." The bondage of But he knew better far than they What came to him that Sabbath day: sin is sore and terrible, but thank God, the power of grace which gives | He knew, and not the Sanhedrim. -Harper's Magazine. the new life gives also freedom from

THE SCRIPTURAL VIEW OF MAN. The Laws of Belief.—Arguments Against

The third of a series of six lectures deliv ered by Mark Hopkins, D. D., LL. D., before the Yale Theological students. and reported by a special correspondent

To know what is, one must begin one must begin from God. Starting from man to find out sought—viz., certain comprehensive highest archangel than to man. he can to harmonize this inharlaws of belief. In obtaining them III. The opening of Genesis, monious state of things, and thus help may be had in clearly realizing thirdly, superinduces man upon a preserve the country. A confederathat all inquiry must take the disseries of the conditioning and the tion of free and independent States tinct directions of What? Whence? conditioned. Inorganic life, vegeta- was the result of the oppression by

a boot that gives comfort and would be assented to:

tion or an absurdity.
2. One cannot believe a proposition unless it is easier to believe it created intelligence to appreciate it, alists. The doctrine of State sover-She is not yet a freedwoman in than not to believe it. In this sense I am a rationalist, which is a good ing contradictory points is irrational

alism is to await more light. what shall be his style of living, and cannot understand. Otherwise, how instincts of the heart wiser than the eighty by appeal to arms, is fresh social and political, as well as re- can one know whether he believes it wisdom of the head. ligious habits. There is scarcely a be intensely emphasized, for in a

of the sun, than a Christian, going ets are clothing themselves and all jections to it: kinds of conceits are getting to themselves honor. Thus Herbert Spencer put on his philosopher's cap toms and habits of social life bied adjustment of internal relations to but the primitive cell theory has no South, and reduced to almost abject external relations." Whereupon Mr. such content. (b.) The word "de want both the white man and the Tyndall and the rest praise the definition and the intellect that evolved nature, at once undemonstrated and If, said the eloquent speaker, the

the earth, temporal kingdoms; and the claim set up by Christ is that the authority of the inner world, the a

stant. Here is properly to be found

Recorder

time a duck is hatched. 5. The sex differentiation in the 6. It is possible for two facts to be developed" human being is something as needful of explanation as belief, though they seem inconsistent. aught else, and how comes that That the Pole Star, for example about by stages from something inearth's axis, ever parallel to itself, finitely lower? or how comes the "developed" man and the "develshould point toward it at both sides of its orbit, appears impossible to oped" woman to that state at preone unacquainted with the parallax. IV. "And God said let us make The attitude, in a word, must be man" serves as the fourth statement,

ing for future light where it is wantin its generic sense-manhood, womanhood, uniting to make humanity. saying "I will not believe what I therein suggesting the unity of marstaggered with seeming inconsistencies it is important to note that such out weakness and the manliness not yet appearing "Why," but the them alike the idea apparent "What." It is also to be and all womanhood. V. The next thought is "in our bserved that if there are anywhere in the universe modes of being not image." Precisely what this means understood the laws of thought, as is so much in controversy that I can above seen, nevertheless, require only make suggestions. This, in the first place, is spoken of what was their belief on evidence.

that of believing facts and of wait-

To disnose in this summary way the crowning work of creation. It of "the great conflict between reason and faith" may seem a little disrespectful to the "great conflict," and the redoubtable contestants: but that is all there is to the conflict—or, rather, there is no conflict at all, if one may make a little

Having now begun from man ascertain "what is," and having thus obtained the desired "common nition is not all the difference be ground," God must be begun from o "account for what is," or the disand holiness bear the same relation cussion proper of "the Scriptural to Adam in his state as to man unview of man" might be entered up-

seen, joins with revelation in saving: 'In the beginning God." God that is, came not into being; but man did, and there was a time when he was not.

heavens and the earth. A priori there nity of matter. There is, on the other hand, no necessary reason why "in the beginning " may not refer to the dawn of the present order of things. as in Christ's "from the beginning it was not so." Nor is there and necessary reason why "created

should refer to absolute creation rather than to a new combination of matter, as in "created great whales.' Nevertheless, it seems more philo sophical to suprose that the creation was absolute origination, rather than new combinations. Oxygen,

for instance, now generally conceded not to exist in the sun, exists water of the globe, and to unite with nitrogen to form the atmosphere, being left free for this last

for instance, being in just the quantity to upbuild life and to decompose bodies when the life had left them. So nice an equipoise—just enough, and not more nor less-suggests express formation for these ends, rath- listened attentively last night for er than a fortuitous combination. two hours and a quarter to Rev. N.

To this it may be objected that cre- G. Taylor, on a subject previously ation by fiat is inconceivable. But announced, the North and the South. has it not just appeared, does not from man. To account for what is, even Mill's Logic maintain that credibility is not the measure of heartily desirous that the sword conceivability? This is not a proper | shall be beaten into the plowshare. what is, the preceding lectures mystery, but a case of the incon He said that the theory that Amerishowed the learning of self, of an ceivable, and in that realm lies the can people are one because they external world, of other intelligen- limits of finite knowledge. Such a have but one government was true ces; showed what science and phi- view satisfies head and heart, and at the beginning, but it was not ries, and especially so if those vota- of science "from below" can make admits would be irrational if otherries be gathered from among the no headway, whereas the method wise. If to this it is objected that not make or heal the breach, but "from above" does find God, who, it has a tinge of anthropomorphism, only deepened and widened it. The with the rest, has been let into the it is to be answered that that is its Federal Government triumphed, but "common ground" sought for as glory. God will never be more the South is still the South, and the the basis of the present discussion. comprehensible to man than he is North is still the North. It is the up against the behests of customary | One more matter must now be now, and he is not more so to the duty of every Christian to do what

lessons he needs, yet to study. How? Why? Bearing these in ble life, animal life, the Cosmos, fills the mother country, and a difference Who dares not wear a hat or mind, the following propositions that relation; and then comes man, of opinion in regard to State soveras needful to the Cosmos as the Coswonder of the world would lack a cussed by Federalists and anti-Feder-

Just here it is worth while to to decency of appearance, or health, reason has determined both revela- chanical contrivance, by "infinite to, and if they are seemingly con- monkey, up, in a contrast with God's the people over the crisis of 1832-3 tradictory it must be borne in mind story more marvelous than that be- without a war. that that is a question of "How," tween the meanest but of the lowli-"What," and that to est Hottentot and the most resplendthrow overboard either of the seem- ent of palaces. And if men are once and asserted that its existence convinced that they come from such | marked the golden age of the Amerrationalism, whereas the real ration | a lineage the tendency will be down, ican Republic. The bold and dardown to it again. This it may be ing effort of the Southern States to 3. One cannot believe what one said is not argument; but there are assert the doctrine of State sover-

It must be admitted, indeed, that were not righted, but in the terrible ligious habits. There is scarcely a be intensely emphasized, for in a the development theory is not necesmore humiliating sight in the light vague indefiniteness all kinds of tensely arrive the sarily atheistic; but I have these obtained. A terrible responsibility 1. The term "development" is and history will hold them respon-

objectionable in these particulars: sible for their treatment of the van-(a.) Nothing can be developed that quished. Carpet-baggers and scalis not enveloped. A rosebud de-lawage, like vampires, had well-nigh velops, for all its elements are in it; sucked the life-blood out of the velopment". also assumes a power in negro. directing its action in an ascending pathy with the ruined South. Who he was a boy. When asked how he series. The thought of this need of made the war? We must go far- got his riches he replied: "My fadirection from without is recognized ther back than the firing of the first ther taught me never to play until in the words "For every house is gun. The fruits of the tariff of 1828 my work was finished, and never to builded by some man; but he that inured the te North while the burden spend my money until I had earned built all things is God."

ture to seize on and destroy life, ex- villainies." It was the heritage of and in an hour, and after this I was in the world of flesh; the kingdom this indwelling spirit is a long way good, the ever-living God. For the they are as the good old man of God to the freedom that inheres in the therefore, no one can understand it cept so far as life may get the upper our common country, and the Conhand But steam, that wants to stitution, by the unanimous act of play with much more pleasure than

the military. The South is ready to receive with onen arms every man coming from no matter what section, provided he comes with the intention of being a good citizen. There will be no conflict between he white man and the negro if not nterferred with by those who come tion of "the hawk and the eagle" to plunder, and for no other par only after such untold ages is in

The speaker was frequently apstriking contrast with a similar replauded during the lecture. sult produced in three weeks every Taylor is an eloquent orator.

and afterward got the goose besides.

think of her Hartford Convention, her whiskey insurrections, and other acts of rebellion, before being too severe upon their Southern brethren for their late "rebellion." Let us

have peace, and let it come by the

removal of vile carpet-baggers and

scallawags, and the withdrawal of

BABY DIED TO-DAY.

BY WILLIAM LEIGHTON. Lay the little limbs out straight; Gently tend the sacred clay; Sorrow shaded is our fate-Baby died to day !

Fold the hands across the breast,

So, as when he knelt to pray; Leave him to his dreamle Baby died to-day! Voice, whose prattling infant lore and "man" is manifestly here used Was the music of our way, Now is hushed for evermore

Baby died to-day! Sweet blue eyes, whose sunny gleams Made our waking moments gay, Now can shine but in our dreams— Baby died to day!

Still a smile is on his face, But it lacks the joyous play Of the one we used to trace— Baby died to-day! Give his lips your latest kiss;

Dry your eyes and come away; Baby lives to-day! DON'T BE DISCOURAGED.-A rag-

is something that cannot be effaced ged-school teacher was telling a friend in a street of Philadelphia while man retains his identity. I necessarily involves rational and that he was afraid he would have to moral qualities and freedom as condiscontinue the school, as he had cerns character. Of the relation inseen no fruit whatsoever of his lavolved in this statement these things bor. At the moment, a little ragged are to be said: (1.) The subject is boy came up, and asked him if he so much in argument that pains must be taken in assuming any powho was very ill. He said he would sition to be certain that faulty deficome next day; but the boy said his brother was very ill indeed, so be tween that position and an apparentwent with him down into one of the ly opposite one. (2.) Knowledge lowest streets of the city. On entering the room, he was struck with the supreme misery of it. The fader his present conditions. (3.) Exther and mother were both drunk, cept in two passages in Paul, there and the sufferer lay on a mere heap is no evidence of an essential differof rags in a corner. Going up to ence between the man then and now. him, the teacher said, "My poor (4.) The image of God is retained boy, what can I do for you? shall I after the Fall. (5.) There is someget you a doctor?" "Oh, no, Cap," thing implied in the relation which said the boy. "Shall I find vou a entitles Christ to bid men say "Our nurse, and have you removed to a Father." (6.) Herein lies the nice bed?" "Oh, no, Cap, not ground of God's efforts for the race, that; but tell me, tell me, did you the evidence of its essential dignity say that Jesus died for everybody?" and the basis of hope and effort for Yes, I did." "And that he will it. "While we were yet sinners receive any one who comes to him?" Christ died for us," so pleading that Yes, indeed I did, dear boy." man should enter on the long pil-Well, Cap, I know that he has regrimage, sure to end at last at the ceived me;" and after shedding a few tears, the boy dropped back on

the bundle of rags-dead .- N. Y. THE NORTH AND THE SOUTH. Observer. [We publish the article below by re quest. Its perusal will show the reader BE DECIDED.—A gentleman and now some of our Southern friends reaso is wife were present at a campconcerning the causes leading to the remeeting. Neither had ever made a cent civil war in this country.] profession of religion. Under one

Father's House.

Under this head, the Knoxville of the sermons the lady was deeply unite with hydrogen and form the March 30th, by Rev. N. G. Taylor, of the Northern M. E. Church. Mr. tried to lead her from the ground Taylor is a native of Carter county, Her convictions were so profound purpose. There is a similar adjust- Tenn., and a man of good reputation. ment of other elements-hydrogen, His utterances are worthy of note by our Northern friends. The Press and Herald says:

The speaker eulogized the old

Whig party and its mighty leader,

rests upon the conquering North

and intense that she insisted upon presenting herself at the altar. He used his authority forbidding her to go. She pleaded with him-for her soul's sake not to interfere with her conscience. He threatened A very respectable audience, in to desert her if she dared to go. respect to numbers and intelligence. said he. Swept by an irresistible cur rent of anxiety and longing she ran to the altar. | Casting herself upon the The reverened gentleman is evident- ground, she pleaded for the divine mercy. Such earnest longing found a speedy response, and the "peace ly in the interest of peace, and is "Oh, where is my husband?" she losophy are; showed that in the only leaves matters for a while un- true now, and has not been for many had followed her in her flight search for a First Cause the method of science "from below" can make admits would be irrational if other-ple, he said, and the recent war did side, himself crying for mercy. they went from the meeting rejoicing in God. REASONS FOR BEING HOLY. he can to harmonize this inhar-

nure. He who is an heir of life should be holy. He who is attendtion of free and independent States | ed by celestial beings, and who is be translated to heaven, should be holy. Are angels my attendants? 1. One cannot believe a contradic- mos to him. Without him the shaft | Were there thirteen sovereignties, companionship. Am I so soon to would be without its capital, the or only one? was the question dist go and dwell with angels? Then I eignty was not sectionalized until Is this tongue soon to unite with 1828. The Southern planters failed | heavenly beings in praising God? and then gets that at whatever cost meaning, if genuine. But when The former proceeds through me. North at the expense of the South. Then these feet, and eyes, and lips reason has determined both revela- chanical contrivance, by "infinite Happily for the country there was a should be pure and holy, and I tion and reason are alike to be held adjustments" through molecule and Henry Clay, whose wisdom tided should be dead to the world, and

> FLYING FOR REFUGE. -There was There it lay, its wings and feathers heart throbbing against the bosom of the good man, whilst the hawk kept hovering overhead, as if saying, "Deliver up that bird that I may devour it." Now, will that gentle, kind-hearted man take the poor little creature, that puts his deliver it up to the hawk? What never. Well, then, if you flee for came to seek and save the lost, do you think he will deliver you up to your deadly foe? Never! never! never !- Duncan Matheson.

A Good Rule.—A man who is very rich now, was very poor when fell on the South. Slavery at first it. If I had but one hour's work in 2. The forces at work are of a na was not known to be the "sum of a day, I must do that the first thing,

1.

mostly of some families who had re-

moved there from Rhode Island.

