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VOLUME XXXI.—NO. 22.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 27, 1875.

WHOLE NO. 1582.

remember and keep holy is the day arate nation. It was thus in perfect They contend, though, that the ob- tice another position on the Sabbath the week was sanctified—set apart told, "and so the passage as nearly reading has it, "a keeping of the which follows our six days' labor. I harmony with the fourth command- servance of Saturday is not includ- question, viz: "The first day of the to a special end. If there is any- proves a weekly communion as it Sabbath," to the people of God? to be disputed by any man except a am now considering the moral law ment. The fixing of the Jewish ed; but Paul speaks otherwise; for week is the divinely-appointed day thing in the sanctification of a day does a Sunday-Sabbath." In an- Paul tells us that it is because "he quibbler that Jesus rose from the

-Christian Union. For the Sabbath Recorder. THE SABBATH OUESTION. The Sabbath question is an important one, and should receive from dience to the will of the great God, day-it is the man's duty, then and on this day God promised them re- spect of an holy day, or of the new requirements. We are both agreed language. Here is something re- times confronted with the fact that source from whom all blessing flow, That this language alludes to the and as such should not be passed there, looking only at the fourth lief. The relief came the next day, moon, or of the Sabbath days; that there must be a day of rest un- quired on the first day of the week this is the only first day meeting of I conclude that he must be the per- Saviour's resurrection, there can be over as of a light and trivial charac- commandment, to go to work. The This was the first day of the week, which are a shadow of things to der the Christian dispensation. The (1 Cor. 16: 2), on this play special a cherch mentioned in the New son referred to; for "he that is en- no reasonable doubt. It was so unter. As this question concerns men command is personal and the duty and on this day their labor which come." Col. 2: 16, 17. But we are fourth commandment requires, "Six ly. It is not our work either. And Testament. Admit it, and we still tered into his rest" is the one by derstood by the apostle who uses it under the Christian dispensation. there are, I believe, about three positions taken concerning it. The first of these position is about this: "There is no divinely-appointed pursuance of a positive law, outside Saturday was ordained as the Jew- spoken of looked forward to some- can not now fall on Saturday, I have logue requires one day for God. this meeting of the disciples at to us "a keeping of the Sabbath." unto us their children, in that here day of rest under the Christian dis. of the Decalogue. They did not ish Sabbath, and the Jews were com- thing to come. I am well aware laready shown. I set out then as- Paul, knowing that the Saturday- Troas, when Paul preached to them, I do not deny that reference is here bath raised up Jesus again; and it pensation." At present I shall give learn to keep Saturday from the manded to keep it throughout their that there were many different Sab- suming that this much is settled: Sabbath was abrogated, and that ready to depart on the morrow, was made to the future rest of the saints, is also written in the second Psalm, this idea but a short notice. To Decalogue at all. It was imposed generation. show its fallacy, I observe that the upon them elsewhere by God's posiobservance of a day of rest is required in the Decalogue or moral other ceremonies were imposed upon as much so as the passover, or circum- ular Sabbath, but speaks of them which enjoins it is still holy, just not say in so many words. "In it together as he did those at Ephesus keeping of the Sabbath to the peo. On this day Jesus was begottenlaw. Ex. 20: 9, 10, 11. This law them. When was its observance enis binding even now, for Paul ex- joined upon them? Not in Eden, pressly declares it to be holy, (Rom. not in the days of Abraham, not at der the Jewish dispensation? If so, based upon the commemorative now have the question before us in rily implies it. "Upon the first day called together by Paul for a special work was the origin of Sabbath light. "Thou art my son, this day 7: 12) and tells us that instead of Sinai. Its institution was elsewhere it is our bounden duty to observe character of the Saturday-Sabbath its simplest form. I affirm that the of the week let every one of you purpose," but "upon the first day keeping. What things were con. have I begotten thee." How embeing abrogated it is established by and under circumstances quite dif- the Jewish Sabbath day; but if we are amounts to nothing; for there are day in question is the first day of lay by him in store as God hath of the week when the disciples came nected with God's ceasing from his phatically does the Word of God faith. Rom. 3: 31. The next position that I shall notice is that taken by those called Sabbatarians: "The seventh day of the week, passover or any other ordinance of be binding upon the citizens of Baptism and the Lord's Supper. required in the New Testament. we are sometimes told that "this - came together." In proof of this blessed that day; he sanctified it, mon day, it would be impossible to known as Saturday, is the divinelytion." This I also deny. To supgreatly rely upon the fourth com-What seventh day is it? That it is were in great destitution. Starya- we are told that the Saviour observed made their appearance.

The Subbath Recorder.

BABY'S PRAYER.

When the children kneel down by the bed side at night— Three boyish heads all in a row—

With a flatter of haste, in her nightgown

The baby comes, kneeling there too.

She bows her bright face at the side of the

bed, And mumbles her own little prayer:— Funny words, you would think, could you

hear what she said,
For we none of us know what they are

But sometimes I think, when she raises

With so much delight in her face, Perhaps the dear Saviour knew just wha

she said, And her prayer in his heart found

slightest intimation of it.

I answer, no. It is some day in par- the Lord." Ex. 16: 25. ticular, and is the last of a series of Notice how careful Moses was to would be on Friday. Why would enth day of the week and calls it small and great, was to observe it. Paul preached to them; ready to de- posely waited till the first day of was. The resurrection of Christ is the week is the divinely-appointed seven days. But so far as the impress upon them the fact that this he do his preaching and hold his the Sabbath day; but Paul saves us "As God hath prospered him." part on the morrow." Acts. 20: 7. the week in order to be with them the corner stone of the Christian day of rest under the Christian disfourth commandment is concerned day was the Sabbath. And vet meetings on Friday? Would it be from its observance by teaching us Yea, on this day we are to consider Is there any record, in all the New in their observance of it; for outside system. "If Christ be not risen our pensation?" Surely we may. The it is no particular day of the week! some men tell us that this very day because he would consider it the ho- that the Jewish ordinances were God's goodness, how he has pros- Testament, of a church of Christ of this he was ready to depart. And faith is vain; we are yet in our first day of the week. Well does How then do I make it some day of the week had been sacredly kept by Sabbath of the Decalogue? By nailed to the cross. Col. 2: 14. pered us. We are to be thankful coming together on any other day here permit me again to repeat; sins." Peter speaking upon this the poet call it "The brightest of but the seventh day [we are not told | days shall ye gather it," said Moses, | clearly shown.

is not Saturday, nor any other par- also that some of the people violated clearly, and also the time and place their flight might not be on Satur- the observance of Jewish days and ing reasons for this meeting. It ward to that eternal rest which re- tell the truth. Mark speaks of it on that it may be instrumental in reticular day of the week, but is that the instituted Sabbath. They went of its appointment. Let us hear the day? Many reasons might be times (Gal. 4: 10, 11), and believe might have been, they say, because mains to all God's people, and which this wise: "Now when Jesus was claiming some brother in Christ particular day which follows six out to gather manna. The Lord re- testimony of Paul to the Colossians: urged, apart from that of sanctity, with ready mind the truth of what Paul was going to leave next day, was brought to light for them, risen early the first day of the week, from the shackles of error. May The fourth commandment begins man to abide in his place on the sev- and the uncircumcision of your day had no sanctity after the Sa- submission to the truth of what he before his departure. Yes! this the first day of the week. by enjoining, "Remember the Sab- enth day, and it is said that "the flesh, hath he quickened, together viour's resurrection, it is unnecessary says when he sets forth the sanctifi- might have been the reason, but Though the Jewish Sabbath day plain. He rose early the first day of bath day." Here is a moral require- people rested on the seventh day." with him, having forgiven you all forme to give them. The Saviour in cation of the first day of the week. the Book does not say so. A great was blotted out by Christ's atoning the week. But we are told that by New Burnside, Ill., April 16th, 1875. ment. What is the Sabbath day? Ex. 16: 29, 30. Here is the first trespasses: blotting out the hand the passage before us says nothing He charges us to let no man judge many things might have been the death, his people are not left with slightly changing the punctuation, "Six days shalt thou labor and do instance in which the Jews ever writing of ordinances that was about the sanctity of the day what- us in respect of Saturday, and di- case, but we have only the simple out a day of rest. "There remains it will not convey this idea. But all thy work; but the seventh day is kept the Sabbath day. This day against us, which was contrary to ever; and you may search the New rects us to observe the first day of statement that the disciples came a rest for the people of God; for he what right have we to change the on or off at pleasure. It is part of the Sabbath." The day then in fell on Saturday. Why? Was it us, and took it out of the way, nail- Testament from beginning to end the week. How? By contemplat- together on the first day of the that is entered into his rest, he hath punctuation unless the genius of the the life of the man—the good in which God rested, and which he because it was the seventh day of ing it to his cross." Col. 2: 13, 14. and no precept for the sacred ob- ing God's goodness, by remember- week to break bread, and that Paul also ceased from his own work as Scriptures demands it? This is not him developed—and this it takes blessed and sanctified, was the day the week as such? Never! It was That the apostle here speaks of servance of Saturday can be found. ing the poor, and by devoting a preached to them ready to depart God did from his." Heb. 4: 9, 10. the case in this instance, and so we enamored with it momentarily; it is

Sabbatarians would have the

The observance of Saturday, then, it is evident, the apostle here includes appointed day of rest. But there kept, sets forth the sanctification of special, or call meeting. Paul did Sabbath here in anticipation of it, begotten thee." Acts 13: 32, 33. tive appointment, just as many is clearly shown, is a Jewish ordinance them all; for he specifies no partice must be a rest day, for the law the first day of the week. He does noticall the members of this church There remainesh: there is yet a This is, I trust, sufficiently clear. cision. If we observe one we should all under the general title of "the and good. Rom. 7: 12. If it is thou shalt do no work," but he on a certain occasion. The expres- ple of God. Like causes produce that is, from the dead, and thus observe the others. But are we un- Sabbath days." The argument not Saturday, what day is it? We makes a requirement which necessa- sion is not "when the disciples were like effects. God's ceasing from his brought life and immortality to ferent; and this institution and its not under the Jewish dispensation it other ordinances which are com- the week. To prove this is an easy prospered him." On this day we together to break bread," &c. The work that produced this result? He single out this day from all others! time and place can be as clearly cannot bind us; for the positive or memorative, and also point forward task. The first day of the week is must not do our work. It is sancti- common phrase of the New Testa- rested upon the day which followed And why this emphasis? If the shown as that of circumcision or the dinances of one government can not to something to come. For instance, the only day of special observance fied to the purposes of charity. But ment for church meetings is here used the completion of his work; he first day of the week is but a com-

Saturday is an assumption wholly tion stared them in the face, and the it while he was in the world. So he | Again, he say to the and sanctified the day which fol course he made all days; that of this ungrounded. How dare we add the whole people murmured bitterly. did; but this fact, of itself, cannot point in his letter to the Romans: the first day of the week let every day, and the first day of the week let every day, and the first day of the week let every day, and the first day of the week let every day, and the first day of the week let every day, and the first day of the week let every day. word week where God has left it But God, as is always the case, make its observance binding upon "One man esteemeth one day above one of you lay by him in store, as served as well as any other." Heb. the completion of Christ's work was "This is the day which the Lord out? That the seventh day of the knew how to deliver them. And he us. If it does, we ought all to be another: another esteemeth every God hath prospered him," etc. 1 is certainly a very easy way to avoid 10 25. These passages, I suppose, the first day of the week, for he rose hath made." Did he make it that fourth commandment is the seventh spoke to Moses on this wise; "Be- circumcised, for the Saviour submit- day alike. Let every man be fully Cor. 16: 2. Here is a plain com- argument; but, unfortunately, in are sufficient to establish the point, in the beginning of it; therefore, we should forget it? Nay, we are day of the week is not stated in the hold I will rain bread from heaven ted to this, and indeed to all the persuaded in his own mind." Rom. mand to observe the first day of the week was blessed to remember it and to "rejoice and Decalogue at all. There is not the for: and the people shall go out and ceremonies of the Jewish law. But 14:5. That the apostle here alludes week; and this command evidently the first day of the week is the only forward if necessary. This coming and sanctified by the risen Son of be glad in it." We are to keep it gather a certain rate every day, that we are informed that while the Son to Jewish observances, I suppose shows that this day is the Christian's day of special observance peculiar together, then, of the disciples at God. But we are told that Christ sacred with holy joy and grateful I may prove them whether they will of God was in the grave, his disciples nobody denies. One day observed day of rest. That it should be a to the New Testament. The first Treas, was a church meeting, and did not cease from his work when he gladness—yea, saith the Psalmst, fourth commandment read thus: walk in my law or no. And it shall on the seventh day of the week, ac- by them was Saturday. This pas- day of abstinence from secular toil day of the week, then, is the Chris- not only a church meeting, but a rose from the dead. I maintain "We will rejoice and be glad in it." "Six days shalt thou labor and do come to pass that on the sixth day cording to the commandment. So sage clearly shows that this observ- and business is readily seen when tian's day of worship. God requires regular one; for the disciples were that he did, as truly as God ceased And keeping this holy day, this day ail thy work; but the seventh day they shall prepare that which they like are to this day of us. It is his. In it we not called together, but they "came from his in the beginning. Life of joy and gladuess, are we to forof the week is the Sabbath of the bring in; and it shall be twice as to do likewise? The apostles, in to us it is a matter of no conse- attend to the business of the Lord. are to worship him, contemplating together." Nor is this all. "What- and immortality was brought to get God's holy law which says, Lord thy God." Did it really read much as they gather daily." Ex. 16: their infancy, were all circumcised quence—in short, it shows the ut- God allows us six days for ourselves his goodness—how he "hath pros- soever was written aforetime was light; death, hell, and the grave "Six days shalt thou labor and do thus there could be no controversy. 4, 5. Here was the shadowing forth according to the commandment. ter unimportance to us of all the -yea, he commands us, "Six days pered us." If this is so it follows written for our learning." Why is were overcome; and he had finished all thy work?" Never! By faith And upon what ground? Upon the the sixth day they were to gather a We don't think of such a thing. we are told that and written upon our understandabsurd hypothesis that whenever a double portion. It was to be twice Why then think of keeping Satur- the Sabbath day in the New Testa- himself; it is his, and we are to de- ifest duty that men should worship us its importance? It seems as his work is going on yet, in that he lings. While we remember this glad number less than eight is prefixed to as much as they gathered daily. day? This thought procedes only ment." But why was it so called? vote it to him. God could not re- the gracious Father congregational; though special care is taken to men- is interceding for his people. This day to keep it holy, we will labor the word day, it always has refer. Now, does any one suppose that ref. from the assumption that the ob- Was it because of any sanctity it quire two days of us without repeal- ly. The first day of the week is tion this day to the exclusion of is simply a dodge; for, to carry out and do our work in the other six, the word day, it always has refer- Now, does any one suppose that refer live the assumption that the observance of the seventh day of the had under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment; for the day of worship under the Christian dispensa- ing the fourth commandment in the christian dispensa- ing the fourth commandment in the christian dispensa- ing the fourth commandment in the christian dispensa- ing the chr weeks. Let us try this system and day of the week, as such? It evi- week is perpetually binding, being tion? By no means. It was evi- it as clearly requires us to work six tian dispensation. This is the log- of the disciples a more important has not entered into his rest yet, and cient holy day of Israel, lest we see how it will work. "Thus it is dently refers to the sixth day of the so set forth in the fourth command- dently so called by the force of days as it requires us to rest one. ical consequence of Paul's injunc- matter than the arrival of Paul at the apostle made a mistake in so should be of that number of whom. written, and thus it behooved Christ gathering of the manna. On this ment. But, I again repeat it, the usage. Usage, in all countries, God does require us, under the stating. But he ceased, some tell the apostle declares himself afraid. to suffer, and to rise from the dead day six days' labor was to be com- word week is not in the fourth com- gives words their meaning. Usage, Christian dispensation, to observe special duties to attend the gather week was not named we could not us, when he sat down at the right But upon the seventh day, the day the third day of the week." See pleted, and then something was to mandment, and nothing but human for centuries among the Jews, had the first day of the week. Sabba- ing together of saints. "Forsake know the day of his arrival. This hand of the Majesty on high. This which follows our six days' labor, Luke 24: 46. How does this sound? follow. Read Ex. 16: 6-22. Thus invention can put it there. "But called Saturday by the name tarians say he also requires us to not the assembling of yourselves to- is certainly written that we may is another dodge; for he entered yea, even upon the first day of the It sounds like a falsehood, and is the people did; and on the sixth the apostles observed Saturday aft- Sabbath day, and the New Testa- keep Saturday. If this be so, the gether," is an injunction positively learn that the first day of the week into the heavens for the express week we will rest; for "this is the one. He rose from the dead on the day, in pursuance of God's require- er the Saviour's resurrection," we ment only conforms to established fourth commandment is repealed. enjoined by the Spirit of God. How is the Christian Sabbath, or day of purpose of offering up a work al. day which the Lord God hath made: first day of the week. But the ment, they gathered a double por- are told. But I ask did they ob- usage when it designates it by the Sabbatarian logic is ruinous. It un- are we to obey it? There is also another cir- ready finished! Evidently, Jesus we will rejoice and be glad in it;" above rendering is just as legitimate | tion—two omers for each man. Ex. serve it as their day of rest and con- same name But does a simple | dermines the very thing which it is so | a day of assembling. What day | cumstance connected with the pas- entered into his rest when he per- and in it we will do no work, but as the Sabbatarian rendering of the 16: 22. This gathering of a double secration? No such thing appears name, whose meaning usage has desirous to uphold. But God's law is it? I answer, the first day of the sage which gives us light. Paul formed the great work which will observe it hely to the Lord acfourth commandment. To insert portion seemed to be a matter of the word week in either passage is surprise to the rulers; for they all examine every passage in the New Testament. Go, and perverted, or may have perverted, is not repealed. Christianity has week. Why? Because it is the was ready to depart on the morrow. brought life and immortality to cording to his holy commandment, only day of the week peculiar to the Why was he not ready that day? light. This was when he rose from "not forsaking the assembling of to add to the Word of God. Christ came and told Moses. And here, in Testament, in which their observ- Never. The world abounds with by faith we establish the law. New Testament for the performance of the previous day was, as Sabba- the dead. He rose on the first day ourselves together," but devoting rose from the dead the third day: Moses' reply to them, the word ance of the seventh day of the week, of special duties. The coming to tarians contend, the Christian's day of the week—in the beginning of it our minds to his worship and enbut it was not the third day of the week. It was the third day after his death. "Six days shalt thou which the Lord hat a day of the week is not the coming to the mere and the coming to the week. It was not the third day; but it was not the third day of the week. It was the third day after his death. "Six days shalt thou which the Lord hat said, To-mor- a day of sacred observance, but that the Christian dishonors God by laber and do all thy work; but the row is the rest of the holy Sabbath they were just as a Sabbatarian means universal, and so the express the only weekly day of rest under day for Christians to assemble there days. Again: If Saturday is the first day of the week. The keeping holy the first day of the seventh day is the Sabbath." What unto the Lord. Bake that which ye minister would be were he in Persia sion, Catholic Church, means the the Christian dis- Psalmist, speaking of this day, de- week. Never! He keeps the seventh day is the Sabbath? Mani- will bake to-day, and seethe that ye or some other country where the Mo- true and only Church of God. But the first day of the week "-not on already shown would amount to a pensation, these disciples under the clares it to be "the day which the fourth commandment in the strictfestly the seventh day after the be- will seethe: and that which remain. hammedan religion is professed. Do we all call the papal hierarchy by Saturday, not on some day long ob- repeal of the fourth commandment. immediate direction of Paul cer's Lord hath made; we will rejoice est application both of its language ginning of labor. The word week eth over, lay up for you to be kept you suppose he would do his preach this name. Do we mean to convey served by ancient Israel, but on the But we have other authority in tainly observed it. Paul could have and be glad in it." Ps. 118: 24. I and spirit, and can, in so doing, excaunot be inserted without violence until morning." Ex. 16: 23. And ing on Saturday? No; but on the Mo- the idea that we believe it to be the first day of the week-"let every addition to this plain reasoning. preached to them on that day. know this idea is denied; but the claim, without dissimulation, as did to the Scriptures. But I am asked: when the morrow came Moses again hammedan Sabbath day, he would re- Church of God? By no means. one of you lay by him in store as We have the direct testimony of But he did not. And why not? Psalmist speaks of the day in which I srael's ancient singer. "O, how I "Is the Sabbath day simply one day said to them: "Eat that [manna] pair to their places of public resort We only apply to it a name which God hath prospered him." It was a the Scriptures. "And upon the Because it was not their day of as- Christ became "the head of the love thy law." In view of all these in seven and no day in particular?" to-day, for to-day is a Sabbath unto and preach to the people the un- long usage has established. So the duty universally binding, at least first day of the week, when the dissearchable riches of Christ. This New Testament speaks of the sev- inside of the church. "Every one," ciples came together to break bread, servance. It is evident that he pur- when he rose from the dead, it never proposition that "The first day of

in particular? Very easily. Just from Adam down. Do the instruct no means. But because on this But Sabbatarians tell us that the point says, "Be it known . . . that the seven." "Thou art my son. as the mighty voice from Sinai pro- tions of Moses look like the children day he could obtain a hearing. On Saviour expressly sets forth the fact to be especially so. We are to for- not; it cannot be found. What New Testament, after the Saviour's by the name of Jesus Christ of Naz- this day, have I begotten thee." claimed it. It is the day which fol- of Israel had been always keeping this day the people would assemble. that the seventh day of the week get the cares of self, and in holy are we therefore, to conclude? resurrection, of any church of Christ areth, whom ye crucified, whom God What an ineffable halo of glory is lows six days' labor. "Six days it? If so, why be so careful to in- So it was with the apostles. They was to be considered holy after his contemplation of God's goodness we Why, evidently, that among New assembling for worship on Saturday. raised from the dead, even by him hereby thrown around it; and well shalt thou labor and do all thy struct them that this was the day? went to the synagogues and other death. This idea is based on the are to consider "how he hath pros- Testament Christians, the first day All their meetings, with whose spec- doth this man stand here before you may it be said that it prefigures the work; but the seventh day is the The rulers were surprised at the places of public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were whole. This is the stone which was rest of heaven. "It is the day of the week was the day of meeting, cial day we are acquainted, were whole. This is the stone which was rest of heaven. "It is the day of the week was the day of the week was the day of meeting, cial day we are acquainted, were whole. This is the stone which was rest of heaven. "It is the day of the week was the day of the week was the day of meeting, cial day we are acquainted, were the places of public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were the places of public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were the places of public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were the places of public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were the places of public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were the places of public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were the places of public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were the places of public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were the places of public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were the public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were the public resort, on Saturday, expression found in Matt. 24: 20. pered us." On other days we are acquainted, were the public resort, on Saturday, expression found in spake Jehovah himself. "The sev- came and told Moses. Does this that day, and not because they con- flight might not be on the Sabbath days are ours; but on this day we from worldly toil and consecrated The first day of the week is indeed is become the head of the corner." rejoice and be glad in it." And enth day is the Sabbath." What look like it had always been a com- sidered the day holy at all. And day. This Sabbath of rest unto God. a day around which glories cluster. Acts 4: 10, 11. When did he be- why shall we "rejoice and be glad seventh? Plainly the one following mon thing with them? If they there would be as much propriety Saturday. I cannot tell. I shall and contemplate the Father's good- But Sabbatarians tell us that this If ever a day was made conspicuous come the head of the corner? When in it?" Because the stone which six days' labor. Are we told upon knew all about it why was Moses so in charging Christian missionaries not deny it. It is not necessary to ness, "how he hath prospered us." meeting of the disciples at Troas by notable incidents and actions oc he rose from the dead and brought the builders rejected is become the what day the six days' labor shall be- elaborate in his constructions con- with adopting the Mohammedan my argument that I should do so. As And thus contemplating divine proves nothing at all. But I ask curring upon it, the first day of the life and immortality to light. The head of the corner; yea, because on gin? Not a word of it. To estab- cerning it? "This is that which Sabbath, as there is in concluding I have just shown, usage gives goodness, we are to remember the why was it written? Sabbatarians week is surely doubly so. It dates day of his resurrection was the first this day Jesus rose from the dead lish Sabbatarianism it should begin the Lord hath said, To-morrow is from this simple circumstance that words their meaning, and usage for poor, and lay by us in store a sum tell us that this meeting was in the the defeat of hell, the grave, and day of the week. What does the and brought life and immortality to on the first day of the week. But the rest of the holy Sabbath unto the apostles kept holy the seventh centuries among the Jews, had for their benefit. We are to be night. The meeting did extend in death, and saw the rising glories of Psalmist say about this day? light. Though he was rejected by nothing is said about the week in the Lord." Evidently, here was its day of the week. If the keeping of called Saturday the Sabbath day, charitable at all times, as opportu- to the night; but the narrative a resurrected Christ. It is a day in "This is the day which the Lord the builders, that is, by the Jews, the whole commandment. "Six first institution among them, and no Saturday is not required in the Saviour would most likely, I nity offers, even as we pursue our plainly states that they came togeth- which the soul may well rejoice and and was crucified at their instiga-commandment is concerned on this time. On this day manna was kind. That the fourth command- tity is concerned, but the clear in- legosed from the strong chains of of a day than this? God made it, ing himself to be the center and es-Wednesday] and do all thy work; not to be found in the fields. "Six ment does not so require we have which we have referred attaches as goods for charity's beneficent purmuch of that to the winter as it poses. Then let us trouble ourselves and that the meeting continued in to a lively hope by the resurrection saint to say, "We will rejoice and be I have made this essay long." but the seventh day [we are not told days shall ye gather it," said Moses, that it must be the seventh day of the week, but the seventh day—

the week, but the seventh day—

the Sabbath there shall be none."

I have made this essay long to the crucified Jesus from the dead. Then, all this being the case, in the Sabbath there shall be none."

I have made this essay long to the crucified Jesus from the dead. I have written it hurriedly at spare time, and, very likely, it is plainly the one which follows the Ex. 16: 26. Again, I ask why was readest thou concerning the Sabbath Saturday, the preceding one as of God by calling Sunday a sacred but this does not prove that they obedience to the Decalogne, let us vanced that the Saviour did not rise not as systematic as it ought to be. six days' labor is the Sabbath of the Moses so careful in his instructions of the Jews in the New Testament? clearly teaches that it is wrong to day. We have the word of an in-Lord thy God." The Sabbath day if he was talking to a people who Let us keep in mind the fact that bear children and to give them spired apostle for its sanctification they came together on the first day with great thanksgiving, commemo week. In answer to this I have only sets forth the truth. With this

outside of all positive enactments. Sabbath on Saturday was simply a writing in the same connection, he of rest and sacred observance under (and Sabbatarians strengously main- sweet to this objection I have this to that hath entered into his rest, he dead on the first day of the week. To each individual man God says, circumstantial occurrence. The cir- gives this advice: "Let no man the Christian dispensation." To tain that there is), the first day of says. The disciples did come togeth- also hath ceased from his own work on this day he became "the head of 'Six days shalt thou labor." When cumstances were these: The Jews judge you in respect of the Sabbath this proposition I agree; and I hold the week is pre-eminently blessed, er to break bread, and if this teach- as God did from his." This is why the corner." This day, then, it is does he say this? Just as soon as found themselves in the wilderness days." (Verse 16.) Why shall no that its truth can be clearly estab- for it was set apart to the perform- es weekly communion, our business the Christian has a day of rest. It clearly flemonstrated "is the day the individual man becomes respond in a perishing condition. They man thus judge? Because the lished from the teachings of the ance of the greatest virtue—charity. is not to cavil about it, but to obey. It is sometimes denied that the person which the Lord bath made." sible. Let the day of responsibility murmured and complained greatly handwriting of ordinances is blotted Scriptures. I agree with my Sabba- But Sabbatarians tell us that it was However, I do not propose here who is here said to have entered in Again, this day is sanctified in come when it may—whether upon on account thereof. This murmur- out. "Let no man, therefore, judge tarian brethren as to the perpetuity not set apart or sanctified as a day to discuss the communion feature to his rest is Christ; but I reason prophecy. "Thou art my son: this the first day of the week or last ing took place on Saturday, and you in meat, or in drink, or in re- of the Decalogue and of its several of rest. I appeal to the sense of the passage. But we are some- thus: inasmuch as Jesus is the day have I begotten thee." Ps. 2: 7. immediate. "Six days shalt thou consisted in gathering the manna told that Paul cannot here have ref- days shalt thou labor and do all thy yet God plainly tells us in the fourth have one majority, for there is no whom the right to this "keeping of in this wise: "We declare unto labor," &c. This is the moral as began. Thus the day that followed erence to the Saturday-Sabbath be work; but the seventh day is the commandment that six days are mention made of a church meeting the Sabbath" is secured. Now, be you glad tidings, how that the pect of the Sabbath institution. The their first six days' labor fell on Sat- cause it was a commemorative insti- Sabbath of the Lord thy God," etc. ours. Either Paul or the Sabba- on Saturday in the whole Book. Jews kept Saturday, but it was in urday; and, in consequence of this, tution, and these Sabbath days here Ex. 20: 9-11. That this Sabbath tarians must be wrong. The Decabaths observed by the Jews; but, it Saturday is not now the divinely the fourth commandment must be a regular meeting. It was not a but there is also a keeping of the Thou art my son, this day have I

the Old Testament. Saturday was another. We are not under the Baptism commemorates Christ's This fact of itself ought to settle was only a temporary requirement," we have only to refer to the letter of In consequence of this he ordained sanctify any day. If it was not appointed Sabbath day, or day of ordained for the Jews as their Sab- Jewish dispensation. We are un- resurrection, and points forward to the question. The fourth com- that "there was a necessity for it," the Scriptures. Paul says to the the Sabbath. As God ceased from made holy, I cannot conceive by rest, under the Christian dispensa- bath day in the Wilderness of Sin der the Christian dispensation; and our resurrection. The Lord's Supper mandment of the Decalogue re- and that "when the necessity passed Corinthians: "Now in this that I his work, so Jesus ceased from his. what process any day could be made between Elim and Sinai. It was since a law never binds any people commemorates his death and points quires a Sabbath, and the New Tes- away the requirement ceased." But declare unto you I praise you not In consequence of this, there re- holy. And yet some men tell us in port their position. Sabbatarians not so appointed because it was the save those to whom it is given, it is forward to his second coming. So tament prescribes the day of the lask, has the necessity passed away that ye come together not for the mains a rest unto the people of God. one breath that the sanctification of seventh day of the week, but be evident, from the nature of things, Saturday observance may have com- week in which it shall be observed. vet? Are there not still objects of better but for the worse," &c. 1 Remember that like causes produce a day amounts to a law requiring its mandment. That it affords them no cause it was the day which followed that we are under no obligations to memorated God's rest, and may also Can you find in the New Testament | Con 11:17, 18. "If therefore the like effects. Here is a like effect | observance, and, in the next breatly, their first six days' labor as a separ- observe the Jewish Sabbath, unless have pointed forward to something a precept requiring the observance to follow the apostle's advice to the whole church be come together into with the other; consequently, we they tell us that the first day of the True, it is that we are there required at antion. The labor consisted in it can be shown from the New Tes- to come. It was, as Paul says, "A of any day of the week except the Corinthian brethren? conclude that there was connected week is not to be observed at all. to rest upon the seventh day, and the gathering of the manna. The tament. But we are told that the shadow of things to come," and is first, in any way? No sir; it can poor saints at Jerusalem? We cer- When ye come together every one with Christ's ceasing from work, cir- O, consistency! thou art a jewel. are told that the seventh day is Jews were far from the flesh pots of New Testament enjoins the observ- no more binding upon us, the things not be found. But Christians were tainly cannot. Why should the of you hath a psalm, hath a doctrine, cumstances similar to those con- The first day of the week. Shall the Sabbath. But what of it? Egypt, in a bleak wilderness, and ance of Saturday. In proof of this, of which it was a shadow having required to observe the first day of apostle have chosen this day in prof. hath an interpretation. Let all nected with God's ceasing fromwork, we not remember it? It "is the day the week by a positive law. Said erence to any other? "O," we are things be done to edifying." 1 Cor. that is, that he rested in, blessed, which the Lord hath made." Of

then, which the fourth command- had always kept this special day of Saturday observance was a Jewish suck. (See verse 19.) But why and its sacred observance. And of the week. Sabbatarians are genment enjoins, abstractly considered, the week as a Sabbath? We find ordinance. This I have shown were they commanded to pray that while we hear Paul disapprove of erally very fruitful in manufacture the beginning, but also looking for declare that he did. They certainly send it forth to the world, praying

give the sense of the quotation.) Then, we see it too plainly taught

But we have other direct testimony. upon this point. By referring to the last chapter of Luke we find

more, and it of such a character that

errors in punctuation cannot explain it away. It is the language of two

disciples of Christ, and, mark you,

it was uttered on the first day of the

week. "And the chief priests and

our rulers condemned him to death and crucified him; and this is the

third day since these things hap-

pened." Luke 24: 19, 21. (I only

cause Christ ceased from his work promise which was made unto the

buked them and charged them every "And you being dead in your sins but having already shown that the he says, let us also bow with like and they desired to hear him preach when Jesus rose from the dead on he appeared first to Mary Magda God help us all to know and do his lene," &c. Mark 16: 9. This is holy will.

which followed his six days' labor; because it was the day following Jewish ordinances is evident, and I Having made this review of the portion of our substance to the pur- on the morrow. "But they came Let us look at this. Why does there must take Mark at his word, that he not enough; it must be made the and the day which he requires us to their first six days' labor as a sep-suppose all Sabbatarians admit it. Sabbatarian a rest, or, as the marginal rose early the first day of the week, controlling principle of life.

N. V. HULL - - - - EDITOR.

ness or for publications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y." THE SABBATH BY REV. MR. TROG-

On the outside of this week's RE

corper will be found an essay on the "Sabbath," by Rev. W. P. Trogmorton, of New Burnside, Johnson Co., Ill. It was furnished for the RECORDER with the expectation that it would be reviewed by us. It is we think not improper to state that Mr. Throgmorton is a minister of the Baptist denomination, having the confidence of his brethren as a man, both of ability and integrity of character. Under these circum. stances, we take pleasure in introducing him to our readers, from whom we ask for him a candid and patient hearing. We also ask those of his friends to whom our criticisms maycome to give a like candid andpatient hearing to us, although our articles may run through several weeks. We print the essay in one issue of the RECORDER, that its author may have the advantage of the utmost fair dealing, although we thereby, put ourselves at a disadvantage, as we could not afford the space necessary to make a full answer in the same sheet in which the essay is printed. We beg pardon for saying that from the discursive character of the essay we criticise, we shall be compelled to violate certain rules of logical discourse in pursuing the question at issue. From the fact that the essay takes a wide range of thought we shall be compelled to issues of our paper in order to meet | comes over man, his condition and the points raised. We hope to do prospects. Sin, the destroyer of all this in a kind spirit, while we trust good, and the prolific source of all out the character of thoroughness in

our work. In his opening, Mr. Throgmorton discards the idea that under the Christian dispensation the Sabbath is abolished, holding that the ten commandments are still in force, and that they are the moral law of God. This being the case, the Sabbath of the fourth commandment is still binding. Having thus disposed of the no-Sabhath this purpose, the Jewish people idea, Mr. T. next notices the position of those who observe the seventh their deliverance from Egyptian day, which he says is, that "the seventh day of the week, known as Arabian desert. Here they received batariens greatly rely upon the things seen to him whose dwelling the fourth commandment." It is true that those who observe the seventh day accept the statements their life of faith and dependence. of the fourth commandment, and All earthly succor being withdrawn. attach great importance to them in God, in his providence, comes forth. defending their practice, but this is and from his own home in heaven. not the "chief corner stone" of feeds them. But in connection their doctrine, and it is unfair to begin the argument at this point. the author of their mercies is no As in surveying it is necessary to less than him who at the "beginfind a "corner," so in this question we must commence at the beginning. earth in six days and rested on the The seventh as a sacred day dates seventh, and hence they were to from creation, and this thoroughly understood settles nearly every point in the controversy. That the a doubt. Here is the statement. upon the first six days of time, he is that which the Lord hath said, goes on to say, "And on the sevhe had made. And God blessed ses said, Eat that to-day, for to-day the seventh day, and sanctified it, is a Sabbath unto the Lord: to-day

constitute the first week of time as that the narrative does not state might be true in the first inthat God sanctified the seventh day stance, but that this is not what was of the week, but the seventh day. | meant is certain, because the circumdid sanctify the seventh day of the case he is beginning, so to speak, week when given, how came Moses contemporary. Paggit, in his Heri-speech against Thraske before the first week of time, then the objection the world anew by creating for and all the Jews to think it was? siography, p. 20, London, 1661, the Court of the Star Chamber in 1618, that the word week is not used in himself out of the chaos of nations, a Did they not know? the text is not valid. Nay more, it people to honor him, and so he com- We trust that what we have said Andrews' speech against him. "Acts of the Martyrs," as authorfavor there is everything. All she- and they sabbatize. In this the lat- to Eld. T. We do not treat this sion, he has the following: mitic and Bible history is on the af- ter case patterns of the first, and matter as if the Elder was seeking "A thing so notorious, so well was ever used; that one somewhat Harris & Dilly, Venango, Pa.