There are now in the State twenty

eight organized churches, located a

county, three in Chenango coun-

For years the hearts of many of our people have been preparing for | men, and can turn them at his own | week is observed as a Sabbath." A new developments in regard to the will by such agencies as he may Sabbath. They have been called please to employ. out in this direction as never before. A strong sense of duty has pressed itself upon them to present this ques- this work on our hands, and by the cial one, and I fear that although I tion to their fellow-Christians, and | blessing of God, carry it forward? ask their attention to it. Many cir- To do this we must have faith in day Sabbath was right, yet this difcumstances have contributed to this. God and in his Word. In it all ficulty would prevent me from so A profound conviction of the right- God must be our leader. We can- doing. However on this I canno eousness of God's law has rested upon | not advance a step without him. them as they have more and more Nor, when he leads must we retreat, time I am resolved to know all l learned to love and respect his Word. but stand by our colors and march can upon the subject, and shall be Within a few years past, several at the call of our heavenly Com- glad to hear from you occasionally conversions to the Sabbath of the mander. For his work we need a as I highly appreciate your efforts fourth commandment have occurred, special illumination and consecra- and wish you God-speed in your in cases where no other light was tion. It is a work we must set our shed upon the question than simply hearts upon, and in its interest the time of the resurrection which that coming from the study of the every needed sacrifice must be made. | you sent me sometime ago, and shall Scriptures, the converts not even In the interest of this cause we must be very glad to see them put in a knowing of the existence of any offer both our prayers and our alms, they would do a vast amount of Christian Sabbath-keepers in the the latter as certainly and freely as good in leading people to consider

The constant agitation in this workers, our eyes must not simply my opinion they sap the very founcountry of great moral questions, wherein the sentiment of truth has been pressed upon the public mind, has exerted a reflex influence upon this subject as upon many others. The war made upon the Puritan Sunday by the presence of so many foreigners in this country has also exerted an influence in this direction. It has been specially noticeable in this connection that the defenders of Sunday have largely depended upon civil enactments rather than upon the Scriptures for support in this enth above the others of the first struggle. The public mind has become possessed with the fact that the law of God does not enforce the keeping of the first day, and hence men shun to meet the question on this ground. Also, large numbers of men and even whole bodies of Christians acknowledge freely that if the fourth commandment is binding on Christians under the present dispensation, then the seventh day graven images, then he raised up a should be kept and not the first. But from whatever quarter discussion may arise, the fact is more and more apparent that the keeping of to be a sign between him and them, and the names of the speakers. the first day has no Scripture foundation on which to stand. The doctrine that the seventh day is the Sabbath is certainly gaining ground, especially in America. Those most had wickedly rejected his Sabbath, thoroughly and systematically com- and in the place of it accepted the mitted to the propagation of this sentiment in this country are the Seventh-day Adventists, having their headquarters at Battle Creek, Mich. The work of this people is a marvel, all things considered, even in this stirring age. They have their points of operations from Maine to the Pacific coast, and everywhere they are applying themselves to the work of Sabbath reform with praiseworthy zeal. Nor is their work confined to America, but in Prussia and Switzerland they are beginning to make themselves felt. One of their best informed men on the Sabbath question is now a missionary in these countries. But the work of Sabbath reform is not left alone in the hands of these honored laborers, but the Seventh-day Baptists, a much older and in some respects stronger sect than these, have for a series of years been more and more turning their attention in this direction. These have now nearly eight thousand communicants, and many of their churches are of vigorous and solid growth, the oldest of which have existed in America some two hundred years. They are located in many of the States from Rhode Island in the East, to Minnesota in the West. The central power in this body of Christians interested especially in the work of Sabbath reform is known as the American Sabbath Tract Society, having their printing establishment at Alfred Centre. This Society, although feeble at the time of its organization, has constantly grown in numbers and wealth until it has become able to do considerable work. In their hands especially of late years the work of

becoming permanent organizations. But of late a new field of labor has been opened to us. For many years we have had Sabbath-keeping churches in England, which in their earlier years were possessed of considerable strength. Latterly, however, only two have had an exist-Since the settlement of Bro. Jones in London, however, he having adopted more energetic measures for the promotion of the cause, new light has sprung up, and Sabbathkeepers have been found both in the Board of the Tract Society have

lieve that the seventh day is the ject, more especially when Chris- sides many scattered individuals and Sabbath of divine appointment. We tian friends' teaching and practice also have confidence in Bro. W.'s are against you. I have felt this integrity, judgment, and ability, and are therefore filled with hope. We know that the work un- the law." "Christ is the end of the dertaken is a great one, in view of law to me," says another. A third the obstacles lying in the way of its says. "The Sabbath was given to the Jews and not to the Christian." accomplishment. But we also know A fourth says, "Christ is my Sabbath that God loves his own truth, and (rest)." A fifth says, "It is of litthat he has power over the hearts of the importance which day of the

CORDER, are we prepared to take difficulty in my way is the Commerthe former. But beloved fellow- the Sabbath question, because, in rest on this field, which is evidently whitening for the harvest, but over who was perusing the "extracts' the whole broad area of our toil, and into the regions beyond. It ought | the opinions set forth. to be our joy that we are permitted to become laborers in the Lord's which will be forwarded next week. times so full of interest and activity. the friends are asked for us and Thank God for work to do and for for the advancement of the great heart to undertake it! Friends of work. the Sabbath, God has bestowed on

us a great honor. At the close of creation he distinguished the sevweek of time, and, so to speak, inscribed his own name upon it. He said, This day is holy unto me! From the beginning he made it the festival day of creation, and appointed it to celebrate his praise as the Architect of the universe. And when the world forgot God, because they did not like to retain a knowledge of him, and gave his honor to nation for himself-a nation to witness for him, and gave them this memorial of his goodness and power when his church in these later days follows: for this work, giving us such a previctory though sure to come will turies may witness the meeting of the sharply contending forces of truth and error. Not until Jehovah is accepted by every idolater as Lord of heaven and earth, will his Sabbath be restored. Every inch of this ground will be hotly contested, for he who led the revolt in heaven

# CONTINUED AGITATION OF THE

15 MILL YARD, Goodman's Fields,) Miss Courtenay of Belfast, in acmowledging the receipt of tracts could be distributed, but you may Sabbath reform has greatly adbe sure they will not grow dusty in vanced. At all points, our work my house. Mr. D. will dispose of has been strengthened, especially at the West and Southwest. But we Eld. Andrews' History of the Sabmention with joy the work in Southbath will do good; also, I hope our ern Illinois as presenting a most missionary [Elder Wardner] will gratifying spectacle of this characarrive in safety, and if he intends ter. Here a number of ministers visiting Ireland, it would be of adhave recently embraced the Sabvantage to have it advertised in bath, and several churches have time." The following extracts from been formed with the prospect of a well-wisher to the cause show how many are exercised, and what percirculated our publications quite

I have circulated in a judicious way a good number of the best ence, and these were very feeble. tracts, and spoken personally to many of my Christian acquaintances upon the Sabbath question, with Of course I am not yet fully acquainted with the subject, and can only speak upon what I thoroughly Ireland and Scotland and of such our Saviour did not rise from their views from the Scriptures only;

very much in the question now being agitated, regarding the Sabbath. One says," I have nothing to do with sixth says, "Every day of the week could be multiplied enough to be And, now, dear readers of the RE- wilder any one. But the greatest was fully satisfied on every other point, that a return to the seventhdefinitely speak, as the Lord is sufficient for all this; but in the meangreat work. I inclose the extracts [relating to

dation upon which the first-day Sabbath is built. Also the party can fully appreciate and endorse

Other interesting news is at hand vineyard, and that we live in these In the meantime the prayers of all W. M. Jones.

THE MEMORIAL SERVICES. The memorial services, in view of the departure of Elder Wardner on his mission to Scotland, were held with the First Church in Alfred on Sabbath, May 15th. Although the weather was damp and chilly, a large and deeply interested audience was in attendance. After singing by the choir, the pastor, Eld. N. V. Hull, read the 19th Psalm, and the first twenty verses of the 15th chapter of Matthew. After singing a hymn, prayer was offered by Eld. J. Kenyon; another hymn was sung, and then the pastor announced the subjects that were to be presented, that they might know that their Eld. W. B. Gillette being first on sanctifier was him who made the the list, then presented a brief hisheavens and the earth. And also, tory of the Sabbath question, as

him. Yes, this honor is bestowed their origin, other than the New tles; yet they are bold to say that they can do it with as much or more paratory training as should fit us for certainty than any denomination t. But now the day of action has now in existence. The sentiments come, and the battle is begun. But they hold, and the principles that beloveds, do not suppose that the distinguish them from other denominations, they think they are able to show, were taught by the apostles, come quickly. The armor we have and practiced by the early Chrisbuckled on will be our harness tians. That the seventh day was in death! Even the coming cen- observed by the church as a weekly Sabbath until the decree of Constantine, profane history abundantly shows; and very soon all the Roman dominions felt the effect of God's laws being made void by human traditions. Although the mystery of iniquity began to work before the apostles left the stage, the secular arm, until, under the preleads also this. The Sabbath wit- tence of doing honor to Jesus Christ, nesses for Jehovah, but Sunday wit- God's law was set at naught, and nesses for Baal. How, then, for lows unjust and cruel were enacted in their stead. In Chambers' Dicthe work given us to do, ought we tionary of Arts and Sciences he says, to sanctify ourselves. We need an | in 321 the seventh day was observed anointing kindred to that bestowed in Rome, and the enacting of Conupon Christ our Leader. In the stantine's laws, relative to the oblove of Christ, and in faith in God, let us press steadily forward, giving

servance of the first day, shows that it was not regarded as holy time. Robertson, in his History of Baptism, out the light of truth until all shall says that there were forty-four Jewlearn the mind of the Lord, and ish Christian churches in Rome. which must have been in the latter part of the second century. What to be understood by a Jewish view is evident from what he says of the Council of Bishops in 517; he calls them African Jewish Christians. The charge alleged against them is that in one of their canons they had done something toward and Memorials, and asking for more, regulating the keeping of the Sabsays: "I cannot tell how many bath. It is probable that those forty-four churches at Rome were guilty of the same offense. Mosheim gives an account of a sect in the twelfth century, in Lombardy, some for me at any time. I am sure | who were called "Passagenians," or the circumcised; they circumcised their followers, and observed the Jewish Sabbath. The account of their practicing circumcision may have been a slander, and because they observed the seventh day they were hundred members. Of late years could have expected. At this first chaplain to the court of Sigismund, the prince of that kingdom, versity will do to ward off the claims and afterwards superintendent of of the Sabbath. This friend has all the Transylvania churches, was a labored. There are now in Rhode of the higher institutions of learning Seventh-day Baptist. See Bene-

Christianity, who agree in sentiment with the Seventh-day Baptists in It is uncertain whether the English Seventh-day Baptists originatbelieve to have mastered, viz., that whether they were led to embrace the dead on the first day of the their views have ever been the same bath has thus been taken away, then | gland is uncertain. It is, apparent |

families in the different parts of the kingdom. About this time there was much debate upon the subject of the Sabbath, and the controversy became sharp; there were engaged in it, on both sides, men of learning and ability; and some of their works are still extant. While they were permitted to enjoy their privileges peaceably they prospered, notwithng the influence of the pulpit and in Allegany county, one in Cattarauhe press being against them. In gus county, besides many scattered 1668, Mr. Edward Stennet, a Seventh-day Baptist minister, and pasto some friend in America, and says of Pennsylvania there are six the churches here have their liberty, but we hear that strong are bonds act forbade them to meet on the Sab bath for worship. If they met, they did it by stealth, while their enemies were on the alert and were ever watchful to find, if possible, some accusation against them. Mr. Stennet was arrested under pretense that he held meetings in his house. which he had done for a long time, but they were managed with so much discretion that it was impossible for those, his enemies, to be ad-

against the persons who met there. resolved to suborn witnesses, but clergyman who had professed great friendship for Mr. Stennet. Stennet, knowing that no proof of these charges could be made against him justly, resolved to traverse Various circumstances occurred that were all in his favor, so that churches, as follows: Milton, Albion, when Mr. Stennet came to Newness appearing against him, he was and settlements in Missouri, Iowa, dicharged; after that he was con- Kansas, Nebraska, Tennessee, and fined a long time in prison. Many Minnesota; as to the number of of the Seventh-day Baptist ministers | churches and settlements we have and laymen were taken from no means by which we could give it spoke as follows on the importance their families and congregations and correctly.

These churches are divided into a long time in prison in Oxford Castle.

died in 1683. Robert Spaulder and

proud to trace its origin back He was put to death in a most cruel bership of two thousand one hunheathen festival of the sun, it pleased to some illustrious founder. It is manner in 1661. To take away his dred and sixty, and nineteen pashim to give to us in his good provi- not so with the Seventh-day Bap- life did not satisfy; but after being tors, and twenty three ministers who also might become witnesses for ord by which they can tell who quartered; his quarters were carried laid aside through age and infirmity; their founder was, or from whence back to Newgate on the sled that some of them are teachers in the inhim through his Sabbath. For cen that they can trace their origin back of the city, and his head was placed of them are faithful workers in the turies he has been disciplining us through the dark ages to the apos- on a pole opposite his meeting gospel field, as missionaries and

> others still maintained their faith; They have recently been organized even at the present day there are a into an Association. few in the Island of Great Britain, to whom we expect our brother to of years has been engaged in the go, who are observers of God's holy work of missions. Our foreign Sabbath. There are in England mission is now confined to the mistwo small churches, and some scat- sion in China, where our brother

tered ones throughout the king- Carpenter is laboring, with two In America.—In 1665, Stephen Mumford, a Seventh-day Baptist, them, yet they remained in the bounds. Besides the China field. Bantist church until 1671, when they the General Missionary Society are these brethren and sisters entered became the first Seventh-day Bapa member of that church, was sentenced to sit a certain time under a not known. Success has heretofore gallows with a rope around his neck, attended the effort. Our General progress of the Seventh-day Baptists gates from the churches, to attend history details no remarkable revolu- presented in reference to the denomtion in their favor. Worldly hon- ination at large, being altogether adience are against them, and have all meet at the same time and place. ways been opposed to Sabbath obthough at present almost extinct, in education. Our fathers were another place; but thou and thy ministers, and the most of them them of general information, and were born, lived, and died as under the circumstances they did the church at Hopkinton, R. I., was es- est in the welfare of the cause in the tablished by members from New- future, they put forth an effort to port in 1708; they were prospered promote the cause of education. they have been divided into a time they have a proportionate There were Seventh-day Baptists in | number of smaller churches for con- share of educated men in the various Transylvania. Francis Davidis, the venience. From Hopkinton there learned professions in the land. have been sent out many worthy They have one chartered University ministers, who have been lasting and one College, besides an inter-Island eight Seventh-day Baptist that are in suc essful operation, and dict's History, Vol. 2, p. 414. As churches, as follows: Newport, doing much for the promotion of these eastern churches have uni- two in Hopkinton, Pawcatuck, good in the country at large. churches: One in Waterford and and four communicants, according there always have been Christian one in Greenmanville, New London to the last official returns. There churches, from the earliest ages of mund Dunham, a Baptist member, who are not pastors. A number of

his views to his brethren, and about them are laid aside from active latwenty embraced his sentiment. | bor through the infirmities of age. | these fields. In view of the pressing the foundation on which I built ime they first were known in Endaged in the better and the better of the light. Hence our institutions such a holy and beneficent being so observed. At what the light. Hence our institutions such a holy and beneficent being so observed. The service of the light to be a fine thing to visit the sentiment he desired to inculcate. was ordained by Eld. Gibson, the have had their origin in Christianity; was a manifest design of the Sab- ism very justly denies its divine or Europe and see its wonderful and We are glad of this statement, and I am left to the mercy of conflicting that many of the Anglo Saxon race pastor of the Newport Charch. In it has been the founder of schools, bath of the Lord God. It was described and scriptural authority on its own interesting sights, but I do not look

families in different parts of the State, where they are not organized tor of a church in England, writes into distinct churches. In the State | scarcely listened to upon it churches in associational connection with us: one in Susquehanna making for us. It was that good man's county, three in Potter county, one in the faith, we are treated lot to bear a part of the persecution in McKean county, one in Crawford sound in the Christian faith. It is at Jackson Centre. In West Virginia there are six churches, as follows: Three in Harrison county, two in Doddridge county, and one in Ritchie county, besides many scattered settlements in different parts people have the argument on their of the State. In the State of Illinois there are nine organized churches; is passing away, and the no-day the largest number are located in the south part of the State; they over the land there are those who are the fruits of the faithful labors are inquiring, What do the Scripof Elder Kelly and others with him, tures teach on this subject? Some mitted, so as to appear as witnesses | who are converts to the Sabbath | have commenced keeping the sevcause, and have been very successful enth day without knowing that At length a neighboring clergyman in their work of reform. May success there were others who kept it. In still attend their untiring labors. A some places, there is a call for light in that he was defeated. He was a few families of Seventh day Bap. where there was opposition a few tists, led by Joseph Goodrich, emigrated to Rock county, Wisconsin, about thirty-eight years ago. From the small beginning they increased and multiplied. There are now in | may yet be accomplished there. Wisconsin seven strong, healthy Walworth, Christiana, Rock River, gate, neither prosecutor nor wit- Berlin, Dakota. There are churches | nated with the Almighty, and must

was Rev. Joseph Davis who was five Associations, as follows: The to be an institution of God, just as Eastern Association, composed of Francis Bampfield was one of the the churches in New Jersey, Rhode most eminent ministers of his time. Island, Connecticut, New York city, you to-day. It was observed by He was educated at Oxford, and and Berlin, N. Y., including fifteen Christ and his apostles, and I do was a number of years a minister of churches and a membership of two the established church. In the time | thousand seven hundred and fiftyof the civil wars he was against the seven, including eleven pastors, and parliament, and opposed to the pro- nine ministers. Some of those are ector's usurpation; he suffered much | laboring in other parts, some of on that account. At what time he them are superanuated by reason of became a Baptist is not known, but old age and bodily infirmity. The on the restoration of Charles he was | Association of Central New York is treated with unrelenting severity. composed of fifteen churches, and a In one prison he was confined eight membership of one thousand four God knows human nature years; after that he was released, he hundred and eighty-seven, and ten and would not have commanded went to London and gathered a settled pastors and five ministers without a cause. He knew that as church in that city; he was after- who are not pastors. In the Westwards imprisoned again and there ern Association of Western New as they spend their leisure so they York there are eighteen churches, John Manlden were Seventh-day and a membership of one thousand Baptists, and much persecuted, and eight hundred and twenty-six. There Spaulder was taken out of his grave are thirteen pastors, and three minis after being buried by his perseen ters who are engaged in teaching as is generally supposed. The Sabbath tors. See Benedict's History, Vol. an occupation in Alfred University. is the time of rest from our daily

dence this token of his love, that we tists. They have no authentic rec- hung at Tyburn he was drawn and are not pasters. Some of these are Sabbath is in harmony with the most beautifully represent the faith- cess. By us as a people, strong in carried him to the gallows; they stitutions of learning within the upon us that we too might declare | Testament. They do not pretend | were afterwards, placed on the gate | bounds of the Association. Some | God before their eyes at all times. house. He went to the gallows an evangelists. The South-Eastern innocent man and died in a joyful Association is composed of the churches in West Virginia and This is a brief narrative of the Ohio, including seven churches and prosperity, trials, and sufferings of a membership of five hundred and he early Seventh-day Baptists in seventy-eight, with five pastors and