blessing of the seventh day was the fountain out of which the idea of the in time as well as in form. But in but take it that upon his conscience week came. Cruden's Concordance pursuing this matter we shall abun- he verily believes that the seventh says: "The Hebrews had three sorts dantly show that this was not only day of the commandment was not vasti?— Hold you the Sunday? of weeks, (1.) Weeks of days which the seventh day but the seventh the seventh day of the week. Any and their answer known; they all were reckoned from one Sabbath to day of the week, and so we proceed other view than this would make aver, Christianus sum; intermittere another." Bush asks, "If no Sab- to Exodus 20: 8-11. But let us him a mere trickster. It would be bath had ever been given, whence prepare the way for this by putting charging with being uncandid and came the practice of measuring time a few words and facts of Scripture by weeks?" Jennings, in his An- together. tiquities, page 354, says, "As for Gen. 2: 1-3: "Thus the heavens the ordinary week of seven days, it and the earth were finished and all is a division of time, which appears the host of them. And on the sev-

to have been observed by all na enth day God ended his work which tions, probably from the beginning seventh day from all his work which on the seventh, and blessed the seventh day, and sanctified it.' Gen. 2: that the Lord hath said, To-morrow and made." Ex. 16: 23: "This is 2, 3. From whence every seventh is the rest of the holy Sabbath." day has been held sacred." But as the question whether God

the race starts out on its earth-jour-

nev full of honors, hopes, and bles-

with the support and protection af-

Verses 25-30: "And Moses said. Eat that to-day, for to-day is a Sabbath unto the Lord; to-day ye shall commanded the seventh day of the not find it in the field. Six days ve week to be observed is the pivotal shall gather it; but on the seventh one on which our Essayist makes his day, which is the Sabbath, in it And many other such like things whole argument against "Sabbathere shall be none. And it came to pass, that there went out some of the people on the seventh day tarians" to turn, and we are to meet it at two points in advance, for to gather, and they found none. we proceed to consider the Sabhath And the Lord said unto Moses, How as it appears in the sixteenth chaplong refuse ye to keep my comter of Exodus. This case is so immandments and my laws? See, for that the Lord hath given you the portant that special attention should Sabbath, therefore he giveth you on be given to it. On the passage in the sixth day the bread of two days: Gen. 2: 2, 3 we showed that in ar- abide ye every man in his place; let ranging the world for the use of no man go out of his place on the seventh day. So the people rested man, God divided time into weekly on the seventh day." periods of seven days, the first six To these passages we subjoin the being days of labor and the seventh a day of rest. Time being thus arrranged, the earth is given

fourth commandment of the Decalogue, that the reader may see their likeness to each other. into man's hands to till and subdue. and dominion over every living thing is also given him, and thus

Ex. 20: 8-11: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it sings. At this point, however, a thou shalt not do any work, thou, continue our review through several | change infinite in its consequences | nor thy son, nor thy daughter. thy man servant, nor thy maid servant. nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, that no one will require us to leave evil, now enters, and man's record the sea and all that in them is. and from this point is a strange one. rested the seventh day; wherefore the Lord blessed the Sabbath day any fraud, theft, or adultery; never Man in his apostasy became so a

hater of God as to pay the homage It will now be seen by reading due him to things -which he had these passages together that they, made and the creations of his own depraved heart. Not a nation or in so far as the sacredness of the tribe remained faithful to their seventh day is concerned, have an intimate and necessary connection Maker. Under these circumstances, with each other. But we ask it to be Jehovah revealed his purpose to raise up a nation to bear testimonv especially noticed, that the fourth for him, and in the fulfillment of commandment and Gen. 2: 2. 3 are received from God at creation, bebondage, and their tutelage in the his own admission, his argument is ning" created the heavens and the

And now let the reader take no- argument as follows (Sabbath, pp. tice. The affirmation of the Sabbata- | 87, 88): gather their food on the six work- rian is not that the word week is in ing days of the week, and on the the fourth commandment, but that the seventh day of the commandment | Clearly, the first day of the week; seventh they were to rest as God seventh in the order of days from did both at the beginning and now. is in truth the seventh day of the as is proved by the very question their beginning was by the Creator To provide for his people on the week. Now no one will deny that constituted a sacred day seems too seventh day, he gave them a double possibly the seventh day of the commartyrs, viz., Dominicum servasti? plain to allow of even the shadow of quantity on the sixth, and the rulers mandment was the seventh day of - Hast thou kept the Lord's day? inquired of Moses the occasion of the week. The fact that the word After Moses describes what God did | this surplus. He answered, "This | week is not in the text proves nothing, unless it can be shown that it 'Tomorrow is the rest of the holy was left out for this purpose. But we enth day God ended his work which | Sabbath unto the Lord." Verse 23. | can show positively that the sevhe had made; and he rested on the But the narrative continues from enth day of the fourth commandseventh day from all his work which | verse 25 to verse 30 thus: "And Mo- | ment was the seventh day of the week. Please notice Luke 23: 55, ments, p. 264." Examination shows 56 and 24: 1: "And the women also because that in it he had rested ve shall not find it in the field. Six which came with him from Galilee, from all his work which God created days ye shall gather it; but on the followed after, and beheld the sepand made." That God here makes seventh day, which is the Sabbath, in | ulcher and how his body was laid. the first seventh day of time a it there shall be none. And it came And they returned, and prepared sacred day is put beyond question, | to pass that there went out some of | spices and ointments, and rested as nothing further could be done for the people on the seventh day for to the Sabbath day according to the such a purpose. God rested on the gather, and they found none. And commandment. Now upon the first such additions as he deemed necesseventh day, blessed and sanctified, the Lord said unto Moses, Howlong day of the week, very early in the sary from other works or manuthat is, set it apart in its use from refuse ye to keep my command. morning, they came unto the sepul- scripts. This passage is word for the preceding six. But this is not ments and my laws? See, for that cher, bringing the spices which they word, from a printed speech made all, for it was blessed and sanctified the Lord hath given you the Sab had prepared with them." Now by the Bishop in the court of Star upon a passage in which the word for all time, as the preceding six bath, therefore he giveth you on when it is remembered that the sev- Chamber, in the case of Taraske, were made working days for all the sixth day the bread of two days: enth day is the Sabbath, and that an English Seventh-day Baptist, time, for, let it be remembered, that | abide ye every man in his place; let | the Sabbath day was kept "accordtime itself is now organized for hu- no man go out of his place on the ing to the commandment," and that man use and convenience. The mak- seventh day. So the people rested this Sabbath day was the day pre- heretical opinion, that "Christians ing sacred of the seventh day was as on the seventh day." It may be ceding the first day of the week, and much a part of the Creator's plan as said that the word week is not in that the week consisted of only sev- Sabbath," &c. The Bishop died in was the organizing of the world for this passage, and we answer, that is en days, then it is certain that the 1626, and his speech against Thraske rea. For the latter meaning they toil, and is itself also a prophecy of so; but on the other hand, we ask, Sabbath day was the seventh day is not the fact there? This seventh of the week, and therefore the sev- was, therefore, as well as the "Pat-These seven days day was the seventh day of some enth day of the fourth cammanddivision of time, year, month, or ment was in fact the seventh day of "posthumous publication." It is before this was eternity. It follows, week. But it could not be the the week. What then becomes of probable that it was printed from then, that as the first seventh day of seventh day of either the year or the the argument of our Essayist, who, some rough outline of his intended time was sanctified, the seventh day month. This is impossible. What if we regard him as a candid man, speech, found among his papers; for of the week was made holy, and that seventh day then could it be but the verily believes that the seventh day it is one of several tracts attributed therefore the seventh day of the seventh day of the week? If it be of the fourth commandment was not to the Bishop, and collected in a week for all time was made holy. said it was the seventh from the the seventh day of the week? But small volume entitled, "Opuscula a church he quotes Cyprian and We are aware that it will be said time the manna began to fall, this if it was not the seventh day of the week when the command was given, how came it to be the seventh day in favor of Sunday, written by may be added that dominicum is of the week in Christ's time, seeing | William Twisse, D. D., of the En- | not an adjective of which diem is But is it not a fact after all that this stance repeated itself for forty years. the week dates back of Moses? But glish Church, and published at Lon- the understood substantive. In the day was the seventh day of the first Besides, there is no evidence against again, if it was not the seventh day week of time? The American the idea that the manna commenced of the week when the commandment after the publication of Andrews' it is used as a neuter substantive as Cyclopedia says of the week: "Its falling on the first day of the week, was uttered on Sinai, how came it to work, is the same quotation, which the following sentence shows: Quia origin is referred back to the Mosaic but everything in its favor. Let us be the seventh day of the week all Twisse says is from Andrews' speech non notest intermitti dominicum. account of the creation of the world, see: In the beginning God wrought the way down from Moses' time to against Traske in the court of the From the foregoing facts, the foland there is no other record relating six days in creating the world, and the present? And again, if it really Star Chamber. In the history of lowing conclusions are legitimately to it." Now if it is a fuct that God sabbatized on the seventh. In this was not the seventh day of the the trial of Thraske as given by a drawn: 1. Bishop Andrews, in his

with an attempt to mislead his readers, which would be a terrible thing for a disciple of the fair and truthful Jesus. Besides this, we know how earnestly Baptists contend for fairness in interpreting the Scriptures. For instance, we have heard of the world. It was first made by he had made. And God blessed the them say that those who, to get rid God himself, who, after he had cre- seventh day, and sanctified it; be- of the idea of immersion, say that ated the world in six days, crested cause that in it he had rested from although Philip and the eunuch all his work which God created both went down into the water yet the passage does not say that the eunuch was immersed or buried in the water, which is true. Yet Bap tists contend this is simple adroit ness, sharpness, and does not fairly meet all the demands of the case. have we heard them say. But we

> THE APOSTOLIC FATHERS THE SUNDAY. BY A. H. LEWIS. CHAPTER I.

rest the matter for this week.

PLINY. It is also true that only a single neathen writer is quoted previous to that date [the middle of the second century]. This witness is Pliny, who was the Roman governor of Bithynia in the years 103 and 104. He wrote a letter to the emperor Trajan, in which he states what he had learned of the Christians as the result of examining them at his tribunal (Pliny, Liber 10, Epistle 97):

"They affirmed that the whole of their guilt or error was, that they met on a certain stated day [stato die], before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit o falsify their word, nor deny trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to eat in common

The reader will see that the passage simply refers to a "certain day," on which the Christians met before light for religious purposes. indissolubly connected. The sa- Now the most natural conclusion is, were organized. Their birth was credness of the seventh day is de- that this stated day was the Sabclared to come from the blessing it | bath, since the Bithynian churches were probably organized by the cause that in it he had rested from apostle Peter at a time when the Saturday, is the divinely appointed their youthful lessons, the object of his work. It is also distinctly de- apostles were in the habitual ob-Sabbath day, or day of rest, under which was to turn them from idols clared to be a memorial of the work servance of that day. This letter taught the art of turning from memorial day of the fourth com- before any change had taken place mandment, it also follows that the in the matter of observing the Sabboth. But the point made by our ville; Sabbath Literature, by Cox). Essayist, and the only one of any The supposition that Sunday is the interest here, is whether the seventh day there referred to is based upon clear he had not his author at hand day of the fourth commandment is an inference which, in turn, is based really the seventh day of the week. upon an incorrect statement, as we If this point is settled in favor of shall proceed to show. Mr. Gurney, them and to the whole question to forded them, they must learn that the sentiment that it is the seventh an English writer, and Dr. Justin day of the week, then, according to Edwards, an American writer, are minicum is used, and the answers among those who build upon such a which were made by the martyrs, foundation. Mr. Gurney shapes his Domville adds:

> "But what was the stated day when these things took place? which it was customary for the Roman persecutors to address to the To which the answer usually returned was, in substance, as follows: Christianus sum, intermittere non possum-'I am a Christian, I cannot

omit it." In a foot-note he gives as the authority, "Acts of Martyrs, in Bishop Andrews on the Ten Commandonly in a work bearing the name of Bishop Andrews, entitled "Pattern of Catechistical Doctrine." This work was a posthumous one, and the manuscript not being full at the time of his death, the editor made who was accused before that arbitrary tribunal of maintaining the were bound to keep the seventh day tern of Catechistical Doctrine," a

quaedam posthuma." On pages 131 and 132 of a work In addition to the foregoing it donin 1641, about ten or twelve years | narrative of the trial of Saturninus

is puerile. Against the fact that the mences the work of giving them touching the evidence that the sev- In this speech, the Bishop labors ity for a loosely made statement

firmative side of the question. The what more natural than that the advantage simply because the word known even to the heathen them similar was used at a trial long after

second should agree with the first week was not in the commandment, selves, as it was (in the Acts of the the time when Pliny wrote his state Martyrs) ever an usual question of theirs (even of course) in their examining; what? Dominicum ser non possum-'I am a Christian; can not intermit it, not the Lord's day in any wise.' These are exam-

> wherein such a question was asked The whole truth reveals the fact that no such question is anywhere recorded. Domville states the result of his researches as follows: (For Domville's complete discussion, see Examination of the Six Texts, pp. 251-273.) "The most complete collection of the memoirs and legends still extant Ruinart, entitled, 'Acta primoru Martyrum, sincera et sclecta.'

Bishop Andrews refers to the

Acts of the Martyrs only in this

general way, citing no instance

ples enough.'

relative to the lives and sufferings of the Christian martyrs, is that o have myself carefully consulted that work, and I take it upon myself to affirm, that among the questions there stated to have been put to the martyrs, in and before the time of Pliny, and for nearly two hundred years afterwards, the question: Do minicum servasti? does not once occur, or any equivalent question, such, for instance as Dominicum celebrasti?

"It cannot be expected that should quote in proof of my assertion all the questions put to the martyrs in all the martyrdoms, (above one hundred in number,) recorded in Ruinart; but I will do this, I will state all the questions that were put to the martyrs in and before Pliny?

Having stated these questions, Domville continues: "This much may suffice to show

question in Pliny's time, as Mr. durney intends us to believe it was with the subject, but I defer stating it for the present, that I may proceed in the inquiry, what may have Dominicum servasti? was ever a usual question put by the heathen persecutors? I shall with this view tervened between Pliny's time and the fourth century, as they contain nothing to the purpose, and shall come at once to that martyrdom, the narrative of which was, I have no doubt, the source from which Bishop Andrews derived his question. Dominicum servasti? 'Hold von the Lord's day?' This martyrdom happened A. D. 304. [Barionius puts i one year earlier. -- A. H. L.] sufferers were Saturninus and his four sons, and several other persons. They were taken to Carthage and brought before the proconsul Amulinus. In the account given of their the Christian dispensation." This to the service of the living and true of creation. If then the day sanc- by Pliny was written about forty examination by him, the phrases dominicum,' frequently occur, but | Lord's Supper against the command used in reference to dominicum. I place is in heaven while earth is sacred seventh day of the sixteenth bath. (See Sabbath and Sunday, mention this chiefly to show that his footstool, and here commences of Exodus is the same with them by A. H. L.; Sabbath, etc., by Dom when Bishop Andrews, alluding, as these questions, and always in such no doubt he does to the narrative of this martyrdom, says the question was Dominicum servasti? it is very

> After quoting the questions put at this trial, in which the term Do "The narrative of the martyrdom

and that, in trusting to his memory

he coined a phrase of his own."

of Saturninus and his fellow sufferers being the only one which has the appearance of supporting the 'Hold you the Lord's day?' was a usual question put to the martyrs, what if I should prove that even this narrative affords no support to that assertion. Yet nothing is more easy than this proof; for Bishop Andrews has quite mistaken the meaning of the word dominicum, in translating it 'the Lord's day.' It has no such meaning. It was a barbarous word, n use among the ecclesiastical writers in and subsequent to the fourth century, to express, sometimes a church, and at other times the Lord's Supper; but never the Lord's day. My authorities on this ing the Mass." (Id., Tome 3, pp. that the passage referred to is found point are: 1. Ruinart, (the compiler 677, 684, 702.) of the work entitled, 'Acts of the Martyrs,' &c.,) who, upon the word dominicum, in the narrative of the martyrdom of Saturninus, has a note day" Pliny refers to. The most in which he says it is a word signifying the Lord's Supper, (Dominicum

vero disignat sacra mysteria.) and he quotes Tertullian and Cyprian in support of this interpretation. [This testimony from Ruinart is conclusive concerning the meaning of the term dominicum. In another note occurs, he also says that some manuscripts have Dominica sacramenta.] 2. The editors of the Benedictine edition of St. Augustine's works. They state that the word has the two meanings of a church and the Lord's Supper. For the former they quote among other authorities a canon of the council of Neo-Cesawas not published until 1629. It quote Cyprian, and refer also to St Augustine's account of his conference with the Donatists in which allusion is made to the narrative of the martyrdom of Saturninus. (Aug. Opera, Vol. 5, pp. 116, 117, Antwerp, Thesaurus published in 1749, gives

both meanings to the word domini cum. For that of the Lord's Supper he quotes Cyprian; for that o also Hillary.'

same passage is quoted from Bishop | made a general reference to the | church at Utica, Wis., June 24th.

ment concerning a "stated day," in which question the Lord's Supper and not the Lord's day is referred to. 2. Mr. Gurney, Dr. Dwight, and others, have referred to Bishop An-

drews' speech and to Pliny's letter in such a way as to lead their readers into a very grave error concerning the whole matter. We should be content to let this

because of "the change of the sab- honor it, and failing to give life to cy, in that the law is satisfied with the law as much as their supply in batic day;" that "the Romans, those who reject it. It being the its provisions, and reconciled to it, the gospel. How clearly appears though they, had no objection on life principle, and completely adapt- and all who embrace its great prin- the unfitness for this sacred work, of this score, punished the Christians ed to the purposes of its author, and ciple of conformity to the law. such persons as believe and teach for the faithful observance of their he in principle being in it, it is there- The gospel was planned under, and that sinners are not under law, day of rest, one of the testing ques- fore perfect. tions to the martyrs being, Dominicum servasti? Have you kept the Lord's day?" As authority for this statement he refers as follows: Baron., An. Eccls., A. D. 303, Num. 35, &c." (Cardinal Baronius was a Romish Annalist, who wrote about the beginning of the seventeenth of the Christian Church, refers to an edition published at Antwerp, in Andrews' reference to the "Acts of the Martyrs," and so to save the much loved Dominicum servasti? By noting the date, A. D. 303, the that Dominicum servasti? was no reader will see that he is obliged to admit the main item, namely, that I have however still other proof to the question was not put until the offer of Mr. Gurney's unfair dealing fourth century, and hence can have no bearing upon the "stated day, referred to by Pliny. But worse been the authority on which Bishop | than this is the fact that Baronius Andrews relied when stating that does not support Mr. Gilfillan's claim, and so leaves him liable to very grave charges as to honesty pass over the martyrdoms which in- and truthfulness. The account given by Baronius shows that he copied given, showing that Dominicum was used to indicate the Lord's Supper. Baronius, in the place referred to by Gilfillan, and its contexts, gives the history of the martyrdom of Saturninus and his companions,

> 348, Lucæ, 1738.) In concluding lating these things, that the Christians were moved, even in the time of severe persecution, to celebrate

ment." (Íd., No. 83, p. 358.) In the Index to Tome 3, Baronius defines Collecta as the Dominicum, the Mass; and "Mass" as Dominicum, and says "to celebrate the Dominicum is the same as conduct-

this company, he says:

Th truth is, there is no direct natural inference is that it was the seventh day, the stated Sabbath. The Bithynian Church was probably organized by the apostle Peter. (See 1 Peter 1: 1, and also Adam Clark's Commentaries, preface to the Epistles of Peter.) Pliny's letter was written about forty years after the death of that apostle. Church historians of unquestioned authority affirm that the early churches continued to observe the the second century-nor any proof of sabbatic observance of it until

OUR ASSOCIATIONS.—The Anniversaries of our Associations for 1875 were appointed to be held as follows: The South-Eastern with the church

we infer that the natural con-

clusion is that the Sabbath was the

at Jackson Centre, Ohio, May 27th. The Central with the church at: Adams Centre, N. Y., June 10th. The Western with the 1st Genesee church, June 17th.

The North-Western with the

LAW AND GOSPEL

I. The nature and office of law of God. IL The nature and office of th gospel of Christ.

III. The relation of the law and the gospel to man. IV. The relation of the law to the

gospel. famous falsehood" rest here were to support it. Mr. Gilfillan claims and is certain in all its bearings, compliance to this demand of the Christ the refuge for sinners, we that the Jews hated the Christians | blessing with life all who love and law, in what constitutes its efficien- also teach them their wants under

obey it, life in this connection being thus bringing the blessed recipient a state of harmony with God and into harmony with the law. This consequently with his law, the con- becomes the door to the refuge from century. Bingham, in Antiquities ditions of which are peace, safety, death, the penalty of the law. It is joy; consequently, those who place clear, then, from this showing, that themselves in opposition to this law the who receives the gospel of Christ 1610.) Thus by a change of tac- of life, take the opposite conditions has received the principle of hartics, Mr. Gilfillan attempts to evade by virtue of their own choice, which mony to the law, and can say in the the force of the exposure made by are trouble, danger, misery. This language of the holy man of God, Sir Domville, relative to Bishop law being perfect, comprehends or "How love I thy law." discovers sin in all its forms, so that 2d. The office of the gospel. any condition of the heart of man | Man in his fallen state is in fear and | the appointment of Delany Rogers (being the cause of his actions) that danger under the law; he cannot and Clara Maryatt usbers, and Dea. does not come under the cognizance | see its beauty and perfection, being of this law, is not reckoned to be beneath the cloud, under its dark sin; in other words, any condition side, where all its threatenings are of heart not contrary to the intent exhibited. He fears to look upon of the law, is a blessed condition, it, can see no safety in its threatenand all there is in man's heart that ings, although his guilt has placed does not harmonize with the law is him there. The gospel comes to transgression; it is death. This law him as a friend, a middle man, and looks into the heart of man to dis- shows him the justice and righteouscover his true character, seeking ness of this law, pointing out to him there supreme love to its author. how he may be freed from this year 103. Average attendance 15.1. "Thou shalt love the Lord thy God | awful condition, teaching him how with all thy heart," &c.; also "Thou | he may be brought out from under | distributed 424. Temperance tracts from the "Acts of Martyrs," from shalt love thy neighbor as thyself." the law that appears, and really is 287. Total 711. A children's Miswhich abundant testimony has been Matt. 22: 38-39. In this, Christ has so terrible to him a sinner. Rom. sionary Society was organized Aug. given the entire moral law in epito- 6: 14, "For ye are not under the 9th, 1874. That and the school me, setting forth prominently the law, but under grace." It brings raised \$15 09, of which \$3 68 was essential qualification in rendering him out from under the law and given to the China Mission and \$4 compliance to its blessed require | places him under grace, when re- | 35 to Nebraska sufferers. The balments-love to God and man. Then ceived into his heart. He then has ance was expended on the home as man has become delinquent, hav- a new experience. It is that of mission and to purchase reading evidently the same account which ing fallen short of the just require- which the gospel is so full (love). matter for the school. Domville has so carefully sifted. ments of this law, by it is found to In this new relation he is enabled to Sabbath School Music was treated Baronius gives the representative be a sinner, in that he has failed to look upon God's moral law as being in an essay by Dea. W. B. West. questions which were put to the love the Lord with all his heart and satisfied. It to him has lost that He contrasted the schools of the prisoners, whose arrest was made his neighbor as himself. We have terrible, dangerous, and repulsive present with those of thirty years he says he "also denies." "To sup- God. To do this, they must be tified at creation is one with the years after the death of Peter, and the seen this exemplified at an early day aspect, and he is, as it were, led up ago, showing the great improvement of the Emperor. Dominicum and first parents failed on the first and the righteous, and with them beholds children Sabbath School songs have Collectam are used as equivalent in great commandment, and their first the bright and beautiful side of the taken the place of the vulgar negrochild failed on both the first and cloud, viz., the law, illuminated by melodies. The office of chorister is connections as indicate a rite pergreat commandment and the second | the sun of righteousness, displaying | a place of great responsibility. The formed in Christian assemblies. But which is like it; so have all their de- its perfection. Then he can say, in chorister should see that each song the case is rendered still plainer by scendants, thus by their own choice the language of the Psalmist, "Thy is understood, and should consult the fact that Baronius defines these coming under this law. To man in law is perfect, converting the soul." terms when he records the account this relation to his maker, the law He beholds it in its relation to the of this trial, in which they were appears threatening, dangerous, ter- righteous, harmless and lovely, full conducted an Intermediate Class used. He says: "By the words, Colrible, and sinners do not like to face of God, full of love; in its workings, exercise, consisting of roll call, relectam, Collectionem, and Dominiit, and will do anything to divert | perfect. The righteousness of cum, the author always understands their minds from it, and conceal Christ that has satisfied the law has golden text, outline of lesson, readthe sacrifice of the Mass." (Barotheir guilt from the eye of their own | become imputed to him, and the law | ing of lesson by class, discussion of nius, Tome 3, A. D. 303, No. 39, p. conscience. They do not flee to God | smiles upon him. He has been re-

> the Dominicum. Evidently, as we to enjoy all they can in the present to man, and is eternal, unchangeable. have declared elsewhere in many state, and keep their backs to God's and, as already shown, is given to necessary, knowledge and methods. places, it was a sacrifice without law and their consciences quiet. man for his best good. He, in an This we see not only in those who hour of temptation, became hostile never have professed the love of to it, choosing to love and obey sin God, but in another class of sinners, | (or its author) rather than the love who, professing faith in the gospel, and service of God. Thus he died. at the same time refuse obedience to | Gen. 2: 17, "Thou shalt surely die." the law, and turn their backs to it, Rom. 8: 23, "The wages of sin is close their ears to its thunders and | death." The law of God is auxiliary their eves to its dark and threaten- to the gospel in the work of salvaing appearance. Strange imfatua- tion. It convicts as well as converts tion! to think that man can find in the soul. Psalm 19:7, "The law of proof which shows what "stated God a refuge from the penalties of the Lord is perfect, converting the a broken law, while they refuse to soul." Man in his depravity will honor or even respect it and its Au- not flee to Christ, the refuge, until thor. God is made manifest to man he is convicted by the law. He is through his law as much as through | known to be a sinner only by the | May 8th, Ruth and Naomi. his gospel, and is honored and wor- law. 1 Cor. 15: 56; Rom. 3: 20. shiped by man only as he possesses He may not expect pardon without on the Sabbath School, the Nursery the spirit of this law in his heart, repentance. He will not repent of the Church. God's people are and by that spirit is transformed in- without conviction, consequently he required to teach his truth. Sabbath to conformity thereunto. As man cannot be saved without the aid of Schools have been found efficient stands aloof from such conformity, law, showing the kindness of the for this purpose. Large numbers he gives evidence of hatred toward law even to sinners. Its threaten- are brought to the church by the the law, and cannot be reckoned as ings are for the sinner's good. It agency of the Sabbath School, and a lover of God while a hater of his is when viewed in this light, a merci- churches have been built from Sab-Sabbath for several hundred years law. God's law is full of himself. ful law to sinners, it breaks and bath Schools. It is the duty of the after the time of Pliny. There is And the principle on which man makes mellow the obdurate heart, church to foster the school. no authentic notice of any sort of may be saved from his sins is the and prepares in it a congenial soil The question of Mixed Classes observance of Sunday until some principle of conformity to this law. for the good seed (the gospel), that was advocated by Mrs. Susan Goodyears later—about the middle of We are told in the Word that heav- it may take deep root and bear fruit rich. Opposition to this system is en and earth and under the earth to the glory of God. was searched, and no other way was some centuries later still. Hence found whereby man could be saved Man being under the law of God as instruction; placing the sexes tobut by the spirit of obedience to this under a schoolmaster, brought into gether as members of the same law. The gospel was based on this a preparation of heart, fitted to re- classes aids the social element. "stated day." This view is taken principle. Its Author fulfilled it to ceive the gospel, he accepts it, and Same rule should apply in the Sabby Bohner (Holden on Sabbath, p. the last jot or tittle, and without this joyfully embraces its kind offer of bath School as in the public school. 293), Gesner (Notes to Pliny), and the gospel would have been but a pardon through faith in Christ, its This was followed by a discussion, myth. Thus was the law honored, author, and rejoices in his new rela- in which A. Whitford, E. P. Clarke,

II. 1st. The gospel; its nature.

either case he would only be of the until God's moral law has convicted same nature, not saved from his sins. him of his exposure under it to eter-The worm that cankers is there yet; | nal death, and thus converted to a he has not been cleansed. As in the new object of pursuit, viz., pardon foregoing, love is the ruling element from under the law. Rom. 7: 7. in the law, so we find that in God's "I had not known sin but by the plan of gospel its efficiency consists law." Rom. 7: 10, "The comin the same, and in it we see from | mandment which was ordained to I. 1st. The nature of the law. beginning to end love stands out life, I found to be unto death," yet The design of God in the law was prominent as the all-prevailing prin- it is a co-worker with the gospel in most beneficent, as may be seen by ciple; and without this it would redeeming man, and with the gospel, t not that a late defender of Sun- a careful analysis of it. Its princi- have no value. Now, as love is the rejoices in his salvation. day, James Gilfillan, Sterling, Scot- ple or essence is life, and so long as ruling element in both the law and From the preceding, it appears land, (The Sabbath, p. 7, New York it works legitimately in us, we live; the gospel, there cannot be antago- most clearly that to save men edition,) writing since Sir Domville and as this principle is a cause, hav- nism between them. The law is through the foolishness of preaching, made such a complete exposure in ing consequences inevitably con- worthy of honor and must have its the moral law of God in all its relaregard to the passage, has renewed nected, it has in it the nature of law, due at any expense. We see in the tion to man should be held promithe fraud and sought new devices and is law of universal application, leading feature of the gospel (love), nently in view. While we preach

> 2d. The office of the law. The gospel is in such conformity, ac- turning their back upon his law. beneficence of God's moral law is, if knowledging all the demands of the possible, more clearly seen in con- law as just and right, so those who templating it in its workings. It is embrace it necessarily embrace the SABBATH SCHOOL INSTITUTE AT the law of life to those who love and main element constituting it (love),

the refuge, because they do not love stored to life eternal. Of such the account of the martyrdom of him. This law is between them and Christ has said, "They shall not Teaching Power was treated in God, and hides his glory and beauty, die." John 6: 50. "It has been shown above, in re- from their depraved vision. They III. 1st. Relation of law to man. ger, and resolve, as their best course, of things. It of necessity is related

2d. Relation of the gospel to man. the sexes implies different kinds of and he who gives the gospel an in- tion. He sees in Christ and God Elder Backus, and Elder Rogers telligent embrace, receives this same and his law, loveliness and perfect perticipated. The experiment of spirit of conformity to the law, and tion. He can now look upon the mixed classes has been tried the the righteousness of the gospel, or law of God with complacency and past year in some of the classes of Christ is imputed to him. The hon- rejoice in the happy relation he the Albion and Milton schools, but or of the law, as we have seen, and bears to it, and in his heart bless not long enough to pronounce it a The Eastern with the Pawcatuck the fall of man, created the necessi- God for what it has done for him, success. church at Westerly, R. I., June 3d. ty for the gospel as found in God's in bringing him to embrace the gospel of salvation. IV. Relation of law to gospel.

There might have been many plans God in his infinite wisdom and that would have been satisfactory goodness made man holy, bearing a to the mind of man on a superficial harmonious relation to a holy law. | Self-improvement. The work of view. It is easy to think of forgive- Had be continued to love God ac- the church is education. Each has ness, or shedding of blood; but to the cording to the tenure and effect of his part to do. Should apply the Correction.—In the Report of eye of wisdom only one plan was that law, a gospel would not have knowledge we gain as a means to seventh day of the week was sancti- life or support directly from himself | enth day of the fourth command | to prove that the seventh day was | relative to the question Do- | the Treasurer of the American Sab- | found to meet the emergency of the | been needed; holy beings living in | greater improvement. Should not fied at the beginning, there does not in a peculiar way, and this he does was in fact the seventh day of the early changed for the first by Chris- minicum servasti? A careful ex- bath Tract Society appearing in RE- case. The main redeeming proper- harmony with a perfect law would be content merely to exist, but live exist a particle of proof, but in its for six days, and then both himself week will be perfectly convincing tians. In the course of that discus- amination of the best edition of that control to exert an influence on those work shows that no such question to Harris C. Dilly. It should be mere idea of forgiveness or shedding for sinners and not for sinless beings. around us. of blood. If a man were pardoned Man is not prepared to appreciate Lessons from Genesis, an essay by S. Burdick, Treasurer. | without a change within himself, or the gospel until he feels his need of Mrs. Geo. Maryatt, was a sketch of

the blood of a guilty man be shed, in it. He never will realize this need

in conformity to the law. As this and thus deny the Word of God

The Sabbath School Institute Rev. J. E. N. Backus Conductor, under the direction of the Executive Board of the North-Western Association, convened at Milton, Thirdday, May 4th, and was opened by devotional exercises. The Conductor then delivered his Introductory Ad-

Organization was effected by the election of F. D. Rogers Secretary; W. B. West critic. Reports from the Sabbath Schools

at Albion, Utica, and Rock River were then made.

A report from the Boscobel Temperance Sabbath School, under the charge of Mrs. M. M. Jones, was read by the Conductor, from which we take the following statistics: Whole number enrolled during the Number of copies of Sabbath tracts

the tastes of the children.

After a short recess, Mrs. Backus view of previous lesson, recitation of lesson, essay by a member of the class on the History of Ruth.

an essay by Prof. J. S. Maxson. The art of teaching is in a great see no escape from impending dan- The law of God exists in the nature measure acquired. Teacher should have a ready use of language, and the confidence of the class. Two things Should be able to teach without the book. This was followed by a discussion, in which E. P. Clarke, J. Bailey, Mrs. Susan Goodrich, and Dea. W. B. West took part.

Clippings from Sabbath School papers, read by Elder L. C. Rogers, occupied the remainder of the

AFTERNOON SESSION. Devotional exercises conducted by

L. C. Rogers. After report of the Critic, Prof. A. Whitford conducted a Bible Class exercise, using the lesson for

John M. Stillman read an essay

the result of custom. Separation of

W. C. Whitford gave a lecture on Sacred Geography, showing the influence of the country and climate

on the Jews. Mrs. O. Allen read an essay on

e lives of the patriarchs, a This was followed by an e End to be Attained, by That the youth hurches shall be brought to he aim of each person she attain perfect happiness a ect goodness. Character nly passport in this and the

The remainder of the af sion was occupied with qu answers of the question EVENING SESSION. Devotional exercises, led b

L. Huffman. Mrs. N. A. Brightman gave cess. entitled, Climbing, or ith the Children. Essay, Bible History, Dea. vest. A-large part of th storic. In profane history nly obtain the facts; in sac

ory we find the reasons of ealings with men. Mrs. T. E. Babcock presen ssay on How shall we should be apt to teach; shou horough knowledge of the Much depends upon our skill enting the matter under con ion. Must make an impression ur scholars.

Relation of Sabbath Schoo o Sabbath Reform, by Bailey. The Sabbath School aid to parents in the culture dren. Has vital connection Sabbath reform. Many wo prevented from leaving the with proper training. One f the year in our schools sh evoted to Sabbath insti wilderness" better than in m our schools.

This was fellowed by an by Elder Huffman, who took subject Growth. There sho noral and religious as we hysical growth. The following farewell bo ead by Eld. L. C. Rogers:

Cenchers, scholars, friends, and b Salutations now we make ; lons and daughters, fathers, mot We have met again together, Met to join in prayer and prais onged for are these holy meetin Meetings on our heavenward wonged for as the friendly greeti Of the friends, far, far away. Precious as revival seasons, Are the precious Sabbath Scho Precious, for the best of reasons There the Saviour reigns and

leasant are these days of teachi Teaching pilgrims on the way, That with heart and hand outre They must learn to watch and Profit 'tis, as well as pleasure, We've been seeking here to da oping that each heart will treas All that should be borne away Friend with friend in sweet con By these altar fires we stand. the hope of future union In the Christian's Promised La But our thoughts are tinged wit

nd reflect that all our gladness We have met and we have parte Such is life; how strange the rai Stranger than dur tongue can t ight and shadow is the picture

But it is not wise to sorrow; Wiser 'tis to work and pray, And to meet the ead to morrow. As we met the glad to day. Now and then upon the crossway We shall shake the friendly h To the dark and silent land. May the God who gave us being Gave the power to live and lov

luide us through our earthly st Gladly then we'll greet each oth Turn our praying into praise; Ve shall always be together. Through those long and happ Let us, then, our courage streng

s we see the shadows lengthen Let us fight the battle throug This was followed by parting by Elder Backu closing prayer was made El man, after which the Insti

The music for the occas under the charge of S. J. chorister of the Sabbath Sc

FIRES IN NORTHERN PEN

NIA .- Heavy fires have bee in the northern part of Pe nia, causing immense loss. celo, about two hundred houses were consumed and f dred families rendered h many of them destitute of and provisions, and it is that two lives were lost. ing and manufacturing ments were burned, thus out of employment many workmen engaged in then railroad was so much injure destruction of trestle work as to seriously interfere with ness, while many cars were It is estimated that fifteen feet of lumber was consum destruction of property is \$2,000,000, on which there a small per cent. of insura

A fire in the vicinity of Ell

colliery destroyed twelve

POTTER'S ENCYCLOPEDIA third and last volume of Complete Bible Encycloped out of the press and ready It is well called "A Univers ury of Religious Knowled ocupies a field somewhat from any of the volumes kind with which we are ac and in some respects is suj any of them. It is edited William Blackwood, D. D. One of the striking feature work is its numerous an engravings. Nor in its make up does it seem wa anything to make it a work. Address John E. J Co., No. 617 Sansom Stree . lives of the patriarchs, and the

This was followed by an essay on

End to be Attained, by Mrs. E.