England. Some left the country, three ministers who are not pastors. from the beginning; the gospel was the final home-gathering of all his The denomination for a number native assistants, with good success. We are hoping and praying that some of our young men will soon is the first Tuesday after the first rest through redemption. He could

came from England to Newport, R. feel it in their hearts to go and help Monday in November better than translate the fourth commandment I., and soon Mr. Samuel Hubbard, a him in his work. The Associations any other day for election? Be-Baptist, embraced his views; there have engaged in missionary work cause it is the day appointed by were others who soon followed to some extent within their own proper authority. So the seventh came to an open separation, and helping many feeble churches to in company with the other requiresustain the gospel among them, and ments of the law, so that I do not into church fellowship together, and some ministers are traveling and know how to separate it. It is im- bath would seem to lie at the very preaching the gospel to the destitute. The Tract Society has been in sucdo not obey God's law. When bility of the church. And so it against them, and laws were enacted various publications, and to some buked, and are led to inquire what where the Sabbath is disregarded, severe and cruel against them, in the different provinces. John Rogers, to propogate as far as possible our I belive the prophecy in regard to lected; and with this neglect, indifpeculiar sentiments where they are the cleansing of the sanctuary, ference to all religious obligations. has been greatly impeded. Their to such general business as may be for man, surely we cannot, in the ors, interest, influence, and conven- visory. The benevolent Societies us as Mordecai said to Esther: "If Until within a few years' the de-

members of that church. The best they could. Having an inter- ered and address on our duty to and restless revolution, than their

the question of the Sabbath further of the nineteenth century, is strugthan to indicate its importance to gling for an existence. The Christhe Christian church. It is plainly declared in the holy Word that thus far, in the midst of opposition sanctified it." After centuries had blessings to the cause for which they est in a number of Academies, and expired, and the human race had peopled the earth with great nations. who in moral darkness were bowing age worship, God gave command formly practiced immersion for two in Westerly, Rockville, Richbaptism, these extracts show that mond. In Connecticut, there are two tions eight thousand three hundred the Sabbath day to keep it holy," because in six days God had made the heavens and the earth. Thus it day Baptists in New Jersey arose eighty-nine churches, with fifty-six true God in distinction from the through a different influence. Ed. pastors, and thirty-four ministers pagan deities, and to preserve alive the knowledge of him as the only became convinced that he and his these are teachers in the institutions living and true God. If the nnibrethren were wrong in keeping the of learning; some are labor verse was created, there must have first day of the week. He presented | ing as missionaries; and some of been a creator outside of and independent of the world. He must be the least fortified points, and uses almighty and infinite in knowledge, the errors of the church for its most

secured the services of our beloved served the services of our beloved son Wardner, who is now on his now on his may to this new and untried field. In the truth Bro. Wardner has gone to proclaim we have all the confidence we have in any statement of Holy Writ. We understantingly and unwaveringly be
The stat solety have descenting one that the heavy descent have been placed.

I am lett to the mercy of conflicting one that the hanglo Saxon race point churches. In the seventh day keepers. But the servent don the thoughts of the Lord God. It was descently not not look we are glad of this statement, and we colleges, and universities, and we some to the anticle the county, one at Malathorough, Salem to thing, another declaring quite the oposition of the thoughts of the Church in the same tyranny that affected the Church at Rome yeread its baneful minister in the denomination. Thus I have given you as correct and a full history of the denomination as I could in the time allotted me, and a full history of the denomination and interesting sights, but I do not to the thoughts of the Lord God. It was deventhed the thoughts of the Lord God. It was deventhed the thoughts of the thoughts of the thoughts of the threat reposition from Scripture, and univers

On the present state of the Sabthe observance of the Sabbath had bath question, Eld Hull said: solemnly re-enacted under the Mo-My position brings this subject saic dispensation to be a sign of the

follows: One in New York City, one in Rensselaer county, three in Madison county, one in Otsego constantly before me. I have been for many years a minister in the denomination, and have visited most of its churches. I have seen the missionary, educational, and other ty, two in Cortland county, one enterprises spring up and advance in Jefferson county, one in Lewis to their present state. I do not say county, one in Steuben county, ten that there is everywhere a change on this question, or that there are many who desire to hear about it. but there was a time when we were or considered worthy of notice Now, instead of being called Jewish, and looked upon as unsound becoming common to acknowledge that the seventh day is the Bible is often said that the Seventh-day side. The sacredness of the first day years ago. As to Scotland, I scarcely know what to say; there seems to be a permanent and increasing interest, and we hope that much good Though the mass of the people are opposed to the seventh-day Sabbath. I believe that this movement origi-

After the singing of an anthem by the choir, Eld. Leman Andrus of the Sabbath:

Had I not conceived the Sabbath important as other institutions. would not have been before not know how to separate it from the other commands of God. With the apostle James I say, if we violate one commandment we are guilty of all. God asserts his right to claim the hearts of men. shalt have no other gods before me." So, also, he claims the right to conmen talk so they will be, and that my holy day, and call the Sabbath will be. If they spend their leisure in licentiousness, their character will correspond to it. Leisure has more to do with the character than non-essential. God has made his comsuppose the Sabbath to cease with the Holy Spirit will go with them, ness in obedience is necessary. The the Jewish economy, but it does abide with them, and give them sucwhole system of revelation. If we ful observance of the Sabbath as one the Lord and united in our hearts, and that you have accepted of it. drop it out, a link is gone. It is of the chief blessings and glories of they shall be remembered in our This has truly caused our souls to important that men should have the Messiah's reign. The Sabbath is a memorial of the relation to the nature and design of great fact that God created the heav- the Sabbath, we may see the im ens and the earth. It links together portance of maintaining its religthe Old and New Testaments. Jesus recognizes the Sabbath, and church. It serves to bring to consanctions the Sabbath and marriage. In the beginning it was so and so. Christ's dispensation was arranged enly Father; it constantly points to

portance of the Sabbath by saying that it was made for man; and inmemorate his work he instituted two ordinances, Baptism and the Lord's Supper. It is sometimes asked, "Why is one day any better Why to observe than another?' day is the Sabbath because it is the | soul and with all thy mind." Matt. day appointed. God has placed it 22: 37. (Daniel 8: 14, also the 4th verse of upon us. If the Sabbath was made | moral death, and the rust of barlight of the nineteenth century, turn | the vitality of every virtue. The from it. If we do, it will be with thou altogether holdest thy peace at this time, then shall there enlargeservance. The church in Newport, nomination has been very deficient ment and deliverance arise from

> Prof. T. R. Williams next delivpropagate Sabbath truth, as fol-

annot maintain divine authority died out among the nations, it was for her so-called Sabbath, she must submit to its unrestrained desecracovenant between God and his chiliren. They were to be distinguished s the Sabbath-keeping, God-rememspised religion

Now the only escape from these bering people, among all the na-tions of the earth; and as such, were to be the recipients of God's bless ngs. Verily my Sabbath ye shall keep; for it is a sign between me divine authority. This is the great | shall be disappointed if we expect question of our age, and upon its a rush. The progress will be slow final settlement depends the triumph This is a seed-sowing process. But and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13. "Wherefore the children of Israel shall keep the Sabbath God appointed Sabbath, and it sigto observe the Sabbath throughout nifies, revere God, and revere his word, and thus be embraced by his their generations for a perpetual covenant. It is a sign between me nighty arm of strength and defense. and the children of Israel forever." Ex. 31: 16, 17. And in Ezek. 20: the gathering forces in this unpre-12, it is said, "Moreover, also, I gave cedented struggle of the Christian them my Sabbaths, to be a sign bechurch. It is a struggle between tween me and them, that they might Christianity and rationalism or infidelity. The point of attack is the know that I am the Lord that sanc-Sabbath. Let the church either be tify them." Now when we bear in nind the fact that the Sabbath was bound to vindicate a man-appointed Sabbath, with no divine authority nstituted as a memorial of God, the Creator and Preserver, and moreand no divine significance, or letover as a type or typical promise of final rest in God for his children, her ignore any Sabbath, and infidelity will reign triumphant. The nothing is more reasonable than strength, glory and beauty of the that it should be a sign between church is at stake. Nothing but God and his people in all ages. the truth will save the church, and It is most eminently an institution who knoweth whether thou art naving a spiritual significance, and come to the kingdom for such a ation: hence is presented to the religious time as this.' We are a small people, the child faith of the believer. To remember the Sabbath day to keep it holy, David, as it were, with only a sling

in hand, confronted by the mailed

Goliah, but God is our strength if

we will trust him. Here and there

ond all the toils and conflicts of one, all through the Christian nathis probationary life, to that state tions, is rising up to the apprehenof being in which all these earthly sion of God's Sabbath. They are Sabbaths shall be swallowed up in the men and women who dare obey eternal triumphal rest with God. God, though by so doing, the friend The Sabbath was instituted from ships of life be turned to bitter conhe beginning, and is of perpetual tempt. They are asking us for help to publish the truth throughout al establishes this fact. It is import-Christendom, and that truth that the ant for all men to know that God church needs now more than any created the world, and therefore is other, to fortify her against the an extra mundane, personal being, powers of the adversary. As we love God's truth and God himself, infinite in all his perfections. The Sabbath is the only institution to as we love Christ and his blessed teach this truth. That the works church, we are called upon to arouse of God should be statedly rememto the magnitude of this great rebered, and that man should worship form and give ourselves as "laborhim, was obligatory before Moses ers together with God," for surely time, and would have continued to He is leading on this great work be had Moses never lived, must be Probably no people in the world evident to any intelligent mind. cherish so deep a regard for Sab-We find that in the prophets the bath and Sabbath worship as the evident to any intelligent mind. Sabbath is not only spoken of as "a Scotch. With them, it is identified delight," but also its faithful obwith the religion of Jesus Christ. servance is predicted as one of the If they can be brought to accept characteristics of the Messianic pethe true Sabbath and its significance. riod. Thus Isaiah says, "If thou they will become a host of reformers. turn away thy foot away from the They have called to us for a leader Sabbath, from doing thy pleasure on to come and marshal their untrained forces, and lead them on in the work of spreading the light. We orable, and shalt honor him, not have called Bro. Wardner with his doing thine own ways, nor fluding companion to leave their quiet home thine own pleasure, nor speaking amid friends in the West, and thine own words; then shalt thou hasten to that far-off field of toil delight thyself in the Lord; and I among strangers. We trust the will cause thee to ride upon the high Lord has prepared them for this 2, p. 417. But the most barbarous The North-Western Association in labor. Should it be spent as a holiand cruel act was practiced upon cludes the churches west of the day? God says "Remember the with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the heritage of Jacob thy father Jones, of Mill Yard, London with the Heritage of Jacob thy father Jones, of Mill Yard, London with the Heritage of Jacob thy father Jones, of Mill Yard, London with the Heritage of Jacob thy father Jones, of Mill Yard, London wit John James, a minister of a Sev- Great Lakes; it is composed of Sabbath day to keep it holy." He ther; for the Lord hath spoken it." that same great error into the beau- peruse your letter to him, and we are Every denomination of Christians enth-day Baptist church in London. twenty-eight churches, and a mem-does not set aside the Sabbath as Is. 58: 13, 14. This passage has no tiful light of his holy Sabbath. We

is to turn the thoughts toward the

true God as our Father, and with

trusting faith to look forward be-

means. So may God help us. Amen. It is said that one man with God. ious observance by the Christian and God with him is an overwhelmstant remembrance God, our coming majority. If this be true, and mon Creator, Preserver, and heavwe have no occasion for fear, for all not designed to ovethrow the Sab- children to enter into his rest forbath. Christ recognizes the im- ever. Thus we see that the Sabbath embodies and brings before the worshiper the great heart-themes of godly life and divine religion. Nor does Christ in any sense detract The question is often asked, and somefrom the divine significance of the Sabbath; nay more, he represents most intensely its fundamental ideas of creation, preservation, and final with its foregoing prohibitions. the world to your doctrine?" We

answer no; but we do think that hands, and to work under your ban-Thou shalt love the Lord thy God with all thy heart and with all thy will use us as his instruments in Now from all that has been said. the religious observance of the Sabit make which day we keep since the object of rest can as well be secured by keeping one day as enly Father, and that he will abundanother? Everything depends on antly bless you with every good and Hiscox became their first pastor, but cessful operation for a number of they see any one conscientiously ob- does. The history of the church the use we make of the Word of perfect gift, being our wish and a hostile spirit was soon raised years, whose business it is to issue our serving the Sabbath they feel re- has fully demonstrated the fact that God. Suppose I go to Persia and open the Bible and read to the peosay we observe that, we worship no god but the sun; and so of the sec-This may be seen in slmost any ond, and third; when I come to the attended the effort. Our General the 12th chapter) to have reference community. Those families that fourth, they are at a loss. But suprestoring God's commands is now worship are very soon smitten with day instead of Sabbath, they might point to the sun and say, "There is barism begins at once to consume the emblem after which the day is named; we worship that, so we are same is true of nations. No greater right on this commandment also. calamity could come upon any na-Should I not be teaching them idolatry? Thus the whole decalogue tion prevail that there is no Sabbath is vitiated. Some missionaries in It opens the way for infidelity, in-China have so felt the inconsistency surrection, revolution, and anarchy. of teaching the observance of the No one thing has done more to renfirst day while the Bible says the der France and Spain the sad theaseventh, that they have put Sunday tres that they are, of moral misrule nto the fourth commandment, and other passages, in translating the Thus they choose to change God's Word rather than change In those countries, the Christian their creed. Will God smile on It is not our purpose to discuss | church, even in this gospel noontide such things? I would as soon think that God could be conquered. The doctrine that overthrows the law tian church has had its entire growth overthrows the gospel; for God was in Christ reconciling the world un-God ble-sed the seventh day, and and infidelity. And perhaps at no to himself: and no one can be rectime has infidelity assumed a more onciled to him without being reconsubtle form than that which is con- ciled to his law, for that represents spiring for the destruction of the him. The spirit of inquiry is great-Christian church at the present time. er than ever before, at least in my The rage of unregenerate mind in memory. Some are in trouble bethis particular age is to deify itself, | cause they cannot find in the Bible and to make itself the source of all | the support they wish for the obits wisdom and truth. This is ra- servance of the first day. God is tionalism. The church, on the other | working and will vindicate his law; hand, claims the Bible as the re- but we must not anticipate too county; both small. The Seventh are in the several Associations was designed to commemorate the vealed truth of God and as the much; men are slow to accept the ultimate rule of faith and practice. truth in opposition to their worldly With this position, rationalism takes interests. There will be no sudden direct issue, and openly declares its overturn of error or acceptance of purpose to destroy all implicit confitruth; but the work is progressing. dence in the Bible. Of course it The question now is with many, makes its most violent attacks upon else for the true Sabbath?' I stand before you, perhaps for character as to warrant the hope that extensive good may be done in that extensive good may be done in the first day of the dead on the first day of the week. However, when I assert this as those entertained by the early the last time. I go not from my to be true, and acknowledge that Christians, who observed the week is the own choice, but in answer to the

and ability, and grapple with the I expect to meet scorn, contempt, tion, and as the inevitable result, and ridicule. It will be of no use she must behold her deserted sanc- for me to go unless you sustain me she must behold her deserted sand lot me to go unless you sustain me tuaries, neglected Bible, and de not only with means but with your sympathies and your prayers. My confidence is in God. I believe that fearful results is for the church to if we look to him it will not be in accept the Sabbath of the Bible and vain. But we must not expect an thus put herself in harmony with overthrow of error at once. W. of Christianity over God defying that is our duty, God will see to nfidelity. Give to the church a the results; let us trust him and go forward.