The remainder of the afternoon

Laion was occupied with questions

Devotional exercises, led by Rev.

Essay, Bible History, Dea. W. B.

and answers of the question box.

EVENING SESSION.

LL. Huffman.

with the Children.

dealings with men.

our schools.

physical growth.

The following farewell poem was

Teachers, scholars, friends, and brothers

Sous and daughters, fathers, mothers, Loved are ye, for Jesus' sake.

On these happy, happy days; Met to hear and help each other; Met to join in prayer and praise.

longed for are these holy meetings,

Langed for as the friendly greetings

Precious as revival seasons,
Are the precious Sabbath Schools;
Precious, for the best of reasons—
There the Saviour reigns and rules.

Pleasant are these days of teaching,

Profit 'tis, as well as pleasure, We've been seeking here to-day,

All that should be borne away.

Teaching pilgrims on the way, That with heart and hand outreaching,

They must learn to watch and pray.

Friend with friend in sweet communion.

In the Christian's Promised Land.

As we look these faces o'er.

Is a wave upon the shore.

and we all are tender-hearted

d reflect that all our gladness

We have met and we have parted;

Some will part to meet no more;

those who've gone before.

Such is life: how strange the mixture

Stranger than our tongue can tell

Light and shadow is the picture; Welcome 'tis, and then Farewell

But it is not wise to sorrow;

Wiser 'tis to work and pray,

And to meet the sad to-morrow

As we met the glad to-day.

As we go our devious pathways To the dark and silent land.

May the God who gave us being,

Till we all shall meet above.

Gave the power to live and love

iladly then we'll greet each other;

Turn our praying into praise;

We shall always be together

Let us speak a brave adieu;

we see the shadows lengthen

Let us fight the battle through

aide us through our earthly straving.

Through those long and happy days.

This was followed by words of

closing prayer was made Elder Huff-

man, after which the Institute ad-

The music for the occasion was

under the charge of S. J. Clarke,

FIRES IN NORTHERN PENNSYLVA-

NIA.—Heavy fires have been raging

houses were consumed and four hun-

dred families rendered homeless,

and provisions, and it is reported

ing and manufacturing establish-

a small per cent. of insurance.

chorister of the Sabbath School.

Let us, then, our courage strengthen;

Now and then upon the crossways, We shall shake the friendly hand,

But our thoughts are tinged with sadne

Of the friends, far, far away.

Meetings on our heavenward way;

read by Eld. L. C. Rogers:

salutations now we make;

We have met again together,

That the youth of our

ssons to be drawn from them.

rejoices in his salvation. . From the preceding, it appears most clearly that to save men through the foolishness of preaching the moral law of God in all its relation to man should be held prominently in view. While we preach Christ the refuge for sinners, we also teach them their wants under the law as much as their supply in the gospel. How clearly appears the untitness for this sacred work, of such persons as believe and teach that sinners are not under law. and thus deny the Word of God. turning their back upon his law.

it is a co-worker with the gospel in

d | redeeming man, and with the gospel.

SABBATH SCHOOL INSTITUTE AT

The Sabbath School Institute. Rev. J. E. N. Backus Conductor. under the direction of the Executive Board of the North-Western Association, convened at Milton, Thirdday, May 4th, and was opened by devotional exercises. The Conductor then delivered his Introductory Ad-

Organization was effected by the election of F. D. Rogers Secretary; the appointment of Delany Rogers and Clara Marvatt ushers, and Dea. W. B. West critic.

Reports from the Sabbath Schools at Albion, Utica, and Rock River were then made A report from the Boscobel

Temperance Sabbath, School, under the charge of Mrs. M. M. Jones, was read by the Conductor, from which we take the following statistics: Whole number enrolled during the year 103. Average attendance 15.1. Number of copies of Sabbath tracts distributed 424. Temperance tracts 287. Total 711. A children's Missionary Society was organized Aug. 9th, 1874. That and the school raised \$15 09, of which \$3 68 was given to the China Mission and \$4 35 to Nebraska sufferers. The ballance was expended on the home mission and to purchase reading matter for the school.

Sabbath School Music was treated on in an essay by Dea. W. B. West. He contrasted the schools of the present with those of thirty years ago, showing the great improvement they have undergone. Among street children Sabbath School songs have taken the place of the vulgar negre melodies. The office of chorister is g a place of great responsibility. The chorister should see that each song is understood, and should consult the tastes of the children.

After a short recess, Mrs. Backus conducted an Intermediate Class exercise, consisting of roll call, ref view of previous lesson, recitation of as golden text, outline of lesson, readw ing of lesson by class, discussion of lessons essay by a member of the ch class on the History of Ruth.

Teaching Power was treated in an essay by Prof. J. S. Maxson. The art of teaching is in a great measure acquired: Teacher should have a ready use of language, and the confidence of the class. Two things necessary, knowledge and methods. Should be able to teach without the book. This was followed by a discussion, in which E. P. Clarke, J. Bailey, Mrs. Susan Goodrich, and Dea. W. B. West took part.

Clippings from Sabbath School is papers, read by Elder L. C. Rogers. occupied the remainder of the morning. AFTERNOON SESSION.

Devotional exercises conducted by

L. C. Rogers. After report of the Critic, Prof. A. Whitford conducted a Bible Class exercise, using the lesson for May 8th, Ruth and Naomi.

John M. Stillman read an essay on the Sabbath School, the Nursery out ent of the Church. God's people are he required to teach his truth. Sabbath of Schools have been found efficient the for this purpose. Large numbers ten- are brought to the church by the It agency of the Sabbath School, and rci- churches have been built from Sahand bath Schools. It is the duty of the art, church to foster the school. The question of Mixed Classes

that was advocated by Mrs. Susan Goodfruit rich. Opposition to this system is the result of custom. Separation of the sexes implies different kinds of instruction; placing the sexes tonto gether as members of the same re- classes aids the social element. and Same rule should apply in the Sabof bath School as in the public school. its This was followed by a discussion, ela- in which A. Whitford, E. P. Clarke, Elder Backus, and Elder Rogers perticipated. The experiment of mixed classes has been tried the nd past year in some of the classes of the Albion and Milton schools, but

not long enough to pronounce it a W. C. Whitford gave a lecture on Sacred Geography, showing the influence of the country and climate

on the Jews. Mrs. O. Allen read an essay on Self-improvement. The work of nc- the church is education. Each has of his part to do. Should apply the ve knowledge we gain as a means to in greater improvement. Should not ild be content merely to exist, but live to exert an influence on those

Lessons from Genesis, an essay by of Mrs. Geo. Maryatt, was a sketch of

"BE NOT CONFORMED TO THIS Among the most prominent is seen the love of dress, which all right-Paul, in his epistle to the Romans minded persons must admit to be a (chapter 12), after beseeching them | sin, for the Lord is not pleased with to present their bodies a living sac- pride and vanity. "A man's pride churches shall be brought to Christ. rifice, holy, and acceptable unto shall bring him low, but honor shall The aim of each person should be God, says (verse 2), "Be not com- uphold the humble in spirit." We to attain perfect happiness and per- formed to this world, but be ye have intellects which should be tect goodness. Character is the transformed, by the renewing of trained for higher and holier puronly passport in this and the future | your mind, that ye may prove what | poses if we ever expect to attain to | time of my departure, on account of is that good and acceptable, and the companionship of angels; but perfect will of God;" that is, we alas! how many there are who seem to are not to conform to the world in have little or no time to spend in its sinful spirit, its customs, and cultivating the mind, while their degrading habits. By this we may hands are busy in fitting up somesuppose the great apostle has in thing to ornament or beautify the tinued every evening a little more view the will of God which comes outer form. Again, there is the Virs. N. A. Brightman gave an adof obedience; as in (John 7: 17), love of "popular games," which dress entitled, Climbing, or A Talk "If any man will do his will, he cannot tend to "build us up in the shall know of the doctrine, whether most holy faith." You who have exceedingly bad, we decided to dis-strike, though assaults uponworkmen it be of God." Now if there is any once experienced the joys of re-West. A large part of the Bible importance attached to these say- deeming love, tell us, if in these and oric. In profane history we can lings, we see no reason why they things you find anything that is exonly obtain the facts; in sacred his | may not apply with equal force to | alting, or that which will bring you tory we find the reasons of God's all who profess to be the servants of into closer communion with God? or the next winter. Accordingly, soon some parties have gone to work, carour Lord; and yet it is a lamentable may this not be the cause of all after our Sabbath School anniver-Mrs. T. E. Babcock presented an fact that too many are conformed doubts and fears concerning your sary, which occurred about New assault. The probability now is that essay on How shall we Teach? to the habits of the world, inso- adoption into his family? Much | Year's, a series of meetings was com- work will be generally resumed should be apt to teach; should have much, that we often hear the inqui- has been, and is being said against menced and continued, with some without further serious disturbance. thorough knowledge of the Bible. ry, "Is such or such an one a pro- the "social glass." With all this we Much depends upon our skill in pre- fessor?" and when answered in the heartily concur, and shall gladly senting the matter under considera- affirmative, there is an expression hail the day when this is done away, tion. Must make an impression upon of surprise. Is this as it should be; but wish we might also see the and what should cause such inqui- gambling-table go with it. We are progress of the meetings, it became Relation of Sabbath School Work ries to arise, if not because of con- well aware of touching a tender evident that several members of the Sabbath Reform, by Rev. J. formity to the world? We are point here, but tell us, you who Sabbath School, who came forward Bailey. The Sabbath School is an plainly told we "cannot serve two spend your God-given time in this for prayer during the meetings last aid to parents in the culture of chil- masters." "Come out from among way, where is the good that comes Spring, were still interested in seekdren. Has vital connection with them, and be ye separate, saith the of it? There was a time when pro-Sabbath reform. Many would be Lord, and touch not the unclean fessors of religion could not look prevented from leaving the Sabbath | thing, and I will receive you, and | upon these things with favor. with proper training. One quarter will be a Father unto you, and ye Would that this same religion could work progressed until fourteen adding the year; one house burned in a of the year in our schools should be shall be my sons and daughters." be once more revived. devoted to Sabbath instruction. Here is a direct command of God | If there be one mother, wife, or

reaching of the "church in the to come out and be separate. In sister, who shall read this, who has wilderness" better than in many of what respect are we to be separate ever encouraged a husband, brothfrom the world? We cannot as so- er, or son, in games of any This was followed by an address cial, intelligent beings, live without kind, practicing them in their y Elder Huffman, who took for his mingling more or less with the un- own homes, where will be her subject Growth. There should be a righteous. The idea then must be power to win him from the pubmoral and religious as well as a this: We are to live in the world, lic gaming-house? You have but not as worldlings. If we are helped him to choose this very place, "His sons and daughters," our life although unconsciously, perhaps, must be a worthy example, for, as "Christ is in us, and we in him," so if he should become a gambler? Where would you find will we overcome evil with good, any "first-class gambling-house," and not be overcome of evil. We had not the games been practiced learn from one of the apostles, that by our "first-class" friends? But "things which are highly esteemed it does not end here; it is to go on among men, are abomination in the sight of God." So we should not mingle in all the sinful amusements of the world. Says James, "Know games" along side the "first glass." ve not that the friendship of the for if one tends downward so does world is enmity with God? whosoever thorefore will be a friend of the other. They usually go togeththe world is the enemy of God. Reits wifes and choice liquors? and sist the devil, and he will flee from you." "If ye then be risen with they are too often found in the "fashionable" private house. Let Christ, seek those things which are us see what one has said of the efabove." So we find these exhortations, warnings, and rebukes, all fect upon the spectator in one of the through the Word. Are we heeding this divine counsel? or, do we New York." He says: "To one announced in an address of welcome woods near Port Jervis, N. Y., May tions of beef have been issued regunot accustomed to such a sight, it is hurry and bustle of this busy rather startling to see, men whose that they were "true men" and true were endeavoring to suppress. Sevworld, forget the author of all this names stand high in church and women. After the company dis- eral saw mills had been destroyed fallen off in quantity, but has generwisdom, and so unwittingly fall in- state, who are well dressed and persed, upon visiting the kitchen, to the hands of the adversary, hav- leaders of fashion, in these notable pantry, and cellar, we found that ing our conscience seared as with a saloons, as if they were at home." the "stores of Egypt," or some othhot iron, until we come to regard Yes it is indeed startling that so er fruitful country, had furnished a wrong as right, and that which is many who profess Christianity godliness a superstition—a sort of should become so fascinated with fanaticism, and so glide along with | these fashionable amusements, as to the popular tide, until we become lose all love for the house of God. nearly as useless as the drift-wood | Is there no way of escape from this which we seefloating on the waters? | thraldom? Are there not some lov-We lose all our influence for good, al God-fearing men and women, and thus bring a reproach upon the who will rise above this conformity religion of Christ, causing many to to the world, and shake off the fetdoubt if there is anything genuine | ters which have so long bound them,

parting by Elder Backus. The now see if we can show some of the reasons for thus easily being drawn away from things holy and di-1st. We have the natural inborn tendency to evil, through the fall of New York Central. The complaint cludes many adults, a number of our first parents, in the garden of Eden; since which time, sin has been the curse of the world. But there has been a remedy provided for which he had paid his fare, and he lar work during the last fifty years. this, in the atoning blood of the therefore found a seat in the Wag- Aside from the conversion of so Lamb, and after we have accepted ner Palace coach, and for this he celo, about two hundred and fifty this great sacrifice, then is our refused to pay extra. He informed the conductor that he would at once time to "watch and pray lest we enter into temptation." We may in the other cars. This explanation in grace in the days to come. We many of them destitute of clothing feel as did Peter, that nothing shall the conductor would not accept and are truly thankful to Him who hath hinder our following our Lord, that insisted on payment of extra fare. we will never deny him; then This Thorpe refused to do and was comes in the world with all its ejected with considerable violence ments were burned, thus throwing allurements, and thus, like him, we ing. He at once began suit, laying tinue to pray that grace and guidout of employment many of the are made to weep bitterly over his damages at \$10,000. The deworkmen engaged in them. The our own sins. We have neglected fense raised the question that they had no control over the Wagner railroad was so much injured by the prayer, secret prayer, which is the Company's cars, which leased the destruction of trestle work and ties great safeguard against all evil. right to run over the road, and We are to "have on the whole therefore the New York Central ness, while many cars were burned. armor of God, above all, taking the and Hudson River Company should It is estimated that fifteen million shield of faith," to protect us from not be held responsible for the acts ica, Germany, Austro-Hungary, Belfeet of lumber was consumed. The all the darts of Satan, for as we of servants of the Wagner Company. destruction of property is stated at read, he is ever "going about seek- nied and after a long trial the jury \$2,000,000, on which there was only ing whom he may devour." Now gave a verdict of \$1,000. does it not become us who pro- establishes the right of a passenger A fire in the vicinity of Ellangowan fess to keep all the commandments to a seat in any car of the train, in colliery destroyed twelve miners' of God, to look about us and see that we do not offend in one point? price, providing the ordinary cars are full. Reader, search your heart, and see POTTER'S ENCYCLOPEDIA. -The if there are any idols lurking there, third and last volume of Potter's and not be satisfied until you shall | nual oratorical contest of six picked

Complete Bible Encyclopedia is now make a complete surrender to Seniors of Cornell University for out of the press and ready for sale. his will. Why should we count the \$100 prize founded by ex-Gov. ury of Religious Knowledge." It en to build up God's down-trodden the 14th of May, and is described kind with which we are acquainted, serve him with half the heart? Such Alice R. Bradford, of Boston, and in some respects is superior to service is not acceptable. He will among the contestants, who ranked William Blackwood, D. D., LL. D. "Ye cannot serve God and mam. awarded to G. H. Fitch, of Ithaca, One of the striking features of this mon." Unworthy as I deem my and an honorable mention to D. J. Work is its numerous and superb self to be, I cannot forbear appeal- Tompkins, of Fulton. Mr. Fitch took engravings. Nor in its general ing to your consciences, and your the first prise for essay writing at France. lnake-up does it seem wanting in own good sense of propriety, with the Intercollegiate Contest at New

It will be under the charge of Rev-Revival at Hartsville, &c. enue Agent H. L. Garyan, who has SCOTT, N. Y., May 14th, 1875. been connected with the bureau for I intended, before leaving Hartsville, to contribute an item for the "Home News," giving an account place, but as the results were not definitely known until about the

HOME NEWS.

than a week with a good degree of interest, but the weather being unfavorable, and the roads becoming continue the meetings. There was an understanding, however, upon the part of some of the brethren ed to the church by baptism, thirteen of whom were members of the of anxious parents and teachers are and strengthened, and we hope prepared to take higher ground, and

labor more efficiently in the service of the divine Master. Upon arrival at our new home in Scott, we found the house swept and are thus in part responsible and garnished. Several of the brethren and sisters very kindly assisted in unpacking and temporarily arranging for our comfort, for which we are thankful. Early in the evening, however, we were surprised by the arrival of large numbers of down to the "third-class," and all brethren, sisters, and friends. Im- and the appointment by States of inbecause of the first "innocent game." agine our embarrassment at and be. spectors to rigidly enforce these You can only place these "innocent | ing able to furnish seats nor other | provisions, and the abolition of the | the matter, and called upon it to accommodations for the company. er, for what gambling-house has not chairs. But on going to another anything for the laboring class, it is room and finding ample provision that we were not "doing this." At first we thought that "to see the nakedness of the land ye are come." "first-class gambling-houses of But when the object of the visit was fire was reported as raging in the bountiful supply for our comfort, in uncooked, and many other household comforts. The purse also was replenished. We most heartily thank the church and society for this expression of interest and tender

Shiloh, N. J. At our "communion" yesterday, we welcomed four to the fold of Christ, who were baptized on the previous Sabbath. Since the opening of the year 1875 we have welcomed forty-five by "baptism," -At Auburn, Judge Smith has re- three by "restoration," and six by cently given a decision affecting "letter," making fifty-four. Our the rights of railway passengers to revival work has been characterized be provided with seats in cars. by earnestness, without excitement, The suit was brought by William and by conviction of judgment rath-B. Thorpe, of Auburn, against the er than emotional impulse. It inaverred that while traveling from whom are converts to the Sabbath. Syracuse to Auburn, he could find The work is said to have been their money. Failing to get admitno seat in the ordinary cars, for wider in its influence than any simi- tance, he went to a window of the many, it has lifted the church to a higher plane of Christian life, and retire, whenever a seat was provided laid the foundation for much growth minutes. thus blessed us and redeemed us unto himself. To Him be given the to person and destruction to cloth- glory, while for ourselves we conance may be vouchsafed forever.

D. K. DAVIS.

NEW POSTAL TREATY.—A treaty providing for uniform postal rates between the United States of Amergium, Denmark, Egypt, France, Spain, Great Britain, Greece, Italy, Luxemburg, Norway, the Netherlands, Portugal, Roumania, Russia, Servia, Sweden, Switzerland, and the palace coaches, without extra Turkey, has been ratified. The rates for the above-named countries are, without distinction, as follows: For prepaid letters, 10 cents per 15 THE WOODFORD PRIZE.—The an- grammes. For unpaid letters, 10 cents per 15 grammes. For postal cards, 2 cents each. For newspapers, if not over 4 ounces in weight. It is well called "A Universal Treas- ourselves a "peculiar people," chos- Stewart L. Woodford, occurred on matter, samples of merchandise, and all other articles than newspapers ocupies a field somewhat different law, if we are trampling a part of as having been an occasion of much enumerated in article IV. of the from any of the volumes of this it under our own feet, and only interest. There was one lady, Miss treaty, 2 cents per each weight of two ounces or fraction thereof. For the registration fee on all correspondence, 8 cents. No fee will be any of them. It is edited by Rev. have the whole heart or nothing. high in the list. The prize was charged for a return receipt in cases where a receipt from the address is requested. These rates will all the countries mentioned except

MAY 16th, 1875.

A NEW ARRANGEMENT has been

HYDRATE OF CHLORAL, as a stimuas the division of revenue agents. lant, is superceding opium, hasheesh, etc., in England, and to some extent in this country. It has one admon use: it kills in about three notified to leave his see. years, on an average, thus materialof the victim, and sooner terminating the period of agony of the downfall of the loved and lost.

> Perils of Mining.—On the 22d of May, as some carpenters who had been working in a shaft of the Lehigh and Wilksebarre Coal Commany's mine, were being hoisted up, the carriage escaped from the brakes and plunged downward. The engine failed to check the descent and description of Charles Ross. Mr. the men were hurled down a hundred feet into the darkness, by which hree persons were fatally injured. In another mine a man was killed by a fall of coal, and another by the remature explosion of a blast.

St. Nicholas for June, seems lively as ever, notwithstanding its unprecedented feats of gormandizing, by which it has absorbed nearly all the juveniles in this country. But it does not seem inclined to take advantage of this monopoly to relax its efforts to satisfy the requirements ship Schiller have fallen in, coverof the most exacting, in furnishing ing the specie, the best part of the first class magazine.

POTTER'S AMERICAN MONTHLY. The June number of this popular Monthly is already out, and admirably sustains the high reputation won only by it predecessors. The articles on Horace Greelev and the Ecclesiastical Edifices of Rome alone are worth the price of the number. Address John E. Potter & Co., 617 Sansom Street, Philadelphia, Pa.

SUMMARY OF NEWS. The Canadian government has re-

eived advices from the Northwest Mounted Police to the effect that the Blackfeet Indians, who occupy a reserve stretching to a considerable extent along the south of the Canadian boundary, made a raid recentvinto Canadian territory and stole large number of horses, in one case clearing out an Indian encampment completely of all its horses. The thieves were pursued, but managed to escape. The Dominion government has directed the attention of the government at Washington to ine as is maintained in Canadian territory.

John Richards, Indian agent at Wichita agency, has sent through the Indian Bureau a reply to statements reflecting upon affairs at that agency, explaining the circumstances f short rations. He admits there has been a scarcity of provisions, but denies the statement that every means possible was not used to prevent suffering, and says that full ra-

The Governor of Missouri has is

sued a proclamation calling on the

Divine relief and protection.

chosen President. Resolutions were

introduced and passed protesting

against the sale of any coal lands or

other property of the company,

wherewith to meet bond interest in

July; a resolution was also passed

believed the fire was incendiary.

and out on their own applications.

oleasure boat, running between Bu-

ell's Landing and Charlotte, on the

Genesee River, was totally de-

stroyed by an incendiary fire on the

on the vessel, after being badly

ropean market.

The Rothschild syndicate have

all legal expenses incurred.

tion. Over 2,300 cords of wood had

"THE GRASSHOPPER SHALL BE regard, and pray that our new relation to this people may be pleasant and profitable to all, and result in the progress of the cause of Christ

JOHN C. BRECKINEBIDGE, of Kentucky, who was Vice-President of be in force on and after July 1st in 17th. He was the grandson of

A Rome dispatch says: The Italian government has ordered the revantage over the stimulants in com- bishop of Palermo has already been | 3d, 1875, at 101 A. M. Introductory Ser.

home from the Mecklenburg celebration, May 22d, three cars were thrown from the track and wrecked friends who are forced to witness the at South Boston, Mass., and several withdraw their membership, or to such as soldiers, more or less, injured. There is a rumor that Mr. Disraeli

is to resign the Premiership at the close of the session of Parliament, on account of inability to endure the

Ross and detectives have been after this man some time. By an explosion at Hazardville Powder works, in Hazardville, Conn., last week, Moses Balock John Lewere and George Richards were instantly killed. All leave

large families The Roman Catholic Bishops Prussia have decided to dissolve even the religious orders which the State tolerates, being unwilling to see them subjected to governmental supervision.

The sides of the wrecked steam-

cargo, and probably a number of bodies. Blasting operations will be commenced as soon as practicable. Grey Beard, one of the Indian risoners being taken to St. Augustine, Fla., jumped from a train of

cars going twenty-five miles an hour. Before going far he was shot through the body, killing him. A terrible massacre of Protestants on one of the Loyalty group of islands in the South Seas, is reported. Twenty men and fourteen women

were killed and horribly mutilated. Priests were the instigators. The upper house of the Prussian Diet has passed the bill abrogating subscriptions for the same. Please be articles 15, 16 and 18 of the constitution, regulating the relations between Church and State in Prussia.

express west, on the Great Western Railway, of Canada, caught fire at Paris May 21st, and all through baggage and mails were consumed. Ex-Mayor K. C. Barker of Detroit and three other gentlemen were drowned May 20th, by the capsizing of Mr. Barker's yacht near Grass

The vote was 68 yeas to 25 nays.

The baggage cars of the through

Isle, in the Detroit river. The board of education of Newark have voted 18 against 2, that the reading of the Bible and repeating of the Lord's Praver shall be retained in the public schools of that city.

Hon. Jesse D. Bright, ex-United States Senator from Indiana, died at his residence in Baltimore, May 20th, of organic disease of the heart. aged 63 years. Treasurer Spinner has received a

letter from Boston, Mass., with \$100 | her choice, and deprived of religious priving long separated from the people of though long separated from the people of the peopl as conscience money on account of in the observance of the commandments together. There were consignments to of God and the faith of Jesus. "Be thou The actual population of Europe is,

n round numbers, 65,000,000 Protestants, 74,000,000 Greek church, Lightning struck a twenty thonsand barrel tank full of oil at Kan-

people of the State to observe Thursoil on fire. lay, June 3d, as a day of humiliaion, fasting and prayer. Informa PHILIP PHILLIPS did a good work in he cause of the Sunday Schools with his tion comes to him from all sources that the State is threatened with a inging book, the "GOSPEL SINGER," which has already been successfully intrograsshopper pestilence to be folduced into thousands of Sunday Schools— cheerful words and beautiful melodies. owed by failure of crops, great distress and possible famine. Nothing Sample copy by mail, 35 cents. LEE & WALKER, Philadelphia, Pa. but the interposition of Providence

Governor recommends that supplica-EUREKA MACHINE SILK .- Many of our tions of the people be raised for dies complain of being defrauded in buy not more than one half the number of yards represented. Every spool of the At a meeting of Erie stockholders, May 22d, J. L. Brownell, of the Eureka Silk is warranted full length and New York Stock Exchange, was perfect in every respect.

SPECIAL NOTICES.

REV. NATHAN WARDNER requests his correspondents to address him at 5 Dunrobin Place, Paisley Road, Glasgow, Scotland, until further notice.

to apply for an injunction in the courts to prevent such action. The THE FORTIETH ANNIVERSARY OF stockholders present voted to pay the Central Association will be held with the Church of Adams Centre, N. Y., at 101 On the night of May 15th, Mr. o'clock A. M., on Fifth-day, June 10th, McPherson, living eight mile east 1875. Essays: "The Best Mode of Rais of Columbus, Neb., left home acing Money to Carry on our Denomination. the Legislature of the State, in which he companied by his wife, to visit some al Enterprises," by C. H. Marson. "On riends, leaving their four children, the Propriety of Employing First day Mintook high rank in ability, and was chiefly instrumental in securing the passage of aged respectively 4, 6, 12 and 14 isters to Supply our Pulpits either Occaan act relieving Seventh-day ears, in the house. The house was | sionally or Statedly," by A. B. Prentice. ourned during their absence, and Introductory Sermon, by Joshua Clarke; hree of the children perished. It is Stephen Burdick, alternate.

J. B. CLARKE, Rec. Sec. Notice!-To persons wishing to atabscribed for ten million five per cent. bonds, in excess of their last contract, which was for twenty-five Fifth-day before the last Sabbath in May, and well-stored mind, he was not easily nillion dollars. This is very grati-1875: Those coming from the East by ving to the treasury officers, who way of Cleveland, or from the West by way of Cleveland, or from the West by telling temperance and political addresses.

way of Indianapolis, will take the His last illness, which commenced the 4th feel sanguine that the total amount of the five per cent. bonds, not yet Cleveland, Columbus, Cincinnati and In- of last March, was at first acute and pai taken, will be placed upon the Eudianapolis Railroad at those places, and his physical and mental stop off at Sidney, Ohio; and those coming Secretary Bristow continues his from the Southeast or Southwest, by way of Cincinnati or from the Northwest by way of Toledo or Lima, Ohio, will take withstanding their efforts at intimithe Cincinnati, Hamilton and Dayton, and God and was prepaired to die. dation. Those whose reputations Dayton and Michian Railroad, at those a wife and five children. His funeral was are not above suspicion, but against whom there is no direct evidence are held Sabbath afternoon, May 15th, and places, and stop off at Anna Station. was attended by a large conc reams will meet delegates at Sidney and Anna on Fourth day and Fifth day (May sion from Matt. 24: 44. 0: U. W. leniently permitted to step down 26th and 27th), and convey them to this The steamer Falling Waters, a

QUARTERLY MEETING,-The next Quarterly Meeting of the Southern Wisconsin Churches will be held with the 23d of May. A young man asleep church at Rock River, commencing Sixthburned, jumped overboard and was day evening, May 28th, at 71 o'olock, sermon by G. W. Burdick of Utica: Sabbath morning, at 11 o'clock, sermon by Eld. J. A Herald special states that the King of Burmah is most anxious to | E. N. Backes of Albion; Sabbath afternoon, by Eld. L. C. Rogers of Milton: settle matters with the British and evening after the Sabbath, conference; First-day morning, at 104 o'clock, sermon Chinese governments amicably. The opinion which prevails in the public mind with regard to the by Eld. A. R. Cornwall of Albion. L. T. ROGERS, Clerk.

QUARTERLY MEETING. - Provi-

dence permitting, the next Quarterly Meet

Jackson Centre, O., April 27th, 1875.

S. H. BARCOCK.

ing of the Scio, Friendship, 3d Genesee, Portville, and Richburgh Seventh-day Bapmiles through Missouri, Indian Ter- tist Churches will be held with the Church ritory and Kansas, report that not at Richburgh, commencing Sabbath evenone grasshopper has been seen en ing, June 4th, 1875. The following will be the order of exercises: Sabbath even-The question of the sanity of Mrs. | ing, at 8 o'clock, prayer and conference Lincoln, widow of Abraham Lincoln, meeting, conducted by the pastor; Sab-came up before a court in Chicago bath morning, at 11 o'clock, preaching by Eld. Charles Rowley, followed by confer ence; evening after the Sabbath, at 8 and will be sent to an Asylum for o'clock, preaching by Eld. Leman Andrus, followed by conference; First day morn-

EASTERN ASSOCIATION.—The Thirty-ninth Annual Session of the Seventh moval of all bishops who have not day Baptist Eastern Association will be received the royal exequatur endors- held with the Pawcatuck Church, at Wesing their appointments. The Arch- terly, R. I., commencing Thursday, June mon by A. H. Lewis; L. A. Platts alter-By the untracking of a train nate. Essayists-L. A. Platts, on "Church ly shortening the term of suffering bringing the Richmond Militia Discipline;" S. S. Griswold, on "Church Organization;" A. H. Lewis, "Ought our churches to grant letters of standing or ecommendation to members wishing contemplate connecting themselves with

NEW YORK MARKETS-MAY 24, 1875.

FLOUR AND MEAL

Flour, superfine..... 4 75 @5 00

" fancy 5 45 @5 65 Western shipping . . . 5 10 @5 30

St. Louis extras..... 6 50 @8 75 Minn., com. to best... 5 55@10 25

extra..... 5 85 @6 90

red Western 1 85 @1 40 Amber.... 1 40 @1 48

State, extra.....

Southern, choice to best

White, new.....

yellow....white

clover....

Common Eleece......

Combing Fleece...... No. 1 Pulled.....

WHOLESALE PRODUCE MARKET.

Review of the New York markets for bus-

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

4,561 pack. Exports 158 pack. Here-

with synopsis of the top line of prices for

the season of 1874: New milks hay make

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

declined 1st April to 38 @ 40 cents. and

Middle May closed out at 35 down to 35

cents. Grass butter opened 20th May at

again to 30 @ 32 cents. 18th July went to

35 cents, 15th August up to 35 @ 37 cents,

dairies selling at 38 @ 40. 1st December

tip end prices fell to 43 cents and barely

held on at that through December and up

to January 20th, 1875, when the market

(now showing signs of dry rot) went to 40

cents for the extreme, then to 88 @ 40 cts.,

and 20th February and after weakened

ing down to 28 @ 32 cents. The first week

good sound old butter with some fine se-

lections at 22 @ 25 cents. Stock generally.

both old and new is about all cleaned up.

Ordinary...

Low to good middlings...

churches of other denominations?" THOS. V. STILLMAN, Clerk. THE next session of the Semi-Annu l Meeting of the Seventh-day Baptist Wheat, No. 2 Spring..... 1 17 @1 16 Winter, red Western 1 85 @1 40 continuous labor which the position | Churches of Minnesota is to be held with ing sermon. Eld. Z. Campbell was ap-pointed as alternate. The churches are equested to send in written reports. C. R. LEWIS. Clerk.

> Transit, May 2d, 1875. QUARTERLY MEETING .- The Quarerly Meeting composed of the Seventh day Bantist Churches of Hartsville, Sec-Rve straw, long..... ond Alfred, Andover, and Independence will hold its next meeting with the Church of Independence, commencing May 28th, Crop of 1874....... 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, 104 A. M., preaching | Cider Vinegar, \$\mathcal{P}\$ gallon....
>
> We invite all. We Honey, New Box...... hope that our brethren and sisters will remember that our Quarterly Meetings as well as our Ministerial Meetings will not run alone.
>
> J. K.
>
> Merino.
>
> Half-blood Fleece.

Sured by Dr. Bond's Discovery. Remelies, with full directions, sent to any part of the world. Send for pamphlets and particulars. Address, H. T. Bond, M.D., Penna Cancer Institute, 1888 Columbia Avenue Philadelphia, Pa.

TO THE DONORS OF THE SEVENTH-DAY BAPTIST MEMORIAL FUND.-The Freasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Instiintions and Societies. Also, to receive new prompt in paying, as the funds are needed Any information cheerfully given.

E. R. POPE, Treasurer. Plainfield, Union Co., N. J.

MARRIED

In the Seventh day Baptist Church of Nile, N. Y., May 18th, 1875, by Rev. G. J 30 @ 32 cents, declined middle June to 30 cents flat. 1st to 10th July stiffened Crandall, Mr. N. Z. LAWRENCE, of Friendthip, and Miss FRANKIE A. SPICER, of 22d August sharp 40 cents, 26th Septem-

Eld. H. Clarke, Samuel Bromeley, of ber sharp 42 cents. 1st October barely Mystic, Conn., and Thankful F. San touched 50 cents. dropping back to 45 cts. DERS, of Niantic. last half October, and again advancing In Hopkinton, R. I., May 4th, 1875, by Eld. H. Clarke, CHARLES F. ADAMS and middle November to 45 @ 48 cents for the extreme top, but with good to choice State CAROLINE M. HOOD, both of Westerly.

DIED In Alfred, N. Y., May 21st, 1875, FRANK-LIN, only child of George F. and Madelia Wescott, aged eleven weeks. L. R. S.

In Villenova, Chautauqua Co., N. Y., in the 63d year of her age. She was a from 40 @ 35 cents with good dairies sell-Baptist Church of Brookfield, N. Y., and though long separated from the people of

At Niantic, R. I., March 19th, 1875, Mrs. surplus holdings of, stores were all ELIZABETH H. CORDNER, wife of Mr. Stemay 7(b, 1875, Mr. STEPHEN CORDNER, in the 86th year of his age. The above couple resided in this place some thirty-five years; they were both members of the Serverth der Pertist Clurch and were less than 18 and sas City, Pa., May 23d, setting the Seventh-day Baptist Church, and were re- of a prophet, but I told them in your reformed their acquaintance. was peaceful and hopeful.

At Albion, Wis., May 12th, 1875, of pul- has been steady as last quoted. Gram to come now and its appearance makes the of Capt. O. P. Saunders. Her death was a white hay made unsaleable. In old butter A. R. C. we hear of one parcel of 1,500 packages

In Farina, Ill., May 13th, 1875, of in Baltimore offered at 134 cents there. EDWARD | Sales here mostly at 15 @ 20 cents for VINCENT, in the 55th year of his age. Mr. Vincent was born in the town of Almond. Allegany Co., N. Y. He made a profession of religion in his eighteenth year. under the preaching of Eld. James H. Cochrane, and joined the Second Alfred Church. He was a student, for a time, of Alfred Academy. In 1846, he with his " " high flavored " high flavored"

dall, A. R. Cornwall, O. U. Whitford, S Burdick, L. T. Rogers, A. H. Lewis, F. D

RECEIPTS.

All payments for the SABBATH RECORDER

are acknowledged from week to week

the paper. Persons sending money, the receipt of which is not duly acknowl-

head hereafter, will be understood to ex-

tend back of Vol. 28, No. 27.