Then followed a collection for the general fund, which amounted to Brethren, you are living to witness \$95 42; a hymn was sung, the benediction pronounced, and the congre. gation dispersed, after a sitting of three hours.

### Interesting Correspondence

We are permitted by Bro. Ward. ner to lay before our readers the interesting correspondence below which fully explains itself. We humbly and earnestly invoke the smiles of God upon the enterprise which has called out these warm sentiments of welcome and co-oper.

# ELBERFELD, Prussia, Feb. 22d, 1875.

My Dear Brother Wardner, \_ [ have just received word from Bro. Jones that you are coming to labor in Scotland in behalf of the holy Sabbath and in behalf of its Lord our dear Lord Jesus Christ. Though I have only a moment in which to write, I cannot refrain from taking my pen to say I bid you a hearty welcome to Europe! Your coming will be to the friends of the Bibli Sabbath like the coming of Titus to Paul. The Seventh-day Baptists could not possibly have met my mind better than by your appointment. I believe God has given you the place. And now may you come in the fullness of the blessing of Christ, and may you by the will of God have a prosperous journey to come unto us.

I have come to this place to visit some forty-six Sabbath-keepers of whom a short time since we knew nothing. They are of the Lord's raising up. Also in response to advertising I have just learned that there are two families of Sabbath-keepers in Geneva! And so God has his hidden witnesses everywhere. There is a great work before us, and who is sufficient for these things? My address is Neuchatel, Switzerland.

Yours in Christ our Lord, J. N. Andrews.

5 DUNROBIN PLACE, Paisley Road.)

Dear Brother in Christ, -Through the kindness of our revered rejoiced to learn the good news andto know that the Tract Society has given you a call to come hitherward. prayers, and supported by our rejoice, and to bless the Lord who is at once the hearer and answerer of Eld. N. Wardner spoke as fol- prayers. We hail you as truly a nessenger sent upon the Lord's errand, and to do his work of winning souls out of Satan's net, and of advancing and re-establishing amongst us the seventh-day Sabbath.

If it is so purposed that Glasgow is to be the field chosen for your labors, we offer you a reverential side. If the law of God is on our salutation. We are as yet few in side, then God is on our side. We numbers, and cannot boast of much might as well expect that God is to of this world's good, but we are be defeated as that his law is to be | zealous for the Lord, and we do beoverthrown and brought to naught. | lieve that there is a ripe and plentiful harvest awaiting the sickle of the diligent husbandman. At the same pect to accomplish? You are a small | time we cannot conceal that the toil weak people; the Christian world will be great, the heat of the day is against you; the commercial and trying, the strife deadly, before the other public interests are all against good fight is won; but on our parts vou. Do you think you will bring we will do our best to encourage you, even to the holding up of your God will, and we expect that he ners with zeal, to establish the keeping of God's commandments, and to that work. God works by means. | work for the glory of Him who is

In the faith that you are the appointed one, the angel of our heavprayer, we offer you in name of our brothers and sisters here in Scotland, ple the first commandment; they the open hand and the sympathizing

heart, and are Yours sincerely, WM. WILLS, Chairman. A. O. HAYE, Secretary.

TO ELDER AND MRS. WARDNER. Velcome, dear friends, for, as you come to Not like a stranger's should your wel-

Brethern our common bond- of faith has made us, Although divided by the wide, wide Not strangers, but long parted friends

Leaving your home, and many ties endear-To what may seem to you a foreign You come. May He who thus your course Comfort your souls, and bring you safe-And crown your work with blessings

little church, of six believers only, Are we; but though so few, and though so lonely, We will confess the truth while we have

Oh, may we be found "faithful unto death!" Welcome, again. Regard us not as strang-But comrades in faith's battle, we must The powers of darkness, and unthought of

dangers
May crowd our pathway, but the Lord shall smit Deception's strongholds, and support the

MARION BERNSTEIN.

TEMPERANCE AGAIN. - We are glad to see that Rev. T. K. Beecher has explained his teachings on the subject of temperance, saying that in his sermon he did not draw the lines of thought in the points made THE APOSTOLIO FATI BY A H. LE

CHAPTER I IGNATIUS.

One production which with the "Apostolic F mains to be examinedof Ignatius to the Magne production, like that a Barnabas, is a forgery, sage adduced in favor o caricatured into a see ence only by interpolating day. In support of ments, we offer the follomony. First, the passa with its contexts. It is

(Ignatius to the Magne .s, 9; Wake's Trans.; for see Pat. Apos., Dressel): "Be not deceived w doctrines, nor with old fa are unprofitable; for if tinue to live according to ish law, we do confess or to have received grace. the most holy prophets ling to Christ Jesus; a cause were they persec inspired by his grace the unbelievers and that there is one God wh ifested himself by Jesus 

brought up in these a came nevertheless to the hope, no longer observir but keeping the Lord's da also our life is sprung and through his death some deny, by which have been brought to therefore wait that we m the disciples of Jesus. only Master; how shall to live different from disciples the very propely selves being, did by the pect him as their Ma therefore, he whom waited for, being come, up from the dead." Without noting the g construction of the se

reader will see that the it reads is untruthful, serts that the "most holy ceased to keep Sabbaths, Lord's day. The discu cerning this passage in cyclopedia of Biblical (article Lord's day) is s and authoritative, that quoted somewhat at len "But we must here other passage of earlier

any of these, which has referred to as bearing of ject of the Lord's day, certainly contains no me It occurs in the Epistle to the Magnesians (about The whole passage is rupt. It has, however, stood in a totally differen as referring to a distin and such we confess and to be the most obvious construction of it. "The passage is as fo oun oi en palaiois pragr traphentes eis kainoteeta n—mecketi sabbatizon ta kuriakeen zoeen zonteshee zoee hemon aneteilen d tou thanatou autou [or nountai], di ou mystecrio . . . &c.,) pos heemeis a 

son's Patres Apost. ii., 3 "Now, many comme sume (on what ground pear) that after kuriake heemeran is to be unde this hypothesis they make the rest of the cord with a reference to ance of the Lord's day supposing en hee to refe understood, and the wh in contrast with sabbati former clause. For opi port of this view, the ferred to the Notes in

edition, p. 324.

"Let us now look at

simply as it stands. Th

the sentence is the wa

edied, is rendered still n by the introduction Now, if we take kuri simply the life of the a more personal meanir ly goes nearer to suppl may well refer to zuee, zoee, meaning our Le emphatically including tion, (as in Rom. 5: 1 sents precisely the sam the spiritual life of the is conveyed both in Ro 3: 3, 4, and many otl Thus, upon the whole, might be given thus: old dispensation have newness of hope, no lo Sabbaths, but living our Lord's life, (in which our life has risen ag him, and his death, deny, through whom

ceived the mystery, &c him ?' &c. "In this way (allo involved style of the meaning seems to us sistent, and gramma any gratuitous introdu nderstood; and this followed by many, t subject on which con troversy has existed. the passage does not the Lord's day; but e posite supposition, it garded as affording a idence to the early us 'Lord's day' (for wh cited) since the mate mera is purely conject ever offers an instance cies of contrast wh fathers were so fond tween the Christian a pensations, and bet life of the Christian

be referred to) is rep The foregoing ren terpretation are full a late writer of high cerning Sunday. J. Hessey, D. C. L. turks Concerning Su before the University

monial spirit of the

the Lord's day (if it

thority have to meet men of learning and ability, and grapple with them. I expect to meet scorn, contempt, result, and ridicule. It will be of no use for me to go unless you sustain me d sancnot only with means but with your nd desympathies and your prayers. My confidence is in God. I believe that arch to if we look to him it will not be in ble and vain. But we must not expect an with overthrow of error at once. We great shall be disappointed if we expect on its a rush. The progress will be slow. numph This is a seed sowing process. But efying that is our duty, God will see to irch a the results; let us trust him and go

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Then followed a collection for the general fund, which amounted to vitness \$95 42; a hymn was sung, the bene. unpre- diction pronounced, and the congregation dispersed, after a sitting of three hours.

Interesting Correspondence. -We are permitted by Bro. Ward. ner to lay before our readers the or let interesting correspondence below ed infi- which fully explains itself. We The humbly and earnestly invoke the smiles of God upon the enterprise and which has called out these warm on art sentiments of welcome and co-operuch a ation:

ELBERFELD, Prussia, Feb. 22d, 1875.

My Dear Brother Wardner,-I have just received word from Bro Jones that you are coming to labor there in Scotland in behalf of the holy Sabbath and in behalf of its Lord. our dear Lord Jesus Christ. Though I have only a moment in which to write, I cannot refrain from taking my pen to say I bid you a hearty welcome to Europe! Your coming will be to the friends of the Bible Sabbath like the coming of Titus to hat the Paul. The Seventh-day Baptists could not possibly have met my mind better than by your appointment. believe God has given you the place. And now may you come in the fullness of the blessing of Christ, and may you by the will of God reat rehave a prosperous journey to come

I have come to this place to visit some forty-six Sabbath-keepers of whom a short time since we knew nothing. They are of the Lord's raising up. Also in response to advertising I have just learned that there are two families of Sabbath-keepers in Geneva! And so God has his hidden witnesses everythere. There is a great work before us, and who is sufficient for these things? My address is Neuchatel. Switzerland. Yours in Christ our Lord, vith his

J. N. Andrews. 5 DUNROBIN PLACE, Paisley Road.)

of toil Dear Brother in Christ. or this Through the kindness of our revered Brother Jones, of Mill Yard, Lonout of don, we have been privileged to beau- peruse your letter to him, and we are We rejoiced to learn the good news and glad tidings therein contained. It m suc- to know that the Tract Society has ong in given you a call to come hitherward. learts, and that you have accepted of it-This has truly caused our souls to rejoice, and to bless the Lord who is imen, at once the hearer and answerer of as fol- prayers. We hail you as truly a nessenger sent upon the Lord's errand, and to do his work of winning souls out of Satan's net, and of ad-

e, and us the seventh-day Sabbath. If it is so purposed that Glasgow for all is to be the field chosen for your on our labors, we offer you a reverential on our salutation. We are as yet few in We numbers, and cannot boast of much od is to of this world's good, but we are to be zealous for the Lord, and we do beaught. lieve that there is a ripe and plentisome- ful harvest awaiting the sickle of the ou ex- diligent husbandman. At the same small time we cannot conceal that the toil world will be great, the heat of the day trying, the strife deadly, before the bring we will do our best to encourage.
We you, even to the holding up of your that hands, and to work under your banhat he ners with zeal, to establish the keepents in ing of God's commandments, and to means. work for the glory of Him who is

In the faith that you are the apbe se- pointed one, the angel of our heavay as enly Father, and that he will abundon antly bless you with every good and ord of perfect gift, being our wish and is and prayer, we offer you in name of our brothers and sisters here in Scotland. the open hand and the sympathizing hip no heart, and are

Yours sincerely. WM. WILLS, Chairman. A. O. HAYE, Secretary.

TO ELDER AND MRS. WARDNER. Welcome, dear friends, for, as you come to Not like a stranger's should your wel-

rethern our common bond of faith has made us, Although divided by the wide, wide ogue Not strangers, but long parted friends are we. Leaving your home, and many ties endear-

To what may seem to you a foreign You come. May He who thus your course Comfort your souls, and bring you safe-

And crown your work with blessings A little church, of six believers only, And not all strong in courage as in

Are we; but though so few, and though so lonely, We will confess the truth while we have Oh, may we be found "faithful unto Welcome, again. Regard us not as strang-

ers, But comrades in faith's battle, we must The powers of darkness, and unthought of dangers May crowd our pathway, but the Lord Deception's strongholds, and support the right.

MARION BERNSTEIN.

TEMPERANCE AGAIN.-We are glad to see that Rev. T. K. Beecher has explained his teachings on the subject of temperance, saying that in his sermon he did not draw the lines of thought in the points made with sufficient clearness to express the sentiment he desired to inculcate. We are glad of this statement, and we are also glad to be able to say elp that several of the appeals made in its his sermon to those who gain a livehad lihood by selling intoxicating drinks nce. are exceedingly well put, and we eak hope they may be as nails driven in ect a sure place by the Master of AsBY A. H. LEWIS. savs: CHAPTER I.

One production which is classed with the "Apostolic Fathers" re- and, as an exemplification of it, an mains to be examined—the Epistle opposition between sabbatizing and of Ignatius to the Magnesians. This living the life of the Lord. . . . production, like that attributed to Barnabas, is a forgery, and the pas- hope, no longer observing the Sab- says: sage adduced in favor of Sunday is bath, but living according to the caricatured into a seeming refer- Lord's life, by which our life sprung ence only by interpolating the word up by him, and by his death, . . day. In support of these statements, we offer the following testimony. First, the passage in full. with its contexts. It is as follows. (Ignatius to the Magnesians, secs.

see Pat. Apos., Dressel): doctrines, nor with old fables, which tinue to live according to the Jewthe most holy prophets lived according to Christ Jesus; and for this Archbishop says: 'Or living accordifested himself by Jesus Christ his

brought up in these ancient laws. came nevertheless to the newness of hope, no longer observing Sabbaths, no translation at all." but keeping the Lord's day, in which also our life is sprung up by him, and through his death, whom yet therefore wait that we may be found the disciples of Jesus Christ, our pect him as their Master. And herefore, he whom they justly waited for, being come, raised them

Without noting the grammatical it reads is untruthful, since it asserts that the "most holy prophets" letters were brought out from be-Lord's day. The discussion concerning this passage in Kitto's En-Scholars refused to receive them on evelopedia of Biblical Literature the terms required, and forthwith (article Lord's day) is so complete eight of them were admitted to be and authoritative, that it is here quoted somewhat at length, as fol-

"But we must here notice one claimed to be the works of Ignatiother passage of earlier date than us. Again, discerning critics reany of these, which has often been fused to acknowledge their pretenreferred to as bearing on the sub- sions; but curiosity was roused by It occurs in the Epistle of Ignatius stood in a totally different sense, and as referring to a distinct subject: and such we confess appears to us to be the most obvious and natural

construction of it. "The passage is as follows: 'Ei oun oi en palaiois pragmasin anastraphentes eis kainoteeta elpidos eel--mecketi sabbatizontes, alla ka- internal evidence of these three letter is from Bro. James Scott: tu kuriakeen zoeen zontes-en hee kai epistles abundantly attests that like hee zoee hemon ancteilen di autou kai the last three books of the Sibyl. tou thanatou autou on tines ar- they are only the last shifts of a nountai], di ou mysteeriou elabomen, . . . &c.,) pos heemeis dynesometha zeesai choris autou, . . . ,' &c. (Ignatius ad Magnesios, § ix.; Jacob-

edition, p. 324.

This defect, so far from being rem-

simply 'the life of the Lord.' having

a more personal meaning, it certain-

ly goes nearer to supplying the sub-

stantive to autou. Again, en hee

may well refer to zoee, and kuriakee

zoee, meaning our Lord's life, as

emphatically including his resurrec-

is conveyed both in Rom. 5; Colos.

3: 3, 4, and many other passages.