O. Cliesebro, Brookfield, 2 50 L.B.Crandall, West Edmeston, 1 75

Mrs. M. Lewis, Venango, Pa., 75

C. Brockway Carthage Mo. 1 75

. L. Burdick, Andover,

R. Lewis, Stone Fort, Ill.

B. Oviatt, Albion, Wis.,

S. P. Griffin, Pardee, Kan.,

. Burdick. Dansville

P. C. Cartwright, Bolivar, Mrs. A. Norris, Springville,

settling in Milton, Rock county. In April, 1849, he was married to Harriet L. Cran-dall, who died in 1868. In 1857, Mr. Vinlaw firm in Janesville, Wis., and in 1859, was admitted to practice at the bar of CHEESE .- Receipts for the week were Rock county. In 1864, he moved to Fari-20,743 boxes. Exports 18,875 boxes. The na, Ill., to seek a warmer climate on ac count of his health. In 1865, he was ad-In 1865, he was ad- market closes weak at 132 cents for the top mitted to practice in the Supreme Court and a good many good to choice cheese are selling at 13 @ 134 cents. Old cheese are in ried to Lydia O. Maxson, who now mourns ried to Lydia O. Maxson, who now mourns his departure. While a citizen of Wisconsin, Mr. Vincent served two terms in ports from here of new make are averag-

We quote:

from the service of civil process, and from serving on juries on the Sabbath, and also cy. We quote: securing some other privileges which are State Factory, fancy, new.... State Factory, fancy, new.... 184
Good to choice, new.....121@184 not enjoyed in other States. Mr. Vincent took rank as a judge of law and as a pleader among the ablest lawyers of Fayette country, Ill. He was an orator. Gifted with a Common stock or part skimmed. 10 @12 Eggs.—The market dropped to 16 cents early in the week and has remained steady

Baptists port reaches a total value of between thir-

ing so far double last years shipments.

surpassed in an off-hand speech on varied at that figure for choice near-by marks.

Near-by marks, fresh eggs, per ful, but it settled into a gradual decay of LIVE POULTRY .-- We quote: ting the way he had lived, and as having sought and obtained the forgiveness of

BEANS are advanced 5 @ 10 cents per oushel. We quote: Choice marrows, # bush. 62 %s. 9 15 @ 2.30

Mediums, # bush...... 190 @ 200 DRIED APPLES.—Wequote: New York State, sliced...... 84 @ 9 quarters..... 71@ 84

Wm. R. Maxson, Wm. B. Maxson, Ste MAPLE SUGAR.—We quote: phen Babcock, Robert Lewis, Mrs. Dr. J. Southhall, E. L. Burdick, P. C. Cart-wright, L. E. Spencer, Mary Lewis, Wm. B. West, Jepthah F. Randolph, Mary Crumb, Mary E. Olin, E. S. Ellis, J. M. Common, dark...... 8 @ 1 DAVID W. LEWIS & Co., Thomas, David C. Long, R. Stillman, J. P. Dye, H. S. Olin, D. K. Davis, G. J. Cran 85 & 8. Broad St., cor. South William

NEW YORK. Market your produce faithfully at macket rates and promptly for cash. For 25 years near our present location,

nd for the last 15 years engaged in th DAIRY PRODUCE ON COMMISSION. OR SALE OR TO RENT. edged, should give us early notice of the omission. No receipt under this

The subscriber offers for sale a divided third of the shop property now occapied by THOMAS PLACE. Said preperty consists of two fifths of an acre of ground, and a two story building 35x38 feet. The purchaser will have the exclusive use of he second story. Price, \$350. Rent, \$25 per year. An excellent opportunity for a mechanic wishing to remove to Alfred for educational purposes, Address, WM. A. ROGERS, Westerly, R. L.

th 25 A DAY GUARANTEED using our Well Auger & Drills.
\$100 a month paid to good Agents. Auger book free. JILZ AUGER CO., St. Louis.

A GENTS WANTED FOR THE reaching by Eld. W. B. G. Molyneux, Lincolnshire, E., 2 50 52 7 Send for circulars and our extra terms to by conference.

FOR LESSON LEAVES. Send for circulars and our extra terms to by conference.

GEO. J. CRANDALL. E. S. Ellis, Dodge Centre, Minn. \$1 18 Philadelphia, Pa.

anything to make it a ffrst-class regard to some of the evils of our York last winter. work. Address John E. Potter & times, which all who profess Chris-

about it; hence the inquiry, with re- threatening to drag them down to gard to our own Christianity. Now the lowest depths of misery; and in this we are drawing no fancy like the "Prodigal son," leave the "husks" of this world and return sketch, for who of us have not had knowledge in part from our own ex- to the Father who is ready with open arms to receive them, and say perience, and also from observation, "As for me, and my house, we will that such are the facts with regard serve the Lord?" to this matter? How true the saying, "We all have sinned and come RIGHTS OF RAILWAY PASSENGERS. short of the glory of God." Let us

several years. Revenue agents now under assignment in the several supervisors' districts, will be relieved of the religious interest at that and ordered to report to this office. The effect of the new division will be to make the headquarters for instructions and assignments of agents and others interested with the secret pressure of other duties, have negwork of the bureau, at the department in Washington, instead of lected to write until now. leaving such officers to receive their A year ago in March, Bro. U. M. orders and instructions from super Babcock was invited to assist me in visors as heretofore. a revival effort. The meetings con-FROM THE MINES.—The reports from the Pennsylvania coal mining

THE SABBATH RECORDER, MAY 27, 1875.

region show less violence than has been exhibited at some stages of the by strikers are still not unfrequent. Quite a number of the rioters have been arrested, which somewhat that the effort should be renewed dampens the ardor of others; and little interruption, until about the The aggregate loss to the strikers middle of March. Eld. H. P. Bur- has been immerse, to say nothing dick did most of the preaching and of the damage to operators, and the rendered efficient service. Early in the general demoralization unavoidable in such a strike. THE DIFFERENCE. No liquor sold at Vineland, N. J., a town of 10,000 people, and the account ing the Saviour, and soon presented stands thus: Almost nothing paid themselves for baptism. Others be- for relief of the poor; one indictment came interested, and the good work for a trifling case of battery dur-

year; yearly police expenses \$75. Now contrast this with a New England town-vouched for by Zion's Sabbath School. Thus the prayers | Herald, but name not given-with 9,500 inhabitants. This town has answered. The church was revived 40 liquor shops, and it kept busy a police judge, city marshal, assistant marshal, four night watchmen, and six policemen. It cost \$3,000 a year for a fire department; support of poor, \$2,500; debt of the township \$120,000. All this, and no account taken of the dead sent to premature drunkards' graves!

THE FALL RIVER WEAVERS have adopted a series of resolutions which are summarized as follows: A demand for a ten hour law throughout New England, a uniform scale of prices for the same class of work, 'truck system" of paying operatives with orders on stores, instead of We looked around for an expedient, all cash. It was also resolved that and began to talk of horrowing as neither political party will do high time steps were taken to secure the return of workingmen to for seating the company, ascertained the House of Representatives, to

Woods Fires. — A destructive by one of the party, we concluded | 19th, which the entire population together with a large amount of ally been good. Other provisions sawed and unsawed lumber. The have not been as plentiful as could damage done is said to be immense. be desired.

At the same time destructive fires were raging in the woods along the Lake Superior and Michigan Railthe form of edibles both cooked and road, near the North Pacific Juncbeen burned and several lumbering outfits destroyed.

> Burden."-A Kansas City, Mo., dispatch of May 23d says the grasscan save from the pest, and the hoppers have penetrated into the heart of the city, moving in a vast army, going north. Trenches are being dug and millions are being slaughtered, but nothing can stop them. Many drive them from their vards with water from hydrants Their depredations are becoming serious, lawns being stripped of grass and garden sauce destroyed Nothing can be raised except in

FATAL SPORT.-Edward Cole and George Pierce, brothers-in-law, lived in the same house together in Yates county, N. Y. One night, Cole, who had been absent during the evening, came home about ten o'clock, and wishing some sport, tried to scare Pierce and family by pounding the door and demanding room occupied by Pierce and wife, and raised it. Pierce met him at the window and cut his throat with a butcher knife, killing him almost instantly. The victim died in five

Ir is reported as a matter of special interest that the gate-keeper of the New Haven Railroad recently refused to let President Grant and. his party enter the cars till they crusade against the whiskey ring showed their tickers. - And why and their official accomplices, notshould he? Is not one man's right to exemption from rule as good as another? If the humblest citizen may not enter a public conveyance without showing a ticket, then should the same rule apply to the

POST MASTER GENERAL JEWELL eems to be no friend of lottery dealers and gift enterprise swindlers. Wherever one is found doing his work through the medium of the drowned. postoffice, the postmaster is forbidden to pay money orders to the party, and the orders are returned to the sender, and all registered letters for such persons are returned to the postmasters by whom they were sent, distinctly marked "fraudulent" on the outside.

the United States during the Presidency of Buchanan, died at his home | route. in Lexington, Ky., on Monday, May John Breckinridge, who was Attorney-General under Jefferson, and was a nephew of the Rev. Drs. Robert J. and John Breckinridge. He joined the Southern Confederacy made in the Internal Revenue and was a General in the Confeder-

King's ill treatment of foreigners is quite unfounded. A party of sixty gentlemen, capi alists and bankers of New York. who have travelved one thousand

> recently. She was shown by the evidence to be of unsound mind, the insane.

Co., No. 617 Sansom Street, Phila. delphia.

Commissioner Pratt has ate army during a great part of the rebellion.

Commissioner Pratt has ate army during a great part of the rebellion.

Commissioner Pratt has ate army during a great part of the rebellion.

Commissioner Pratt has ate army during a great part of the rebellion.

Commissioner Pratt has ate army during a great part of the rebellion.

CONDUCTED BY - REV. L. A. PLATTS INTERNATIONAL LESSONS, 1875.

SECOND QUARTER, - REV. A. E. MAIN LESSON XXIII.—SAMUEL THE JUDGE For Sabbath Day, June 5.

1 SAMUEL 7:5-12. Mispeh, and I will pray for you unto the 6. And they gathered together to Mizpel LORD, and fasted on that day, and said ther We have sinned against the LORD. And Sar e have sinned against the Lond. And San judged the children of Israel in Mizpeli. And when the Philistines heard that the hildren of Israel were gathered together to dizpeh, the lords of the Philistines went up gainst Israel. And when the children of Israel heard t, they were afraid of the Philistines. sines.

8. And the children of Israel sald to Samuel.

Casse not to cry unto the Lord our God for
the that he will save us out of the hand of the

9. And Samuel took a sucking lamb, and of-4. And Samuel took a sucking lamb, and offered the for a burnt offering wholly unto the
LORD: and Samuel cried unto the LORD for
Israel; and the Lord heard him.
110. And as Samuel was offering up the burnt
offering, the Phillstines drew near to battle
against israel; but the Lordo thundered with
a great thunder on that day upon the Phillstines, and discomfited them; and they were
amitten before Israel.
11. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote peh, and pursued the Philistines, and smote them, until they came under Beth-car.

12. Then Samuel took a stone, and set it be-tween Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD beined us.

DAILY READINGS. : 19-5: 5. : 6-12. : 1-9. : 10-18. DAILY READINGS.

1 Sam. 4: 19-5: 5: 6. 12.
1 Sam. 5: 6-12.
1 Sam. 0: 1-9.
1 Sam. 6: 10-18.
1 Sam. 6: 10-19.
1 Sam. 6: 19-7: 4.
With v. 5 read Num. 12: 13; 1 Kings 18: 38, 37: Ezra 9: 5, 6: 10: 1.
With v. 6: on fasting, read Neh. 9: 1-3; Jer. 36: 5-10.

CENTRAL THOUGHT. -- "Forge not all his benefits." GOLDEN TEXT.— 4 By the bless-ing of the upright the city is exalt-ed. 72—Prov. 11: 11. OUTLINE. I. Israel humbled, and supplicat-

ing. v. 5-8. II. Israel victorious, through Jeho**ah's** help. v. 9-12, QUESTIONS. What is the Subject, the Central Thought, he Golden Text, and the Outline of this les-

Give in your own language the substance of daily readings.

I. v.5. Who was Samuel?

his people.
To whom did he probably say "gather," &c. What is meant by "all Israel? Where was Mizpeh? What examples of praying for others are give en in the 6th daily reading v. 6. Why is Samuel so readily obeyed

Was the pouring out of the water a religiou seremony? What shows this? by a feeling like that which led to the fasting Give the four explanations of the rite sug gested in the notes. [The true meaning is

What was the fasting for? Give the two examples of fasting referred to in the 7th daily reading.

In what ways do they confess their sins? Illustrate, as in the notes, the nature of six What were Samuel's duties as judge? How did be prove his fitness for the office? v. 7. What did the Philistines understand the assembling of the Israelites to mean? What did they intend to do? What did God intend? Who were the lords?

Miscellaneous.

CARNIVOROUS PLANTS.

BY JOEL STACY What's this I hear, My Molly dear, Can little plants Eat bugs and ants, And gnats and flies Why-bless my eyes! Who is the great diskiverer ! Not Darwin, love, For that would prove A sort of retrograding;

Surely the fare Of flowers is air, Or sunshine sweet They shouldn't eat Or do aught so degrading! Also 'twould be To hear your own dear Fido, pet,

In cruel death. Because, one day In thoughtless play He went too near a violet! Or, horror! what

If, heeding not, some cruel plant carnivorous We ventured near-Yes we, my dear-And swallowed were With no one there

And yet to die By blossoms, I Would call a doom chromatic For one might wait Than have a rose In pain called aromatic. Ah, science knows

And all its wicked habits: 'Tis not for us To make a fues : For aught we know The lilies grow.
From dining on Welsh rabbits! -Scribner for April.

WHAT BECAME OF AN OVER-

WORKED BOY. The boys of our time are too much afraid of work. They act as if the honest sweat of the brow was something to be ashamed of. Would

brisk business. of their industry and benevolence All the boys have heard of the

great publishing house of the Har-They know of their Monthly, Weekly, the Bazur, and interesting house, I should perhaps be told that | are preparing to take the places of he was a "wonderfully lucky man." of his luck. He and the elder Har- morning "-that tells the story !per learned their trades together, fifty years ago, in John street, New York. They begun life with no fortune but willing hands and active To SEED .- Mr. John Owen, of Fair-

young man in this free country.

What is there here to indicate the geographal position of the Israelites i Why were the Israelites afraid? v. 8. What does cease not mean? Cry? Unto whom would they have Samuel cry II. v. 9. What was the meaning of this cer nony? What gospel truth is illustrated?

What does heard mean? When had God answered in a like manner v. 10. When do the Philistines appear? What takes place? What does discomfited mean Smitten before Israel?
v. 11. Describe the result of the battle? What gave courage to the Israelites ? What can you say of Beth-car? v. 12. What can you say of Shen? What was the stone for?

When can we expect special favors of Goo such as help, or forgiveness? When are wicked men sometimes beggars What is taught here respecting the of prayer and special Providence? What in our religious life does the ston

brance of God's mercles toward us? NOTES AND COMMENTS. [For facts necessary to be known if we

would understand this lesson, see Connecting History and first five daily readings.] I. v. 5. Samuel. After the capture of the Ark of God by the Philistines, and the fall of Shiloh, their religious center. Israel again became idolatrous, and for their sins were under "the hand of the Philistines." It was also a transition period in Israel's history, for from the irregular administration of affairs by Judges, the form of the government is soon to change into a monarchy. At this important time, Sam uel appeared as the holy Prophet and wise Judge of the chosen people. Said. Very likely to the elders of the people. All Israel. A general assembly of the Isaelites to consist of as many as could be brought together from the different parts of the land. Mizpell. A city in Ben jamin, occupying an elevated spot a few miles northwest of Jerusalem. Pray. It was a prayer of intercession in behalf of the people. (Compare 6th daily read-

v. 6. They gathered together. In their distress, and in their anxiety to obtain the favor of God against whom they have sinned, they do not question the holy water, and poured it out before the Lord. This ceremony certainly possessed religious significance, for it was performed as though in Jehovah's presence, i. e., " before the Lord;" and it must have expressed a feeling in harmony with those which led the people to fast and to confess their sins; but its exact meaning is not easily determined. Treaties are said to have been accompanied with libations of water, and this may have been designed to symbolize their desire to renew their covenant with God; or, we may understand the reference to be to their refusal to even drink water on that day of solemn . things, as Ezra "did eat no bread, nor drink water" when he mourned over the Sam. 23: 16); or, it may have symbolized the pouring out of their hearts in peni-

tence, and their sense of humiliating helplessness (see 1: 15; 2 Sam. 14: 14; Ps. 22: 14; Lam. 2: 19); or, finally, it may have der to be a sign that help was coming 2 Sam. 6: 2-11. mer to do a fair half day's work be- this course your potatoes will come be, as they exist in milk. If there fore the other boys and men got very quick, be of even size, quite We would meet large and well flavored, and in at a loss; if a deficiency of either by appointment in the gray of the about three years, by continuing the the quantity will diminish. morning, and go down to John street. We got the key of the office by tapping on the window, and its pristine purity. The yield will mixing different feeds. Thus foo Mr. Seymour would take it from | not be quite so great, but the quali-

of us through an opening in the | few small ones. "It kept us out of mischief, and put money in our pockets." No wonder that the venerable man in relating this foundation "Our employer was the best

man God ever made." The key handed through that window tells the secret of the luck that enabled these two men to rise to eminence, while so many boys that lay soundly sleeping in those ing would find a more ready market busy morning hours are unknown. No wonder that he became Mayor Summer than Jersey butter. But if of the city and head of one of the the object were to sell milk by the have been too willing to vacate. If largest publishing houses in the quart a poorer choice could hardly world. When his great printing | be made than to select the Alderney house burned down, the giant per cow. If the purpose were to make severance learned in those hours of cheese, or butter and cheese from overwork, enabled him to raise, like the same milk, then nothing is equal

ployer's back was turned, and saying the purchaser wanted, the Shorthorn Come boys, let's go home; we've or Holstein would be preferable. done enough for one day," and The Devons and the natives may sauntering off with a cigar in his also be preferred for special purposmouth; or "I think it's time we had es. There is no single breed of vas "Let's do a little overwork."

boys nowadays out of good places, ing all demands is, in my opinion, and sends them out, West, on shipboard, anywhere, eating husks, in everywhere. The price of Jersey search of a spot where money can cows is very variable. Not all the be had without work, laid the foun-

Such busy boys were only too glad to go to bed and sleep sound. They had no time nor spare strength for dissipation, and idle thoughts, and vulgar conversation. Almost the last words that James sonal knowledge of the cows or Harper uttered were appropriate to their breeder. They can be found that they were all equally afraid of the end of such a life, and ought to in numerous places in the Eastern a staggering gait and bloated face! | be engraven upon the mind of every This spirit builds the gambling boy who expects to make anything advertising columns of agricultural houses, fills the jails, supplies the of himself: "It is not best to be saloons and gaming places with studying how little we can work, but loiterers, and keeps the alms-houses how much." Boys, make up your and charitable institutions doing a minds to one thing: the future and the quantity of milk she gives.

cross and sleepy, after a night of

victim to your course of conduct. The plainly-dressed boys that you books of all kinds, and perhaps have | meet carrying packages, going of or rye bran, when fed to other anithem how the oldest of the brothers of what you call good luck. Over- all times all they will eat by having came to found such an illustrious work has no terrors for them. They it always before them and easy of the great leaders of our country's this rule unless where the animals He was lucky, and an old friend affairs. They have learned James have been pinched for salt, and in and fellow-workman, a leading ed. Harper's secret. The key handed that case their appetites should be itor, recently let out the secret out to him in the "gray of the satisfied gradually. An insufficient

NEW PLAN OF SELECTING POTAbrains; fortune enough for any mount, Mo., writing to the Elmira cows. But the fact that food is Farmers' Club, presents the follow-ing, which is worthy of trial: Se- The importance of having food in Sometimes after we had done a ling, which is worthy of trial: Se-

been expressive of their desire for moral from the Lord in answer to Samuel's purification, of which water is a fitting prayer, they do not hesitate to join battle account of its sins. (Compare 7th daily place apparently on a height overlookreading.) Fasting is a virtue, when God's | ing the road to Philistia, west from Miz' may grumble at the rich. people are driven to it by sorrow for sin | peh, and interesting as the point where and an overwhelming sense of their need the pursuit of the Philistines by the Isof divine help. We have sinned raelites on this memorable occasion against the Lord. They confessed | ceased. in words what they had said by signs. The Hebrew word rendered sinned, fur Probably a rock or hill, resembling a nishes us in its literal meaning, to miss, a tooth, gave the name to this place. Ebenfine illustration of the nature of a sinful ezer, i.e., stone of help. The stone was life. A wrong-doer is like a bowman who for a memorial of the victory just obmisses the mark at which he aims; or, | tained; its name was to be a reminder like one walking who makes a misstep that they were victorious through divine and falls; or, like one who searches for help. Hitherto, i. c., thus far; but something but fails to find it. And only when his people put themselves in tort is to prove them to be fools

Samuel judged, &c. This would ap the way of help by turning from sin to without condescending to call them pear to have been the commencement of God. his duties as Judge. In peace, he 'judged between one and another, and his laws" (Ex. 18: 16); and in war, he must precede the expectation of special was their victorious leader. "The battle of Eben ezer—the first, and, as far as we (b.) Neglect of duty, turning away from know, the only military achievement of God, makes moral cowards of us. v. 7 Samuel-marked as it was by the first re- (c.) In safety and outward prosperity men turn of victory to the arms of Israel after | not unfrequently insult God by word and the fall of Shiloh, was apparently the event which raised him to the office of supplicants for divine mercy. v. 8. (d.)

Judge."-Stanley v. 7. And when the Philistines heard, &c. They suspected, from the national assembly at Mizpeh, that Israel was about to rise up in an endeavor to throw off the yoke of oppression, and so etermined to crush the movement at once. What the end would be Providence alone knew. Lords. The five Philistine chiefs, probably the successors of those whom Samson slew at his death. This appears to have been a suddeni but united incursion by the Philistines. Went up. Geographically true, for it was from lower to higher ground. Against Israel, i. s., with a hostile purpose. Heard it. From some Is raelite who had seen the advancing hosts or perhaps from watchmen. Afraid. A memorable defeat in that very neighbor hood twenty years before, (see ch. 4,) sub sequent oppression, and a lack of faith in God, the necessary fruit of idolatry, furnished little ground for courage now.

v. 8. Their distresses drive them to God. Cease not. Samuel is implored not to turn away from them in silence. man's authority. See 3: 19. Drew | Cry. More than to ask; cry out, with all the earnestness of one who in pain or dan go, but to Jehoval their God, who alone, they knew, was able to "save them out of the hand of the Philistines."

II. v. 9. · A burnt offering. eremony which was at once a confession of guilt, and a symbolical sacrifice for sin; so must we go to God through Him who dah where the people were severely punanswered, i. c., in the thunder, and by granting the deliverance for which he prayed. Compare Ex. 19: 19 and Ps. 99: 6. v. 10. Discomfited. Disturbed.

transgressions of his people (compare 2 before Israel, i.e., they were defeated (4:11, 18.) to Israel's victory over the by, and fled before the Israelites. God fought for his people, not in their stead. v. 11. Went out . . . pursued ... smote. Understanding the thun- David. 1 Chron. 13: 5-14; 2 Chron. 1:4;

process, you will bring the species, Where the proper proportions do whatever kind it may be, back tonot exist they may be regulated by under his pillow, and hand it to one ty very superior, with but very

der corn has an excess of respiratory matter: clover of flesh-forming by mixing the two both are fed more profitably.—Professor Arnold. COWS-BREEDS AND TREATMENT What breed of cows is best, depends on where and what they are Had the medical profession cared wanted for. If a single cow or a story of his life of success could few cows are wanted to furnish milk less for its exclusive and obstructive and butter for family use, there proscription, and more for the welis nothing better than the Alderney. fare of humanity, it would have wel-Their milk and butter are exceedcomed into its ranks those brave and willing women who have asingly elicious. If one lives near pired to help their sex, in helping a city or large village, and wishes themselves by becoming doctors;

to sell butter from the churn, nothit would have taken them by the or stand up better under the heat of and places which the men should the medical profession, instead of opposing as it has done, its powerwomen as doctors, had helped them with its co-operation, and bestowed magic from the ashes, a larger and to the Ayrshire, especially on hilly farms. If to milk a while and then Instead of watching till his em- to convert into beef should be what are, suspected wanderers on the deholiday, to go a fishing;" his cry cows which will best suit every lobeside the horror stricken and procality and requirement. The cow That overwork that frightens which will come the nearest to fillthem. For this consummation every the Ayrshire, but she is not best importations of Jersey stock, I have dation of the apprentice boy's future reason to believe, have been made up of the best animals, and the authood of a daughter, will work prices of the different qualities run from \$100 to \$500 per cow. The great difference in the qualities of the animals would make it hazardous to order cows without some perand Middle States by cosulting the of a more intelligent and determined

is the doctor who yields to it most papers. readily and gracefully, and wisest The quantity of salt a cow re is the community which does most quires varies with the food she uses to help it.—St. Louis Daily Globe. great men of this country are doing If she is feeding on the tender grass It doesn't build mammoth stores just what those boys did. If you of June, with a good flow of milk and factories, nor buildings like the are dodging work, angry at your she will require from five to ten Astor Library and Cooper institute. employer, or teacher, for trying to times as much salt as if she was The men who built such monuments make you faithful; getting up late, feeding upon ripe hay and giving, at Washington, that when a little as she would, much less milk. Ma pleasure-seeking, longing for the ture food calls for less salt than imtime when you can exchange honest | mature, but all mature food does one day in the street with a neigh work for speculation, you will be a not occasion an equal demand for bor's son, and a six-penny piece was found in the dust. The boys quarsalt. Corn meal, for example, rereled about the ownership of the quires much more saltathan wheat coin, but young Tappan held it, and seen their great publishing house in errands, working at trades, follow mals as well as cows. The best rule Kew York city. If I should ask ing the plow, are laying up stores for salting cows is to give them at the other boy gave in. Seventy access. There is no exception to

supply of salt, like an insufficient supply of water, effects unfavorably the quantity and quality of milk, and that immediately. Green and succulent food is best for milch facility?

Œ

The little four-year old who went good day's work, James Harper lect from medium sized potatoes, cut this condition lies in having its out and planted a little three-inch would say, Thurlow, let's break them in two pieces, crosswise in the abundance of water in chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would "grow into a little three-inch chemical trust that it would be a little three-inch chemical trust that it would be a little three-inch chemical trust that it would be a little three-inch chemical trust that it would be a little three-inch chemical trust that it would be a little three-inch chemical trust that it would be a little three-inch chemical trust that the little three-inch chemical trust that it would be a little three-inch chemical trust that it would be a little three-inch chemical trust that it would be a little three-inch chemical trust that it would be a little three-inch chemical trust that the little three-inch chemical tr the back of another token—just middle, between the stem end and combination with the elements of trust that it would "grow into a ton. If we have no agents in your place, break its back. I would generally blossom end, (I think this a better nutrition it contains. Another item big wax dolly "has been "pruning" you can send direct to us, and we will describe the selection of food some of her mother's choice plants liver it packed in bags or barrels. It is break its back. I would generally blossom end, (I think this a better nutrition it contains. Thought from some of her mother's choice plants reluctantly consent just to break the designation than seed end and root to regard in the selection of food some of her mother's choice plants made from Bone, Meat, and Blood, and is reluctantly consent just to break the designation than seed end and root to regard in the selection of the back of the token; but James would end,) and plant the stem end, and if for milk production, is that the beguile me, or laugh at my composition or laugh at my composition or laugh at my composition of the food lit was a beautiful reply of a veneration of the food l

A loving spirit, in order to feel a joy himself, readily discerns the litemblem. Fasted. It was a public with their enemy, many of whom in their the joys of the poor; a malignant fast to express the nation's humiliation on flight are destroyed. Beth-car. A heart spies out their miseries, not to lessen their amount, but that he The life of an artist is one of

> rather than the conflict of circumv. 12. Shen. Literally, the tooth. stances. We all see at sunset the beautiful colors streaming all over the vestern sky, but no eye can behold the hand that overturns the urns whence these streams are poured. When dunces call us fools without proving us to be so, our best re-

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deed, who in danger become most abject REE SAMPLE TO AGENTS.
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that is good in words and works. "Here I'll raise mine Ebenezer: Hither by thy help I'm come.'

TEACHERS' CABINET.

CONNECTING HISTORY.-The Ark God taken by the Philistines became t them a source of much trouble. At Ashdod their god was thrown down, many of the men were smitten with death, others with fearful disease. From Ashdod the ger supplicates help. The Lord our ark was carried to Gath, and from thence God. It is not to idols now that they to Ekron, in both of which places the same terrible scourge rested. So God's presence to the wicked is always a terror. After the ark had been in the hands of the Philistines seven months they determined to 'cry" for divine help was preceded by a send it back to Israel, accompanied by a trespass offering. For the details read chap. 6. It came to Beth-shemesh in Juis our great Sacrifice. Heard. Rather, ished for looking into it. From thence it was taken to Kirjath-jearim, where it remained twenty years. This period of time is probably intended to mark the interval between the taking of the ark by the Philisthrown into consternation. Smitten times, at the time of the death of Eli, &c., Philistines. 7: 12, 13. The ark must

FEMALE DOOTORS.

ful influence to the education of

where they should have stood years

ago, where they are bound to stand

before a generation has passed away,

testing practitioners, if not ahead of

pressure from the outside. Best off

ODDS AND ENDS.

It is said of the venerable Charles

Pappan, of Boston, who died lately

Will not make a Hog's Nose Sore. Hardware Dealers sell them. Ringer \$1; Tin Rings (100) 60c.; Coppered Rings, 50c.; ougs, \$1 25; by mail, postpaid. lars free. H. W. HILL& CO., Sole Manuacturers, Decatur, Ill. PREE! FREE!! FREE!!! have remained in this place for a much THE PIONEER. longer time, as it was removed by King

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mother who has ever known woman? special hour of anguish, every girl PUT UP UNDER THE DIRECTION that has stood appalled before the OF A SUPERIOR JUDGE. mystery of her own body, every pa-The greatly increased demand during rent that sees with apprehension and among the Cod Liver Oils now offered the with fondness the blossoming wompublic, has led the proprietors to place it before he entire country, knowing that it and pray and hope; and when it far excels in quality and in its medicina comes, as it must come, when womvalue all other remedies for Consumption Weak Lungs, Coughs, Colds, Pneumonia General Debility, and all an's place in medicine has been established even more firmly than LUNG AND THROAT DISEASES. man's, we shall have to thank for it, It is strongly, and in fact is the only Cod iver Oil that is recommended by the not the profession which cannot admit a new idea, even by a surgical

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playmate, old and poor, in Pittsfield, and paid him the six-pence with the accrued interest.

ALLEGANY COUNTY. So.

Notice is hereby given that the names of twenty-four persons will be publicly drawn at the office of the Clerk of said county on Saturday, the 29th of May, A. D. 1875, at 10 o'clock A. M., to serve as A French artist having been asked to draw an allegorical picture of be-nevolence, carefully sketched a bit and Court of Oyer and Terminer, to be held at the Court House in the village of of India rubber. "There," said he, Angelica in said county, on Monday, the 21st day of June, A. D. 1875. Also the is the true emblem of benevolence: it gives more than any other subnames of thirty-six persons will in like stance." Might it not, with equal manner be drawn to serve as Petit Jurors propriety, be employed as an em- at the said Court. Given under my hand this 8th day of blem of a modern conscience which

May, 1875. W. H. H. RUSSEL, County Clerk. fits all forms of action with equal plaints, and never let me off until the blossom end, be sure and plant should contain flesh-forming and them separate, and always save respiratory matter in the same relative proportions, or as near as may am almost there."

It was our custom in sum
Tool It was a deautiful reply of a venerative ble man, when asked if he were in the land of the living, "No, but I BUFFALO FERTILIZER CO., 252 Washington St., Buffalo, N. Y

252 Washington St., Buffalo, N. Y.

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Dunkirk 1.05PM
Little Valley 2.47 Cleveland | 7.30 AM alamanca

12.05PM 12.27 " 8.03 " Arrive at Buffalo 12.45AM NiagaraFalls 1.16 " 1.50 " | 8.50AM ADDITIONAL LOCAL TRAINS EASTWARD, 4.50 A. M., except Sundays, from Dun-

kirk, stopping at Sheriden 5.15, Forest-ville 5.39, Smith's Mills 6.03, Perrysburg 6.42, Dayton 7.03, Cattaraugus 8.00, Little Valley 8.52, Salamanca 9.55, Great Val-ley 10.07, Carrollton 10.45, Vandalia 11.15 Allegany 11.47 A. M., Olean 12.15, Hinsvidere 2.40, Phillipsville 3.05, Scio 3.33, Genesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsville

at 7.20 P.M.

9.30 A. M., daily, from Dunkirk, 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 10.30, Dayton 10.40, Perrysburg 10.30, Dayton 10.40, Cattaraugus 11.10, Great Valley 11.33 A. M., Salamanca 12.10, Great Valley 11.33 A. M., Salamanca 12.10, Great Valley 10.30, Canalland 10.35, Valdalia 19.55, Alla rany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 32, Friendship 3.07, Belvidere 3.26, Philipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, ariving at Hornellsville at 6.00 P. M. 9.15 P. M., daily, from Dunkirk, stoping at Sheriden 9.30, Forestville 9.42,

ping at Sheriden 9.30, Forestville 9.42, Smith's Mills 9.54, Perrysburg 10.17, Day-ton 10.25, Cattaraugus 10.55, Little Valley 11.20, and arriving at Salamanca at 11 48 WESTWARD. STATIONS. | No. 1 | No. 5 | No. 3* | No. 9+ Port Jervis 12.13em 3.2:PM 10.55 11.35 16orn 1lsville 8.55 3.00Am 8.25AM 12.30 10.65 11.35 10.65 11.35 10.65 11.35 10.65 11.35 10.65 11.35 10.65 11.35 10.65 11.35 10.65 7.00AM 3.35PM 7.15PM Leave Little Valley 12.22AM | 6.27AM | 11.57PM | 4.15 " 2.20 " 7.50 " 1.30 " 5.45 "

ADDITIONAL LÖCAL TRAINS WESTWARD. 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 nellsville, stopping at Almond 5.00, Al fred 5.25, Andover 6.10, Genesee 7.00, Scio 7.35, Phillipsville 8.05, Belvidere 8.27 Friendship 8.54, Cuba 9.50, Hinsdale 10.45 Olean 11.25, Allegany 11.47 A. M., Van dalia 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Cattaraugus 3.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20. Forestville 5.45, theriden 6.07, and arriving at Dunkirk a

6.30 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, Allegary 3.10, Vandalia 3.20, Carrollton 3.35, Great Valley 3.43, Sala manca 3.55, Little Valley 4.15, Cattaraugus 4.32, Dayton 4.53, Perrysburg 5., Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35 and arriving at Dunkirk 5.45 P. M.
1.10 P. M., daily, except Sundays, Hornellsville, stopping at Genesee 2.38 Belvidere 3.24, Olean 4.55, Carrollton 5.43 and arriving at Salamanca at 6.00 P. M.

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stopping at Almond 4.25, Alfred 4.45,
Andover 5.38, Genesee 6.37, Scio 6.55,
Phillipsville 7.15, Belvidere 7.33, Friend ship 7.55, Cuba 8.37, Hinsdale 9.09, Olean 9.40, Allegany 9.58, Vandalia 10.23, Car-

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And heaven's gate opens
world's is shut. Walk with thy fellow-creatur hush And whispers among them.

a spring Or leaf but hath his mon Each bush And oak doth know I am. not sing?
O leave thy cares and foll way.
And thou art sure to prospe Serve God before the world; Until thou hast a blessing; The whole unto him; and rep Prevailed by wrestling ere Pour oil upon the stones: Then journey on, and hav heav'n. -Henry For the Sabbath Recor CONCERNING MOSES. THE

It is a very common-

speak of Moses as "the

of the Jews," yet correctly

Moses was not a legislate

islator is one who ma Moses was not a law-m own nation did not so re Isaiah 33: 22, says: "T our judge, the Lord is ou the Lord is our king:" Sam. 12: 12. Moses legate to the people of to the court of Pharaol authorized officer to tre king's business in the ki Moses was providentially and qualified for that bu his birth his parents saw a very promising child, a traordinary measures t him from the murderous the king of Egypt. By position of divine prov was found and adopted o only daughter, heir to th Egypt, so that by that was her heir. He wa carefully instructed in dom of the Egyptians. to Josephus, when he car er age he was intruste command of an army, a successful expedition a opponents of Egypt in Nile countries. But cho tion with the people of than a crown, and the p sin for a season, he refi called the son of Phara ter, and so relinquished t of a crown in Egypt, the obtain an everlasting in the kingdom of Goo forty years old when h decision; it was theref waiting forty more year ity, for deliverance from and tyranny of Egypt, h and proved to be a faitl the service of God. Thus

> priest of Midian, near to angel of the Lord called l to a bush burning with not consumed; and as Me heard a voice speaking out of the midst of th saying, "Moses, Moses, shoes from thy feet, fo ground." Moreover, th said unto him, "I am thy father [i. e., Amran the God of Jacob; I l seen the afliction of m Egypt, aud I am come d deliver them out of the Egyptians; and to brit out of Egypt unto a goo a large land, flowing w honey. Come now ther will send thee unto P thou mayest bring fort Israel out of Egypt."

education, and experier

qualified to be a leader an

the people of God. But

assume the office withou

rection. While keeping

of Jethro, his father-i

taking, according to th he had sworn to Abrah and to Jacob; and as appalled at the magnit ger of the undertaking him miraculous signs in divine power that it ble for him to doubt th before him the manifest place them. First. I bush unconsumed 1 T solitary place at the foc tain of awful sublimit grandeur. There coul lusion. in that place. voice out of the bush one proclaiming himsel ing God, come down people from the bondag for from God. Third to his father Amram taught him to look fo from the bondage in interposition of the Go fathers. Fourth. The

covenant with Abrahar *Josephus says that be born, God appeared to Am and assured him that by th born he would deliver the their bondage.

most solemn assurances t be with him and prospe

This, in an abridged

the call of Moses. Co

the magnitude of the

Moses demurred accep