Thus, upon the whole, the meaning

"'If those who lived under the

Sabbaths, but living according to

our Lord's life, (in which, as it were,

our life has risen again, through

him, and his death, [which some

deny, through whom we have re-

"In this way (allowing for the

sistent, and grammatical, without

any gratuitous introduction of words

followed by many, though it is a

troversy has existed. On this view.

the Lord's day; but even on the op-

posite supposition, it cannot be re-

garded as affording any positive ev-

lence to the early use of the term

'Lord's day' (for which it is often

cited) since the material word hee-

mera is purely conjectural. It how-

ever offers an instance of that spe-

cies of contrast which the early

pensations, and between the new

son's Patres Apost. ii., 322, Oxford, "Now, many commentators assume (on what ground does not ap- | Syriac version of the Ignatian Epispear) that after kuriakeen, the word tles." [That is, the "last three" heemeran is to be understood. On this hypothesis they endeavor to make the rest of the sentence accord with a reference to the observ-

ance of the Lord's day, by further supposing en hee to refer to heemera understood, and the whole to be put in contrast with sabbatizontes, in the "Certain it is that these epistles,

former clause. For opinions in sup of not an entire forgery, are so filled with interpolations and forgeries, as to be of no historical value with "Let us now look at the passage John Calvin says (Institutes, simply as it stands. The defect of

Book 1, chap. 13, p. 29): the sentence is the want of a substantive to which autou can refer. "Nothing can be more absurd edied, is rendered still more glaring, by the introduction of heemera. Now, if we take kuriakee zoee as

Rev. Roswell D. Hitchcock, D. D., Professor of Church History in and Growth of Episcopacy," (published in the American Presbyterian tion, (as in Rom. 5: 10, &c.,) pre- and Theological Review, for Janusents precisely the same analogy to | ary, 1867,) sums up the case as fol-

"1. Killen, the Irish Presbyterian, thinks these Ignatian epistles all spurious, but is of the opinion that the Syriac three were the first to be forged in the time of Origen [185old dispensation have come to the 254 A. D.], soon after which they newness of hope, no longer keeping were translated into Greek, and others were added before the time of Eusebius, who is admitted to have had the seven. "2. Baur and Hilgenfeld think them all spurious, but are of t'e ceived the mystery, &c., . . ) how shall we be able to live without

Greek recensions were the first to be forged after 150 A. D., and that the Syriac three are sinply fragmentary involved style of the whole) the translations from the Greek. meaning seems to us simple, con-"3. Cureton, Bunsen, Ritschel,

and Lipsius, contend for the genuineness of the Syriac three. This, as derstood; and this view has been the matter now stands, appears to be subject on which considerable con- the weakest position of all. "4. A strong array of the ablest and soundest critics, both Roman the passage does not refer at all to

> side of the shorter Greek recension." The following conclusions are un-

the year 1860, p. 41.) Relative to chapter, to have been at the middle the passage under consideration he of the second century.

"Here is a passage from his Epis

From Brother Molyneux, Great Grimsby, I learn that he is using every opportunity for spreading the knowledge of the true Sabbath. He

"Be not deceived with strange | Sabbaths, but living according to the our American brethren would send Lord's life, in which also our life is a larger number of the RECORDERS are unprofitable; for if we still con- sprung up.' For there is no phrase so that I could lend a few weekly, ish law, we do confess ourselves not responds to the phrase, 'the Lord's the pleasure of a conversation with that there is one God who has man- it into a note is to lead the reader to preaching and lecturing, he saw the the text, when in truth, so far from | udice against them, and asked if being a preferable translation it is there was no Sunday law, when the

pers I give them. Our American riends must excuse our not writing, much of 'physician, heal thyself' about it, that in my own strength I

boldly said that the three now forth- find readers for one or even two stration of the Spirit, and power in coming are above challenge. But copies, and if sent fresh from the of- the ministry. Let individual Christruth still refuses to be comprofice, they will be very acceptable tians cherish and enjoy all the enand will do good. The following ergy of feeling which God is ready

" ELGIN, April 19th, 1875.

side. One told me on Friday that I must get a much abler opponent equal match for my steel; but I white feather, and is not to come forward. I went to Branderburgh the Sabbath question to all freeday? He said, 'O, the First.' than the importinences which have Where shall I find it?' I inquired. He answered, 'Go home and read and are the only preparations for in-So I pulled out the pound and said York, in an article on the "Origin | Here it is, come on like a man;' man bought a 'Debate,' and gave are gone. What more shall I say, us from earth's fascination and fatal but that we encourage one another.

> Who dares stand idle on the harvest plain, While all around him waves the golden grain? And to each servant does the Master say, Go work to-day.

Redeem the time, its hours too swiftly

The night draws nigh. Come labor on. The laborers are few, the field is wide, New stations must be filled and blanks supplied.
And let all the people say, Amen,

action, in faith, and in hope?

terpretation are fully sustained by a late writer of high authority concerning Sunday, or the Lord's day as reference to the brilliant article in the April Number on the Concord Fight, we ring to Sunday, by any of the you to pray for this dear brother.

RELIGIOUS FEELING.

What we here mean by Christian word, and the souls of those in the bonds of inquity-an abiding unction of the HolySpirit sweetly resting upon the mind, melting the heart to tenderness, filling the subject of it with such a sense of God's presence to have received grace. For even day, or to the word keeping. In a gentleman who was twenty-two as to awe the soul into sweet submission; at the same time producing such deep-felt humility and penitence for sin as to induce the very me that when he was in Wisconsin feeling to which divine favor is promised, "trembling at my word." This is not all. There is also a blessed religious feeling to be enjoyed, called the "peace of God which passeth all understanding." Add to this humbleness of mind, and the show that there is no reference to was shortly afterward asked to the children of God. This is the have been brought to believe, and Sunday-keeping except by a fraud- preach and lecture for them, and he spirit which Paul said Christians called an experience meeting, and at | had received, that they might know the things that are freely given to live different from him, whose ation has also proceeded upon the of the closest communion with God them of God. Then there is love to he had ever witnessed. This is en- an unseen Saviour, on whom faith couraging to have a good neutral fixes with a grasp so firm as to fill one with joy unspeakable and full to speak well of God's little people of glory. These, all these, and in America, and I can tell you he | much more may be felt at one and will not be afraid to speak either. the same time by a child of God. Now to sum up the whole we mean, that when these feelings are enjoyed has been given me, which I have an- and cherished by prayer, by watchfulness, by obedience, they render one happy, soberminded in himself, and a blessing to all around him. Let the energy of religious feeling, such as the primitive saints felt, serve the right day as the Sabbath, | dwell in the hearts of the ministers

rain. Instead of cold, formal scholastic preaching given in the words but they should not forget to pray and forms that man's wisdom teachfor us; this pioneer work is stiff, eth, assemblies would be made to single handed, and there seems so feel that they were listening to a person whose internal inspirations must break down, notwithstanding were that moment leaping up to his burning heart. Thoughtless of popthat the RECORDER may be mailed | Master's work, souls would feel that | and children and their attendants, weekly to Bro. Molyneux? He will there was such a thing as a demon- to the exclusion of all others, providto impart, even to being filled with all his fullness, and what a

namesake of Stotfield has shown the shut up in his bones. His soul en- a true bill against such person. amored of the beauty and compasforward. I went to Branderburgh and Stotifield on Sabbath, and put sion of his Saviour would find its Grand Jury at Wilmington, N. C., round the bellman to cry that James way to his lips in rapturous praise said the Civil Rights bill in its Scott of Elgin would give tracts on and blessings. To all around would criminal aspect, which was the only such a one seek to tell of the good- shade in which it could come before engine three miles north of Tarryness of God. Every prayer meetal and void. nenced among the people. I have life and energy. Such Christians, the Elmira Advertiser, that the come in contact with the clergy, but if in higher circumstances in life, Schiller loss will have to be set more than four hundred navigable would be condescending to know and down to lack of discipline and propcomfort others of low estate. All er precautions. Though the vessel field. At a railway platform I of-fered the 'Debate' for sale to the would be kindness, melting, loving had been running for thirty-six Hundreds of miles from the ocean, Rev. - He said, 'I am all right | kindness to the whole Christian fra- hours through a dense fog, and was it is four miles across and sixty-five ternity. Such feelings as these con- known to be on a dangerous shore, fathoms deep. Its trading and comsolidate the whole redeemed mass, no soundings had been made. Mr. the Acts and you will find many dividual Christian duty in a minister | cued, writes that "there was a fearpassages.' I said, 'I will give you or people; the only cure for a vile ful state of confusion and exciteour religion; the only remedy for icated, one of the officers having the disgusting slothfulness of our celebrated his birthday that but lo, he flew from the station, to corrupt natures, in the service of evening." We do not need to search the great merriment of those present, our good and gracious God; the further for the cause of the disaster, and I saw him no more. A gentle-only antidote for negligence, pride nor need there be any hesitancy in had baffled the clergyman. The others' woes. It is the only sword a time when the mind should be half of the Memorials you sent me that cuts the Gordian knot, freeing clear and every man and officer at grasp. Religious feeling, or the I am glad that brethren Barber, Wills, Chism, Molyneux, &c., are life of Christ in the soul, inspires dedoing great things. I can do but light in the cross of Christ, induces whether by land or sea, are due to self-denial, disdains conformity to the the same thoughtless heed and crim- step towards insuring religious lib- terly, R. I., commencing Thursday, June world, dreads avoidable associations

with the ungodly and ambitious, seeks retirement, and glories constantly in the cross. Such is the religious feeling we think the word of God and our Christian profession inculcate, and such are a part only of its blessings. O Christians! shall | ied in Oak Hill Cemetery, Washingwe not awake to enjoyments and ton, on the afternoon of Sunday, Twenty persons were arrested. duties so nearly akin to heaven, and May 9th. In noticing the occasion, no longer go groveling along com- the Elmira Advertiser says: fortless, half-hearted, debilitated in

Howe of the Presbyterian Church. WESTERLY. All the persons present (excepting Mr. and Mrs. Charles Lanman, HARPER'S MAGAZINE FOR JUNE, were Japanese, and consisted of the parents of the child, Mrs. Yano, 1875.-With the June Number, Harper's Magazine commences its wife of the Centennial officer who was temporarily absent, the Japan-Fifty-first Volume. A more beauese Secretary of Legation and three tiful Number, or one distinguished attaches, Miss Ume Tsuda, now at by greater variety of interesting school in Georgetown, and a lady matter, has never been issued. It friend of the family. The body was encased in a beautiful white cofinto the grave Ume Tsuda, the young Japanese student, entirely of her own accord, stepped forward

B. Sanborn, pictures of the Concord | people, as well as a great tribute to

THE WHISKEY RING is making the most syrenuous efforts to defeat the purpose of the government to er monthly periodical; and its cir- from the presecution of delinquents. work of reform. It is to be hoped VICE'S FLORAL GUIDE, No. 3, has that the Ring will find another Vicksburg, when they threaten the public auction on the first Monday in President, while he attempts to execute the laws of the land.

> WE regret to learn by a letter from Bro. Wm. Villiers, of Glasgow, prosecuting the raid against all parwhich he takes a deep interest, frontier seems to require the labors of all its

SUMMARY OF NEWS.

On May 4th, for the first time in fifteen years, religious services were held in Pohick Church, Fairfax neapolis, Minn., on the night of May fluence of George Washington. During the late war it was occupied | down at \$27,000. by federal troops as a stable. It bemuch for the regular visits of Vick's | came more and more dilapidated, some gentlemen of New York, learnby a commendable desire to preserve Mr. Vick's reply-"We think our this old link which connects us with country pastor had better follow the the past, and its great men from obliteration through neglect, provided the means and had the edifice rebuilt and refurnished in a most substantial and handsome manner.

Arrangements are made for General Missionary Conference in China. The General Committee of Arrangements will hold a meeting this spring, and it is expected that theConference will meet atShanghai. in October, 1876. The object of the of Texas, in his charge to the Grand | Conference is to bring all the Protes- | an increase of fifty cents per day Empire together, to consult in ref. 500 men have left work. inns, transportation on steamers and known in that land, and must tend railroads or stages, and entrance in to increase the efficiency of mis-

theatres, while they do not thereby acquire any social rights. To hold that a conductive on a railway transfer of the conductive of the co effect that the troubles on the Mexi- ample reparation. can border were the work of lawless men of both countries, and that signed a convention with Japan, by She experienced religion at the age of the Island thirteen years. The year following she part of the Mexican Government to and of Saghailen is ceded to Russia. would, he says, be to stab social rights, privileges, and immunities. put a stop to the offense, and punish the offenders. He states that the disturbances are not considered of a very serious character, and that there need be no fear of any interruption of the friendly relations

While engine No. 89, attached to York city, was passing through the four convicts jumped on the engine and presented revolvers at the engi-States District Court, in charging a neer and fireman, compelling them to get off. They then cut the engine loose from the train and started southward, abandoning the town, where it was found with both the cylinder heads broken. Three

of the party have been retaken. The Orinoco River is about eighteen hundred miles long, and has tributaries. Its immense basin extends from the Andes to the Atlanmercial importance to New Orleans is beyond present calculation.

News from Guatemala says a decree, bearing date of April 6th. recognizes the independence of the republic of Cuba, and establishes official relations between the two several Cubans residing at the capinaded the President and his Minis-

The Old Catholics are now to have Gillette, followed by conference. share of the property of the Roman Catholic Church in Prussia. The bill authorizing this has just passed its third reading by an overwhelming vote in the Lower House of the Prussian Parliament, and it is a vast erty, while curbing the pretensions A crowd of women recently

mobbed an old Catholic school house in Konigshute, Silesia, declaring they would never allow their children to become old Catholics. After much excitement the military were called out and cleared the streets, which were full of spectators. The little Dorsetshire borough of

Bridport has just returned to Parliament an Anglo-Greek merchant, named Pendale Ralli. This will be the first time that a member of the Greek Church has ever occupied a seat in Parliament. He is a Liberal and received three-fifths of the reg-The use of chloral as a sedative.

among women especially, is becoming a popular vice. Many flatter themselves that they need the quieting effect of this respectable drug, and become so addicted to its use that they are much of their time in every week in London. The General Suptrintendent of the

Erie Railway Company has contractand placed upon it a bunch of white ed with the Watson Manufacturecenter, which was an appropriate new iron bridge at Portage, to be and beautiful tribute of affection.

At is announced by telegraph that Lieutenant Armstrong has captured

sixty miles of Harney's Peak. At the quarterly meeting of the Express Company held at Cincinish the officials who have connived road a few days ago, was voted The new iron bridge recently

erected over the Erie Canal by State authority, a few miles above Albany, gave way May 11th, carrying with it a wagon and team and two men named Keeley and Sullivan, both of whom were seriously hurt. All property, including land grants, of the Northern Pacific railroad, is to be sold in New York at

August: Judge Blatchford has so ordered, on application of first mort-gage bondholders. The Secretary of the Treasury vigorously engaged in the work of

Scotland, that his health is so poor ties engaged directly or indirectly as to render it necessary for him to leave his business and go to the ders for seizures are daily issued. country. We regret it the more for Bishop of Breslau, Germany, for vi-Proceedings against the Prince the reason that his disease unfits olation of the Ecclesiastical laws him for mental labor, just at the have resulted in his removal. He "What do you think of a country time that the Sabbath question, in has been escorted to the Behemian

> At the Atlas Works, Pittsburg, Penn., they are making the largest shears ever constructed in this country. They will weigh forty tons, and will shear solid iron five inches

county. It was built in 1773, 2d, a large amount of lumber and through the active exertions and in- shingles, and five dwelling houses were destroyed. The loss is set

It is reported that Miss Greelev made it a special condition of her until within the past year, when acceptance of Col. Smith as a hus of the world. Send for pamphlets and band that he should embrace the particulars. Address, H. T. BOND, M.D., ing of its condition, and animated Roman Catholic faith. This he consented to do.

Calculation, based on the recent observations of the transit of Venus, makes the earth about seven mill ions of miles nearer the sun than it was supposed to be.

Enterprise breaker, owned by the Enterprise Coal Company at Excelsior. was totally burned on the night of May 9th. Supposed to have been the work of incendiaries. The plasterers belonging to the

union in Boston, are on a strike for

Jury recently, reviewed the Civil tant missionaries of the Celestial over their presant wages, \$3. Some erence to the missionary interests of A telegram from Key West to that country. It will be the most Surgeon General Beale says there right to have board and lodging at important Christian gathering ever has been no yellow fever there since

at Quickang, China, has been dethat a conductor on a railroad train Dispatches from Minister Foster stroyed by a mob of Chinamen. The Russian government has

Sixteen business houses and dwell-Sixteen business houses and dwell-ings in Springfield, Mo., were burned a member until after her marriage, May May 9th, causing a heavy loss. An exchange of 250 prisoners has

been effected between the Carlists ganized in that place, she became one of and Alfonsoists, near Barcelona. Sixty thousand ounces of gold in this village, she, together with her hus-were melted in the mint at San band, became members of the Seventh-Francisco one day last week.

Mohammed is "the religious guide | The term of her Christian life, although of one-third of the human race."

MILLS Bristow, Carter, and hundreds of other popular musicians and teachers, the Lord's house, when Providence al-heartily endorse and commend Clarke's lowed, never deeming it a task, but her New Method for the Biano Forte, as being in all particulars the best. Sent by mail, price \$3 75. Lee & Walker, publishers, Philadelphia, Pa.

SPECIAL NOTICES.

NOTICE!—By request, I would say o the friends in Leonardsville and vicinity ried life, fifty-two years, they had never that I expect to attend the Quarterly been separated more than three weeks at one time, this event is an irreparable Meeting at Leonardsville, on Sabbath, May 22d. I purpose to reach the nearest ance that it was infinite gain to her, and point by rail on Fifth-day (20th), via Uti- that they cannot be parted long. J. C.

QUARTERLY MEETING. - Provi dence permitting, the next Quarterly Meet ing of the Scio, Friendship, 3d Genesee, tist Churches will be held with the Church Randolph, A. M. West, J. F. Randolph, at Richburgh, commencing Sabbath evening, June 4th, 1875. The following will ing, June 4th, 1875. The following will Burdick, Thos. Barber, Wm. M. Jones, G. be the order of exercises: Sabbath even J. Crandall, J. Clarke. ing, at 8 o'clock, prayer and conference meeting, conducted by the pastor; Sab-Governments. As a consequence, bath morning, at 11 o'clock, preaching by Eld. Charles Rowley, followed by confertal, and a great many others who ence; evening after the Sabbath, at 8 sympathize with their course, sere- o'clock, preaching by Eld. Leman Andrus, followed by conference: First-day morraing, at 11 o'clock, preaching by Eld. W. B.

> EASTERN ASSOCIATION.—The Thirty-ninth Annual Session of the Seventh-3d, 1875, at 101 A. M. Introductory Sermon by A. H. Lewis: L. A. Platts alternate. Essayists-L. A. Platts, on "Church Discipline;" S. S. Griswold, on "Church Organization; "A. H. Lewis, "Ought our M. P. Boss, Virginia City, Nev. 275 churches to grant letters of standing or A. Chism, Belfast, Ireland, 254 recommendation to members wishing to J. Yates, London, England, withdraw their membership, or to such as contemplate connecting themselves with churches of other denominations?" THOS. V. STILLMAN, Clerk.

the Central Association will be held with the Church of Adams Centre, N. Y., at 101 o'clock A. M., on Fifth-day, June 10th, 1875. Essays: "The Best Mode of Raising Money to Carry on our Denominational Enterprises," by C. H. Maxson. "On the Propriety of Employing First-day Ministers to Supply our Pulpits either Occasionally or Statedly," by A. B. Prentice. Introductory Sermon, by Joshua Clarke; Stephen Burdick, alternate.

THE ANNUAL MEETING of the New York City Sabbath Tract Society" will be held at the residence of the Librarian, P. J. B. Wait, M. D., 9th Ave., corner 34th St., New York City, on Wednesday, May 26th, at four o'clock P. M. A full attendance of members is desired. LUCIUS CRANDALL, Pres.

THE SOUTH-WESTERN YEARLY

IRVING SAUNDERS will be at his Friendship Gallery from May 24th until

Rye straw, long..... THE next session of the Semi-Annu al Meeting of the Seventh-day Bantist. Churches of Minnesota is to be held with the Church at Carlston, commencing on Sixth-day before the second Sabbath in board of managers of the Adams June at 2 o'clock P. M. Eld. H. E. Babcock was reappointed to preach the opening sermon. Eld. Campbell was appointed as alternate. The churches are requested to send in written reports.

C. R. LEWIS. Clerk Transit, May 2d, 1875.

QUARTERLY MEETING.—The Quarterly Meeting composed of the Seventh day Baptist Churches of Hartsville, Sec ond Alfred, Andover, and Independence, will hold its next meeting with the Church of Independence, commencing May 28th, at 71 P. M., with prayer and conference; Sabbath morning, preaching by T. R Williams; 3 P. M., preaching by H. P. Burdick; First-day, 101 A. M., preaching by L. R. Swinney. We invite all. We hope that our brethren and sisters will remember that our Quarterly Meetings as well as our Ministerial Meetings will not

tend the South-Eastern Association, to be 1875: Those coming from the East by way of Indianapolis, will take the 30 @ 32 cents, declined middle June to 30 Cleveland, Columbus, Cincinnati and In cents flat. 1st to 10th July stiffened dianapolis Railroad at those places, and again to 30 @ 32 cents, 18th July went to stop off at Sidney, Ohio; and those coming | 35 cents, 15th August up to 35 @ 37 cents, from the Southeast or Southwest, by way | 22d August sharp 40 cents, 26th Septemof Cincinnati or from the Northwest by ber sharp 42 cents. 1st October barely way of Toledo or Lima, Ohio, will take touched 50 cents, dropping back to 45 cts. the Cincinnati, Hamilton and Dayton, and last half October, and again advancing Dayton and Michigan Railroad, at those | middle November to 45 @ 48 cents for the places, and stop off at Anna Station. extreme top, but with good to choice State Teams will meet delegates at Sidney and dairies selling at 38 @ 40. 1st December Anna on Fourth day and Fifth-day (May | tip end prices fell to 43 cents and barely 26th and 27th), and convey them to this held on at that through December and up S. H. BABCOCK.

CANCER Cured by Dr. Bond's Discovery. Reme dies, with full directions, sent to any part Penna, Cancer Institute, 1838 Columbia Avenue, Philadelphia, Pa.

DAY BAPTIST MEMORIAL FUND.—The sales without reference to price and the Treasurer of the Board is ready to receive surplus holdings of stores were all principal or interest on notes or pledges | brought to the block together and the given for the benefit of the different Institutions and Societies. Also, to receive new | buried in its own grease. prompt in paying, as the funds are needed Any information cheerfully given. E. R. POPE. Treasurer.

Plainfield, Union Co., N. J.

MARRIED. In DeRuyter, Madison Co., N. Y., April 29th, 1875, by Rev. J. Clarke, Mr. WM. SWIND, of DeRuyter, and Miss MARY E.

Powers, of Cayler, Cortland Co., N. Y. DIED In DeRuyter, N. Y., April 26th, 1875, HENRY C. CROSS, son of Geo. and Harriet Cross, aged 1 year and 3 months.

LETTERS.

. Stillman, H. D. Clarke, E. Lanphear, M.

Boss, A. A. Davis, C. P. Rood, R. C.

RECEIPTS.

Il 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-

JALangworthy LittleGenesee2 50 31

leo, P. Burdick, Harrisville, 1 25 31

H. G. Kenyon, Hopkinton, R.I., 250 32 A. Dunham, Plainfield, N. J., 275 31

Margaret Kempton, Metuchen 4 00 80

Frahl, North Loup, Neb., 1 75 32

O. M. Canright, Oakland Cal., 200 31 10

ASHES

FLOUR AND MEAL

State, extra..... 5 15 @5 35

" fancy ...... 5 50 @5 75
Western shipping ... 5 15 @5 40
" choice .... 5 60 @6 95

St. Louis extras..... 6 25 @8 50

GRAIN.

Flour, superfine.......... 4 85 @5 (

Southern choice to best

. P. Crandall, Portville,

H. P. Burdick, Alfred,

I. M. Ernst, Alden, Minn.,

Pots .....

Low to good middlings....

S. Griswold, Hopkinton, R. I.,

In DeRuyter, Madison Co., N. Y., Sabboth old and new is about all cleaned up. bath morning, May 8th, 1875, of a complication of diseases, Mrs. Annis Burnick, We quote: wife of Dea. Phineas C. Burdick, aged 73 years. She was the daughter of the late Luke and Polly Clark Coon The deceased was born in Petersburgh, April 13th, 1802. moved with her parents to DeRuyter where soon she united with the Seventh 15th; 1823, and immediate settlement o Cuyler Hill, then Truxton. At the time the Seventh-day Baptist Church was or-

lation until some three years since; residing day Baptist Church in DeRuyter, in which relation she continued until called above. sixty years in length, she spent walking with God, and never grew weary of the teen and fourteen millions dollars curren-

was with her at the time of her death. In We quote: Near-by marks, fresh eggs. per Western and Southern ..... LIVE POULTRY.—We quote: J. B. Clarke, Geo. P. Burdick, Wm. Vill ers, Oscar Babcock, D. M. Canright, S. S. Griswold, A. H. Lewis, W. E. Horn-llower, W. H. Brown, F. J. Coon, L. Fitz BEANS are advanced 5 @ 10 cents per

bushel. We quote: Choice marrows, # bush. 62 fbs. 2 15 @ 2 30

"Mediums, # bush. .... 1 90 @ 2 00 DRIED APPLES.—Wequote: New York State, sliced...... 81 @ 9 quarters..... 74@ 81 MAPLE SUGAR. -- We quote:

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 the last 15 years engaged in the

SILVER GLOSS STARCH, For the Laundry. MANUFACTURED - BY T. KINGSFORD & SON. Gives a Beautiful Finish to the Lineal common starch is scarcely half a cent for

KINGSFORD'S OSWEGO CORN STARCH, r Puddings, Blanc Mange, Ice Creain. &c.

preserves its reputation as Purer,
Stronger and More Delicate than any other article of the kind offered, either of the same name or with other Stevenson Macadam. Ph. D., &c., the lly analyzed this Corn Starch, and says is a most excellent article of diet and in

qual to the best arrow roof age.
For Sale by all First class Grocers.

MERICAN WASH BLUE.
For Laundry and Household Use. MANUFACTURED AT THE American Ultramarine Works, Newark, N. J.
Our Wash Blue is the best in the world.

the large laundries on account of its pleas-ing effect and cheapness. Superior for

Wheat, No. 2 Spring...... 1 19 @1 21 Winter, red Western 1 35 @1 40 Amber.... 1 40 @1 42 White Western.... 1 40 @1 43

F. J. Coon, 50 A. A. Davis, Jackson Centre, Ohio, 1 20 NEW YORK MARKETS-MAY 17, 1875.

emical and feeding properties is fully Directions for making Puddings, Cus ards, &c .accompany each one pound pack-

It does not streak, contains nothing injuri-ous to health or fabric, and is used by all

THE APOSTOLIO FATHERS AND

Continued from last week.

tle to the Magnesians, containing, as you will observe, a contrast between Judaism and Christianity, they, then, who were concerned in old things, arrived at a newness of how can we live without him," &c. Sir William Domville, (Sabbath, &c., Vol. 1. p. 242,) makes the following just criticism:

"It seems not a little strange that S, 9; Wake's Trans.; for the Latin, the Archbishop should so widely depart from the literal translation. which is this: 'No longer observing

or word in the original which cora note referring to this word, the cause were they persecuted, being ing to; so that he acknowledges inspired by his grace to convince this translation would be correct, the unbelievers and disobedieut but the consequence of his throwing suppose that, though the original may be so translated, the probable translation is that which is given in

This examination of the passage only Master; how shall we be able and by interpolation. The examin- sound Christian doctrine, and some disciples the very prophets them- supposition that the epistle is genselves being, did by the Spirit ex- uine. That is is not genuine will fully appear from the following tes-

Dr. Killen, (Ancient Church, sec. 2, chap. 3,) gives the following hisconstruction of the sentence, the tory of the epistles ascribed to Ig-

"In the sixteenth century, fifteen ceased to keep Subbaths, and kept the | neath the hoary mantle of antiquity, and offered to the world as the productions of the pastor of Antioch. forgeries. In the seventeenth century, the seven remaining letters, in a somewhat altered form, again came forth from obscurity, and

ject of the Lord's day, though it this second apparition, and many expressed an earnest desire to obtain a sight of the real epistles. Greece to the Magnesians (about A. D. 100.) | Syria, Palestine, and Egypt were | that self-assurance my London ex- | lips, and seeking utterance from a The whole passage is confessedly ransacked in search of them, and at perience has given me." obscure, and the text may be cor- length three letters are found. The discovery creates general gratula: tion: t is confessed that four of the epistles, so lately asserted to be genuine, are apocryphal, and it is mised, and sternly disowns these claimants for her approbation. The

> grave imposture. In a note, Doctor Killen adds that Bunsen rather reluctantly admits that the highest literary authority of the present century, the late Dr. Neander, declined to recognize even the

Rev. Lyman Coleman, (Ancient Christianity Exemplified, chap. 1. sec. 2,) testifies in the following

reference to the primitive Christians

been published under the name of Union Theological Seminary, New

the spiritual life of the Christian as lows:

Catholic and Protestant, such as Moehler and Gieselery, Hefele and

To be continued THE WORK IS ONWARD. 15 MILL YARD, Goodman's Fields,) London, É., April 22d, 1875.

"We need encouragement, for, to tell you the truth, in my own strength I could not work. Bro. G. S. and I have distributed in the good parcel of Memorial No. 2; the papers of every description are very much liked, and I believe that nearly all the tracts and papers distributed have been read by one or more persons. I should be very glad if and then post them away. I have bad years in America, was a Methodist preacher, Temperance lecturer, and a chaplain in the Northern army right through the late war. He told Seventh-day Baptists working on First-day, and although a thorough liberal, he felt at first a strong prej-Methodists told him that they were a respectable Christian church the

only difference being that they from has been made thus full in order to principle kept the old Sabbath. He ulent and unscholarly translation, caned an experience meeting, and that meeting he discovered the most here, who, when the time comes for moving in this matter, will be able He is a man greatly respected by temperance and religious people. A tract written in defense of First-day swered, to the best of my ability, and which answer when returned I will forward to you for publication in the RECORDER if you think it worthy. A minister here, admitted some time back, that we do not oband of course his word cannot be of the present day and they would withdrawn. The consequence is, come to the people as clouds full of his congregation will read any pa-

> Will some friend of the cause ular applause, but desirous only of send \$2 54 to the RECORDER office doing well and with pleasure his

> The debate has convinced many sublime spectacle would the church than Mr. Gibson, that he is not an dividual Christian with these feelthe bell cost 1s. 6d.—and between Who changed the Sabbath' and the Memorials [No. 2], I distributed ing would be a bethel indeed; every about 400; so there is a war com- conference would exhibit spiritual I have made some of them fly the on that score.' I inquired which

one pound for one passage. Here, fear of displeasing the wicked by olied. 'I prefer to see the money.' me more than the value because I in all its forms, and fogetfulness of

Come labor on, Claim the high calling Angels cannot To young and old the Gospel gladness bear,

To get time for study, writing for Uhlhorn, may still be found on the debate and for the press, to buy the Ante Nicene, fathers £6, to keep the Sabbath and use it, and much avoidable: 1. The Epistle of Ignati- | more time weekly for the distribuus to the Magnesians is a forgery, Lion of Sabbath truth-to attend to made long after the death of Ig. | correspondence-to do all this, fathers were so fond of drawing be- natius. 2. It makes no mention of shows what a man dependent upon tween the Christian and Jewish dis- the Sunday or Lord's day. 3. The his daily labor can do. The secret contains eighty superb engravings, interpolating of the word day in the of this activity is that Brother eight out of the eighteen articles bemonial spirit of the law, to which oft-quoted passage perverts the Scott's heart is in the work. He ing illustrated. The Number opens the Lord's day (if it be imagined to meaning, and destroys the grammat- loves the Sabbath of the Lord his with an exceedingly interesting be referred to) is represented as op- ical arrangement of the sentence. God, and he is deeply moved in be-The foregoing rendering and in- solutely no testimony in favor of ers of the Recorder, surely, no ex-

We would suggest the inquiry whether too many Christians, at the

Library, and exquisite views of the patriotism and self-sacrificing Walden Pond and on the Assabet. devotion of the pioneers of our re- the Andrew Wharton party, who June 11th; after that at Alfred Centre un-James Parton's "Caricatures in the public, and especially of the hero were en route to the Black Hills til further notice. present day, are not wont to live on Hogarthian Period" gives a dramat- who, in the "name of the Great Je- from Sioux City, consisting of 42 from month to month, and year to ic account of the great financial de-hovah and the Continental Congress," men, 26 wagons and 22 horses. year, almost destitute of religious lusions of about 1720, in France demanded the surrender of the fort. The party had reached to within feeling, and is not this one reason and England; and devotes considerable space to Hogarth's pictures. why so many difficulties occur in anie space to The article is profusely illustrated. churches? so much pride and van- A very entertaining and beautifully ity abound, so much coldness to- illustrated paper by Charles Nordity abound, so much coldness to- illustrated paper by Charles Nord- the purpose of the government to nati, George H. Price, the messenward fellow Christians is manifected, hoff treats of the Cape Cod people arrest the gigantic frauds which ger who killed the robber in his car so many minds of professors given and their ways, with characteristic have been perpetrated, and to pundon the Pittsburg and Fort Wayne over to political strife and love of Vineyard. The Magazine is full of worldly gain, so much ineffectual good things in all its varied articles, at the frauds. Some of the most \$1,000 in gold. preaching is done, so little growth but we have not the space for their buoyant are boldly asserting that town nearly 500 of 'Who changed in Christian graces is evinced in the enumeration. It contains a large they have the power to resist governthe Sabbath? We can do with a churches, so few souls converted? per cent. more matter than any oth- ment and cause it to back down culation is said to be larger than Under such a state of things it is feeling is a glowing, ardent love of the combined circulation of all oth- desirable that the press and people God, his people, his service, his er magazines of its class in this should promptly give the support been received and contains much information of value to florists; but we would caution men who have not sufficient taste for flowers to be willng to do something toward their

> lest they may be brought to the condition of the country pastor who wrote to Mr. Vick the following letpastor when it looks threatening weather, to be obliged to lug in about one hundred boxes of plants testimony of God's Spirit bearing to a place of safety, or when they friends. witness with our spirits that we are are too dry, to rush them out to catch a shower; and then the numberless buckets of water to haul. How fearful the cry: 'My Lilies are too dry; Tuberoses want water, Dahlias want sticks, plants want fresh top soil, and my Ivy wants a frame.' fact, it is want, want all the time; enough to drive a large amount of theology out of a man's brain. So Catalogue. That Auratum Lily was

cultivation to be careful how they

let their wives get hold of the Guide,

Of course those who agree with injuntion of Scripture, and 'Go to the ant,' &c., and 'Consider the Lilies;' there is lots of theology in flowers"-will find it an ever wel-

about fourteen inches across.

Civil Rights Decisions.—Judge Morreiles, of the United States District Court for the Eastern District Rights law, and expressed the opinion that all persons have a legal can not assign a special car to ladies ed the other passengers are furnished with other cars, with all the necessary facilities for traveling, Therefore, his view of the act is that it was not intended to effect social rights through civil and legal rights. In conclusion the Judge said that if learned parties of the truth of our present to the world—fair as the it should be made to appear that now existing between Mexico and moon, clear as the sun, and terrible any inn-keepers, manager of a thea-

as an army with banners! An in- tre, or transportation agent had refused proper facilities to any one an extra freight train going to New on account of race, color, or previous think it is his side of the subject and ings within him could no more keep condition of servitude, the Grand arch at Sing Sing prison about 4 not the man. I am sorry that my silence than one could endure fire Jury would have authority to find o'clock on the morning of May 14th, Judge Brooks, of the United

> the Grand Jury, was unconstitution-THE CAUSE.—It is reported, says Stern, the only cabin passenger resment on board," and that "many of the crew and passengers were intoxcondemning management which gives a vessel up to such scenes at their posts of duty, says the Saratogian. And the conviction comes home that the great proportion of those great and fearful accidents,

inal recklessness that drove the Atlantic and the Schiller to destruc- of the Vatican. DEATH OF THE FIRST JAPANESE AMERICAN.—The only child of Yoshida Kiyonari, the Minister from Japan, an infant daughter, was bur-

and were conducted by the Rev. Mr. Thus it appears that there is ab- half of his countrymen. Dear read-

terpretation are fully sustained by a late writer of high authority concerning Sunday. James Augustus Hessey, D. C. L., (Bampton Lectures Concerning Sunday, preached before the University of Oxford, in Cristians, will be seen in next before the University of Oxford, in Cristians, will be seen in next between the fourth sales and the April to the brilliant article in the April to the brilliant article in the April to supply the place of the wooden structure burned on the 6th of May.

White Western. 1 40 @ 148 (ing effect and cheapness. Superior for structure burned on the 6th of May.

All the evidence has been given the fourth Sabbath in May (21st), at 104 (2

The services were very simple

fin, and just before it was lowered a semi-stupor. It is sold by tons

J. B. CLARKE, Rec. Sec.

Corn Meal, Jersey...... 4 20 @4 30 Western..... 4 90 @4 40

(now showing signs of dry rot) went to 40 cents for the extreme, then to 38 @ 40 cts., from 40 @ 35 cents with good dairies selling down to 28 @ 32 cents. The first week in March prices still held on at a nominal top of 35 @ 38 cents, the second week 30 @ 32 cents and then the market broke up altogether. There were consignments to dependent markets, crowding to make

clover.....

Crop of 1874....

Live Geese Feathers.....

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

Phree-quarter and Full-blood

Merino..... Half-blood Fleece.....

Combing Fleece .....

No. 1 Pulled.....

Saxonv Fleece...

short.....

HOPS.

SUNDRIES.

WOOL.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for but-

ter, cheese etc., for the week ending May 15th, 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

with synopsis of the top line of prices for

opened 20th March. 1874, at 40 @ 45 cents.

declined 1st April to 38 @ 40 cents. and

Middle May closed out at 35 down to 33

to January 20th. 1875, when the market

market went out like an unsnuffed candle Just here appears "the ancient mariner" and says, "I am not a prophet or the son of a prophet, but I told them in your report of 29th last August that ' seen dearths never come,' and the result has fully verified the proverb." ... This week new butter has been steady as last quoted. Grass

make will show itself next week: begins to come now and its appearance makes the white hav made unsaleable. In old butter we hear of one parcel of 1,500 packages in Baltimore offered at 134 cents there. Sales here mostly at 15 @ 20 cents for good sound old butter with some fine selections at 22 @ 25 cents. Stock generally

New milk make, finest selections. .28 @ 30 

20,743 boxes. Exports 18,875 boxes. The and a good many good to choice cheese are The exports of last year's crop from this port reaches a total value of between thir-

way. True to cover int obligations, she filled her place in all the solemn feasts of State Factory, fancy, new.... 131 Good to choice, new..... 121@131 Common stock or part skimmed.10 @12 State Factory, fancy, new.... Eggs -The market dropped to 16 cents early in the week and has remained steady as her own, two of whom are dead, and one at that figure for choice near-by marks.

true. To her surviving husband, who loss, but he is comforted with the assur-

I. Shoephelt, Alfred Centre, \$2 50 31 52 DAIRY PRODUCE ON COMMISSION IZINGSFORD'S OSWEGO W. C. Tanner, Farina, Ill., 200 31 15

> an ordinary washing. Ask your Grocer Is the original—Established in 1818. And

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sy semblies.

was therefore without a back. By the

TEACHERS' CABINET.

the close of this oppression. Judges 13:5.

19-21. This was doubtless accepted by

to revolt against the oppression of the

the ark-the visible symbol of the Divine

Presence. 4: 3. This at first terrified the

in this case is by washing the plant

The question was perhaps asked of some neck brake. This explains why the

standing near. And the man came, broken in the fall, because, &c. An old

my son? And the messenger answered and said, Israel is field before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophmi and Phinehas, are dead, and the ark of God is taken. taken.
18. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

DAILY READINGS.

1. With v.12, on runners, read 2 Sam. 18: 19-31. With v.12,00 ranners, sea 2.5am. 18: 18-01.
With v.12, for like oftward expressions of grief, Josh. 7: 6; 2 Sam. 1: 2-4, 11: Job. 2: 11-13.
With v. 17, on death of the two sons of Ell, 1 Sam. 2: 27-33. Ell, 1 Sam. 2: 27-36.

4. With v. 17, on reverence for symbols, 1
Sam. 4: 5-6; 2 Sam. 5: 21; 15: 25, 26,
with the whole lesson.

5. Eccles. 11: 7-10.

6. Eccles. 12: 1-7.

7. Prov. 9.

CENTRAL THOUGHT.—It is not religious symbols but religious character that secures divine favor. GOLDEN TEXT.—"Chasten thy son while there is hope, and let not thy soul spare for his crying."—Prov. 19: 18.

OUTLINE. I. The runner's arrival at Shiloh. II. His message to Eli. v. 15-17. III. Its effect upon him. v. 18. QUESTIONS.

I. v. 12. Why the man's haste? What similar occurrence is referred to in the daily reading? Who was this runner? Where was there for sending a messenger to Shiloh? What day did he come? How far? What did the torn clothes and dust-sprinkled head

v. 13. What is the use of the word lo? What and where was the scat? What was Eli do- of God, i. c., for its safety. This fear failing to take sufficiently vigorous steps ing? Why did his heart tremble? What did the messenger tell in the city? What custom is referred to in the words, the city cried out? v. 14. Was the noise probably great or small? To whom may be have put the question here? The city cried out. "A loud wail, but he was not willing to give up the tured the sacred ark. 4: 9-11. The news How happened the man to come to Eli? Why did he come hastily? Why is it mentioned

Miscellaneous.

LIKE A CHILD.

BY LOUISE CHANDLER MOULTON.

Playing there in the sun,

Chasing the butterflies, Catching his golden toy, Holding it fast till it dies;

Singing to match the birds, Calling the robbins at will,

Glancing here and there

Going to school, at last,

Puzzled over his slate,

Busy in eager trade.

Chasing a golden prize,

Just as it used to be-

The butterfly before.

Then, too busy for love,

Is he not doing for her

Baby Mary and Kate

Seeking a woman's heart,

Sure of his plighted truth.

Each day his daily task?

A child, to pine and complain!

Words! he said them once-

A child, to grow so pale!

For want of some foolish words

Shall a woman's faith fail ?

What need of anything more!

Does one who has entered a room

Never can climb his knee

" Father is busy, you see."

A babble of broken talk.

To mend the jumping jack, Or make the new doll walk.

t to finish his work,

At least a word to sav-

The man goes all alone.

Do angels wait for him there

Over the soundless sea?

sister, and promised that she would

not disturb the school. She did,

however, as much as any other blue-

bird would have done, and just as

innocently; so that I could only

smile with the children, and long

for the time to come when I could

She wore a bright blue dress and

cloak, which perhaps, as well as her

song, won her the name Bluebird,

that day. A dozen times she for

got where she was, and broke out

in little melodies, sometimes with-

she was about to interrupt her. Aft-

er a few moments she would look

"Named after dwanmamma," she

answered, quickly, and so comically

that the children laughed in spite of

to me and asked her name.

my uplifted finger.

around her.

count her among my little flock.

erly arms are open—

Never a moment still-

Like a child.

Learning to read and write.

Busy from morn till night,

Not in the thing that's done

Buying and selling again,

Always beginning anew, Never the long task o'er,

Careless when it is won.

by dim, or rather, fixed? What did Ell's blind- the expectant city."-Stanley. What did he mean? What was thought of noise, &c. We should infer from the stood with its side against the post limb of a tree, advertises for a boy. swiftness then? Give some examples! Explain the words, my plain Ell's question. Explain the words, my cry was great. What meaneth, &c. clear. (Compare 2 Sam. 18:4.) His preferred." son. Give some examples. v. 17. What is there striking in this me What can you say about the death of Hophni and Phinehas? Why was the ark of God on

Eli had spoken. Hastily. Because ex- be more brittle than in a young person III. v. 18. Why did the mention of the ark thus affect Eli? Describe his conduct toward his sons! How do we know that the seat had no back? Where did it very likely stand? tion between the clauses connected by for? How does the second clause explain the first? How long had Eli been judge? Who followed him in that office? What two positions did What marred the beauty of Eli's character

NOTES AND COMMENTS.

and occupation upon the messenger's arri- from Absalom. (On this note, see 4th | ical gifts came to be generally known. 3:

taken place? What special reasons were By the way-side. By the side of the tion of the ark. The severity of this favor of God, which gave them courage

How were ruin and sorrow brought upon his family, i. c., how far was he responsible for save our souls? . What will?

news of Israel's defeat by the Philistines. tue in those simple times."—Bible Com. true Christian life be wanting, we too A man of Benjamin, i. c., belonging (See 2 Sam. 1: 28; 2: 18.) To-day. The shall have to flee before our spiritual eneto the tribe of Benjamin, whose founder | battle had occurred that very day. What | mies. was Jacob's youngest son. Army. The is there done? Rather, What was the army of Israel, which, before the battle, matter, or How was the affair? My son. had been encamped at Ebenezer, several A paternal style of address from a man of miles northwest of Jerusalem. Came | years and position to a young person. to Shiloh. Shiloh, with the sacred (Compare Ruth 2: 8; 2 Tim. 1: 2.) tabernacle in its midst was the religious center of Ispael; two priests, with the its brevity, comprehensiveness, and ar-"ark of the covenant," had gone from rangement. He announces, first, the fleethere to join the host of Israel after their | ing of Israel from before their enemies; first repulse (see verses 3, 4); and because then, the great loss of life; thirdly, the this symbol of the divine presence was death of Eli's two sons; and, finally, the on the field of battle, the people were capture of the "Ark of God" by the Phil-

were two signs of dismay and sorrow. er's special attention to Eli; his position ent David's intelligent faith when he fled | Samuel during which time his prophet-

val. Seat. A kind of throne, the elevat | daily reading.) like that which on the announcement of wealth and plenty which flowed into his of this defeat and the consequences there-

any great calamity, runs through all house from the offerings of Israel."-Bible of form the subject of the present lesson. tissed her dood-by, for fear I

shouldn't know her to-night." Her straightforward answers amused the children so much that I | making of me. I was an idle dog | shortened the interview, asking if when I met her, and thought of "Oh, yes; here's the newest one | She was only a poor seamstress, that

pled hands, she said: ' Dere was a little dirl,

Who had a little turl That hung down on her forrid When she was dood, She was very dood, indeed,

And when she was bad she was horrid. Her emphasis was funny to hear, her attitude and expression funny to see. I dismissed her with a picture that made her blue eyes twin-

At recess no one wanted to play away from Margery, and I was almost jealous, wanting to have the little pet to myself awhile. I asked her to tell me another story, which she did in her own crooked little speech, and which I translated to

the following: "Two little eyes, loving, bright eyes, Shining as bright and blue as the skies; tle ears to hear all the news; Two little feet to wear the new shoes:

too high. Sometimes the prices are so high we cannot afford to go. Then we stay at home, read to each other, One little body to get in the way; One little mouth to give kisses so sweet; have visitors, or go out a little while Mamma's little lady, dainty and neat, With five little fingers and five little toes, to visit a few friends close by. I And what she'll be good for-nobody knows." one again. I had rather these

"How did those yellow locks get bobbed off so unevenly on her forehead?" some one asked. "Oh, she did that her own self," answered Bessie. "Last Saturday Ernest was going to mill in the big wagon with father, and Margery cried to go. To tease her, father said it was too cold for girls. Could So busy that, when death comes. she go if she was a boy? she asked He pleads for a little delay, mother, and mother said she supposed so. She was awful busy baking, and never thought another thought about it for awhile. When he called Margery to come and get

A sentence to tell the truth That he loves them now at the last With the passionate heart of youth her little cake out of the oven, only The kisses of Death are cold. Margery's voice came, so smothered And they turn his lips to stone that we ran to find her, and there Out of the warm bright world she was under mother's bed, with the shears haggling her pretty hair. 'To make me a boy so I ten do any where with papa,' she said."

He goes, as he came, a helpless wight, To a new world's mystery-In the afternoon spelling-class tedious little fellow was dragging -Harper's Magazine. along a line of words of three letters. Margery standing by my side followed his lesson by the pictures MARGERY'S FIRST DAY, AT SOHOOL, accompanying each word. When he A chubby, sweet faced child came to the u-r-n urn, she said came into our Millbrook schoolquickly," I ain't Erne, I'm Margery; house one morning, as a visitor, Erne's my bruzzer." Then I could conducted with trembling eagerness hardly keep order, and bethought to my desk by Ernest and Bessie me of the teacher who "turned Clapp, who introduced her as their

out" Mary's lamb. Only I feared the effect of such a proceeding would be different from the ancient story, and both teacher and scholars would be sure to follow the lamb. When school was out I sincerely begged the little guest to come again, and I guess she will, she had been so well entertained with the routine of the school-room.— Chris-

chant, "I would pay more attention to accounts." The chance is, BROTHER JONATHAN.—The term my friend, that if you had leisure, Brother Jonathan, as applied to the you would probably pay less atten-United States, originated in a playtion to the matter than you do now. out words, so truly musical, that I raised my finger to check Bessie as ful remark of Washington. The in- The thing lacking with hundreds of a three-year-old child, or a flour barcident is this: When General Washington, after being appointed com- more leisure, but more resolutionup and forget her song, in her sur- | mander of the army of the Revoluprise at seeing so many children tionary War, went to Massachusetts to organize it, he found a great want After the first class, I called her of ammunition and other means of how much might he save. It would defense, and on one occasion it quarrels among neighbors, that in seemed that no means could be devised for the necessary safety. Jon- many cases terminate in law-suits, athan Trumbull, the elder, was then governor of the State of Connectiworth to pay the lawyers.—Annual And what, is grandmamma's cut, and the General, placing the of Phrenology and Physiognomy greatest reliance on his Excellency's udgment, remarked, "We must

"Then you are little Margery consult Brother Jonathan on the subject." The General did so, and | Scale Insect, is a common pest on Smith?" the Governor was successful in sup- some kinds of plants—the orange, "Yes, I is." "Did you want to come to school plying many of the wants of the art the myrtle, the camellia, the cleanding iven it. "Lor' bless ye, honey my; and thenceforward, when diffier, and many other hard-wooded given it. "Lor' bless ye, honey can be added to see what Bessie does here every my; and thenceforward, when diffier, and many other hard-wooded given it." culties arose, and the army was plants are apt to be infested by said the colored woman, smilingly Yes, and to drow bid lite Bes. spread over the country, it became them. There are many species of sie." She was in foolish haste, poor a by-phrase, "We must consult Coccus, varying slightly from each child.

Brother Jonathan;" and the name other. One kind of plant is the What will your mamma do tokeep without you?" I asked.

Brother Jonathan; and the bame of one variety, and another has now become a designation for the whole country, as John Bull has sort devotes its attention exclusively to some other kind. The remedy fire on the morning of April 28th. day without you?" I asked.

Wort, I dess; twy, may-be. I for England.

II. v. 15. How old was Ell? What is meant | Eastern towns, rang through the streets of Com. Backward. His seat or throne &c. Called, no doubt, by them to whom | man. The bones of such an one would

cited with fear and grief. It is added Heavy. His body would therefore here, very likely, to help explain the ef. strike the ground with the greater force. fect of the message upon the aged High | And he had judged Israel forty II. v. 15. Were dim. Rather, were followed by Samuel only, who was sucfixed, i.e., the pupils were not affected by ceeded by a King, Saul. Eli was both the light, contracting and expanding. High Priest and Judge, the nation's relig-That he could not see. Rather, ious and civil head. and he could not see. His blindness prevented his seeing the messenger's torn parent's humility and piety can be sadly clothes and hair sprinkled with dust, the marred (compare 2: 22-25; 3: 18; 4: 13, 18

v. 16. I am he that came out of may bring upon his family sorrow and the army. He was a runner, from utter ruin; and (c.) that, cling as we may I. v. 12. Ran. Hurrying with the Israel's army. "Speed was a heroic virto the forms of religion, if the spirit of

v. 17. This message is remarkable for made to feel that the honor of their God stines, which seemed to be the severest and of their religion was at stake. To calamity of all. Hophni and Phin-Shiloh, therefore, where men awaited the chas are dead. Their death had been chronology, Eli died B. C. 1141, and news of the battle's issue with almost | foretold as a "sign" that Eli's house was breathless anxiety, to Eli, the High Priest, about to be rejected from the priesthood and father of the two priests who had lost on account of its wickedness. (See 3d their lives, would a messenger first be daily reading.) The ark of God. but Samson. It is probable, however sent. The same day, i. e., on the For the occasion of its presence on the that Samson's jurisdiction was limited to day of the defeat. Shiloh was probably battle field, see verses 2, 3. Like heathen the southwestern portion of Canaan, while ten or fifteen miles from the battle field. nations, "they superstitiously imagined Samuel succeeded Eli in the more general With his clothes rent, &c. These | that the outward symbol insured the ac | dominion as Judge. Eli was High Priest tual presence and help of the Almighty." | and Judge; Samuel, Judge and Prophet. v. 13. Lo. This word calls the read- Annotated Paragraph Bible. How differ. Several years had passed since the call of

ed seat or chair of the High Priest. III. v. 18. When he made men-"way" or path, that led to the sanctuary. | blow and its occasion, were more than the Watching, i. e., awaiting the arrival old man could bear. Eli had reproved his Philistines. They were defeated. 4: 2. of a runner with news about the battle. sons for their wickedness (see 2: 22-25). His heart trembled for the ark but he had neglected the honor of God in shows his piety, or reverence for sacred to oppose their covetousness and lust (2: things. Told it. The results of the 29 and 3: 13). "He was willing to rebuke battle, which he had come to announce. them, he was grieved at their misdeeds, priests Hophni and Phinehas, and cap-

HIS EXPERIENCE.

by hand and forcing the insect off " No, sir I never regretted marrying Mollie here. She's been the take a small stiff brush and soap-suds and brush the plant until it is she had a little lesson to say like nothing but spending my money at thoroughly clean. The name of the saloons as fast as I earned it. the species that infests the myrtle, unally removes all impurities, and reguorange, oleander, etc., is Coccus Hes-Aunt Tate did teach to me, 'tause I | was industrious, honest, and frugal | peridum.' tut off my turl." Folding her dim- in habits, for she'd had a hard row sake I grew saving and careful, and

hundred dollars saved besides these

things in the house. Our rent is

paid for the centire year till next

spring. We go to church regularly,

organ should be in our house than

in the house of the man who makes

his saloon attractive so as to entice

We find that this life is as we make

the more we do for each other the

better we love each other, and thus

my wife is leading me to heaven.

And from the bottom of my heart I

wish that all young men who are

now traveling the road I traveled

two years ago would follow my ex-

ample, for, sir, they'd never regret

If I HAD LEISURE.—"If I had

leisure, I would repair that weak

place in my fence," said a farmer.

He had none, however, and while

drinking cider with a neighbor, the

cows broke in and injured a prime

piece of corn. He had leisure then

to repair his fence, but it did not

"If I had leisure," said a wheel-

wright last winter, "I would alter

my stove-pipe, for I know it is not

safe." But he did not find time.

and when his shop got fire and

"If I had leisure," said a mechan-

c, "I should have my work done in

season." The man thinks that his time

has been all occupied, but he was not at

work till after sunrise; he quit work

at five o'clock, smoked a cigar after

dinner, and spent two hours in the

street talking nonsense with an

"If I had leisure," said a mer-

farmers who till the soil is, not

which take nearly all they are both

SCALE INSECT.-The Coccus, or

bring back his corn.

build another.

We are helping each other, and

The Mealy Bug (Coccus Adonito hoe, poor girl! Well, for her dum) is similar to the previously pitite for food necessary to invigorate the mentioned insect except that it is covered with a white, mealy or downy soon had a little money in the bank. substance. Both of them insert their Finally we were married, and after beaks into the bark or leaves, and furnishing two rooms had just a draw from the cellular substance hundred dollars left. It was not the sap that nourishes them. A much, but it was our own. That weak mixture of whale-oil soap and was fourteen months back. Now water in the proportion of one pound we have this little house. We have of soap to five gallons of water will carpets on the floor of two rooms. be found destructive to them. With nine pictures on the walls, and near a few plants only, we would recomly fifty books in that case of shelves up there which I made. Our house water, and in this way, they can be s small, but there is no envy; no readily removed.— Vick's Floral fear of future, fault-finding or selfishness in it. We have nearly a

AN OFT-FORGOTTEN FACT.-A workingman once said, when the woman suffrage amendment was under discussion:

amusements when the price is not "What should my wife want to vote for? She don't earn a cent." I suppose the man had the idea that the vote represented mainly money interest. Since his wife had | PUT UP UNDER THE DIRECTION no property, and did not receive haven't been in a saloon since I was any money except through him, married, sir, and I shall never enter what rights had she? "How much do you earn?" asked

books, pictures, carpets, and that Miss H-"Twelve dollars a week." "How many children have you?"

"Any hired girl?" "I should think not, with five children to support on \$12 a week.' "Then your wife washes, sews, and cooks for you all?"

"Of course. "How much do you suppose would cost to hire all that done?" "Oh, I don't know; a great deal more than I can earn."

"And yet you say your wife loesn't earn a cent." "Well, I never thought of calling that earning money." "She does just as much toward reeping the family together as you lo, and has just as much interest in what affects your trade, or your children's welfare, as you have."

The man looked thoughtful, as if new light was dawning upon him. Truth for the People.

ODDS AND ENDS. A lady once consulted Dr. Johnson on the degree of turpitude to be burned down, he found leisure to attached to her son's robbing an orchard. "Madam," said Johnson, it all depends upon the weight of the boy. I remember my school-fellow, David Garrick, who was always a little fellow, robbing a dozen of orchards with impunity; but the very first time I climbed up an apple-tree-for I was always a heavy bov—the bough broke with me, and was called a judgment. I sup-

pose that is why justice is represented with a pair of scales!" The fact is, our eyes deceive us most ridiculously even about the commonest things. At first thought, which should you say was the taller, rel? And could anything but actual measurement convince you that the spirit to do-to do now. If the the same child is half as high as a farmer who sees the fence in a poor six-footer? There is an old saying condition would only act at once, that a child at two years old is half as tall as he ever will be; and after prevent breechy cattle creating a few experiments in measuring, one Richmond, Va., not long since.

The only vacant seat was by a matronly-looking colored woman. The send for an Illustrated Range Catalogue and made all the room possible. | Sole Manufacturers, Albany, N. Y. The other declined the seat with a scornful toss of the head and a tip up of the nose more than nature had "if ye owned me you'd sit in my There are more men ennobled by

Owego, N. Y., had a \$20,000

A printer out West, whose office is two miles from any other buildv. 14. And when Eli heard the side of the gate. The chair may have ing, and who hangs his sign on the

Our country's wine and liquor bill

priests or Levites who may have been fall killed him. For. His neck was last year footed up \$600,000,000. NEW ADVERTISEMENTS. From Dauchy & Co. TREE SAMPLE TO AGENTS. Ladies' Combination Needle-book

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ADDITIONAL LOCAL TRAINS EASTWARD. 4.50 A. M., except Sundays, from Dun-6.42, Dayton 7.03, Cattarangus 8.00, Little Valley 8.52, Salamanca 9.55, Great Val ley 10.07, Carrollton 10.45, Vandalia 11.17 Allegany 11.47 A. M., Olean 12.15, Hinsdale 12.45, Cuba 1.22, Friendship 2.10, Belvidere 2.40, Phillipsville 3.05, Scio 3.33, Genesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsville

at 7.20 P. M. 19.30 A. M., daily, from Dunkirk, stopping at Sheriden 9.45, Forestville 9.56, Smith's Mills, 10.08, Perrysburg 10.30, Dayton 10.40, Cattaraugus 11.10, Little Valley 11.33 A. M., Salamanca 12.10, Great Valley gany 1.15, Olean 1.33, Hinsdale 1.57, Cuba tips tille 3.42, Scio 4.00, Genesee 4.17, Andovir 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, Day

ton 10.25, Cattaraugus 10.55, Little Valley

WESTWARD. STATIONS: | No. 1 | No. 5 | No. 3\* | No. 9\* | Leave | 9.00Am | 10.45Am | 7.00FM | 7 9.00AM 10.45AM 7.00PM 7.00PM 7.00AM 3.35PM 7.15PM Little Valley 12.22AM | 6.27AM | 11.57PM | 4.15 " Arrive at | 2.20 " | 7.50 " | 1.30 " | 5.45 " The 3.00 A. M., except Sundays, from Hor nellsville, 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 Hor 4.50 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., Vandalia 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Catterways 2.90, North 417, Bernsch 2.47, Bernsch 2. Cattaraugus 3.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20, Forestville-5.45 Sheriden 6.07, and arriving at Dunkirk a 6.30 P. M. 12.30 P. M., daily, from Hornells ville, stopping at Almond 12.43, Alfred 12.55, Andover 1.15, Genesee 1.34, Scio

1.42, Phillipsville 1.51, Belvidere 2.00, Friendship 2.10, Cuba 2.32, Hinsdale 2.47, Olean 3.02, Allegany 3.10, Vandalia 3.20, Carrollton 3.35, Great Valley 3.43, Sala manca 3.55, Little Valley 4.15, Cattaraugus 4.39, Department 5, Vandalia 4.39, Department 5, Vandalia 4.30, Department 6, Vandalia 4.30, D 4.32, Dayton 4.53, Perrysburg 5., Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35, and arriving at Dunkirk 5.25, Sheriden 5.35, and arriving at Dunkirk 5.45 P. M.

1.10 P. M., daily, except Sundays, from Hornellsville, stopping at Genesce 2.38, Belvidere 3.24, Olean 4.55, Carrollton 5.42, and arriving at Salamanca at 6.00 P. M.
4.00 P. M., daily, from Hornellsville,
stopping at Almond 4.25, Alfred 4.45,
Andover 5.38, Genesee 6.37, Scio 6.55,
Phillipsville 7.15, Belydere 7.33, Friend ship 7.55, Cuba 8.37, Hinsdale 9.00, Olean 9.40, Allegany 9.58, Vandalia 10.23, Carrollton 10.48, Great Valley 11.05, arriving

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And her prayer in

The Subbat

BABY'S I

For the Sabba THE SABBATA The Sabbath qu portant one, and sh us its due share of a question which dience to the will o and as such shoul over as of a light a ter. As this quest under the Christia there are, I believe, first of these positi "There is no di day of rest under t pensation." At pre this idea but a sl show its fallacy, I observance of a da quired in the Dec law. Ex. 20: 9, 1 is binding even no pressly declares it 7: 12) and tells us being abrogated it faith. Rom. 3: 31. sition that I sha: taken by those call "The seventh da known as Saturday appointed Sabbath rest, under the Ch tion." This I also port their positi greatly rely upon

mandment. That

support, I think

True, it is that we

to rest upon the

are told that the

the Sabbath. B What seventh day Saturday is an as ungrounded. Hov word week where out? That the se fourth commandme day of the week is Decalogue at all. slightest intimation Sabbatarians w fourth commandr "Six days shalt th all thy work; but of the week is the Lord thy God." 1 thus there could be But the word w absurd hypothesis number less than c the word day, it s ence to the divis weeks. Let us try see how it will wo written, and thus i to suffer, and to ris the third day of Luke 24: 46. How It sounds like a one. He rose from first day of the

as the Sabbatarian fourth commandn the word week in to add to the Wor rose from the de but it was not the week. It was th his death. "Six latter and do all 1 seventh day is the seventh day is the festly the seventh ginning of labor. cannot be inserted to the Scriptures." 'Is the Sabbath d in seven and no di I answer, no. Iti ticular, and is the seven days. But fourth commandm it is no particular How then do I in particular? V as the mighty voice claimed it. It is t lows six days' la shalt thou labor work; but the se Sabbath of the Lor spake Jehovah hir

above rendering is

enth day is the seventh? Plainly six days' labor. what day the six d gin? Not a word lish Sabbatarianisi on the first day o nothing is said a the whole comm days shalt thou la aught welknow, so commandment i Wednesday] and but the seventh di that it must be th the week, but th plainly the one's six days' labor] is Lord thy God." then, which the ment enjoins, abs

days' labor. 🚽

is pot Saturday,

ticular day of the particular day "Six days shalt

The fourth con by enjoining, "R bath day." Here ment. What is all thy work; but the Sabbath." which God reste blessed and sanct which followed h and the day which