The Sabbath Recorder.

FALSE AND TRUE GREATNESS.

BY GEO. B. CLARKE.

War hath its echoes, they are heard afar, Telling of martial deeds on many a

shore—
The aspiring vision hails the lurid star,
Which faintly gleams on fields of hu-

man gore! Oh! did ye know what widowed hearts

deplore, where tears as raindrops fall upon the

slein.
And works devastate—time may ne'en

restore— Te would not seek, as now, the battle

plain.
To win what many lose, or lose what none

Ambition! does not mercy rue the day, Whene'er thou leagu'st in arms thy hos

tile band?
The vile, the thoughtless, swell thy proud

array; E'en deep toned thunders roar at thy

Leave orphaus pillow'd on the rocks o

sand; Thy demon form uxults where men ex

pire.
And ghastly vawns o'er tombs with unap

Earth has sweet voices, on the wind

They chant full requiems o'er the un

Few names are hallow'd in her choral

hed, Yet pride still mocks the sangeance of the

what wilt thou answer when thy doom

Thou, who dost dare Omnipotence defy, !
And rob with mud'rous hand the shrines

To share the sorrows of the troubled

free— Fo strike for freedom! o'er a land op-

And set the vassal from his thraldom

press d, And raise the mind to heaven's high

These are the deeds that live in mem-

ory, When laurels fade with trophies proudly

ron; The praise of millions will awarded be,

have run,
To him* whom virtue own'd in death her

*President Lincoln was assassinated in

the night succeeding the fourteenth day

THE SABBATH OUESTION.

The Seventh Day not Observed by the

Early Christian Church.

ARTICLE TWO.

A Review.

In appearing as we now do, as

fleeting years through centuries

command,
The shorts of triumph greet thee

each hand-Cities in ashes laid, and ruins dire

honored dead

of liberty l

of April, 1865.

LEONARDSVILLE, N. Y.

very able arguments.

This volume is an earnest and able pre sentation of the Sabbrth question, argumentatively and historically, and should be in the hands of every one desiring light on the subject. THOUGHTS SUGGESTED BY THE PERUSAL OF

GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition 125 pp. Fine Cloth, 50 cents. Paper 10 cents. This is in many respects the most

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

NATURE'S GOD AND HIS MEMORIAL A Series of Four Sermons on the subject of the Sabbath: By Rev. Nathan Wardner late Missionary at Shanghai, China. 1. Teachings of the Old Testament, applied in answering the Objections and Arguments of Advocates for the First Day.
2. The Theory of a Change of the Sabbath examined in the light of the New

3. The No-Sabbath Theory Examined.
4. The History of the Change, showing bow, when, and by what authority, the Change of Day was effected... 111 pp.

Mr. Wardner was also educated to obferve Sunday, and has written with the power which comes only from personal ex perience.

A DEFENSE OF THE SACBATH, in reply to By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents. This work was first published in London n 1724. It is valuable as showing the state

of the Sabbath argument at that time. VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine appoint ment of the Seventh Day; by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 60 pp.

No.18+

3 35 A M 5.04 T 0.40 " 0.35 P M

8.13 **

Dun

sburg Little it Val

ARD

Zaliev 2.47,

This work is one of decided value, not nly as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the tria and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTENDED FOR By Edward Stennet. First printed in Lonion, in 1999. 64 pp.

The Society also publishes the following tracts which will be sold at cost in large or small quantities, to any who may desire hem. Specimen packages sent free to any who may wish to examine the Sahhath question. Twenty per cent. discount made to clergymen on any of the above named ooks, and a liberal discount to the trade. Other works soon to be published. TRACTS

No. 1—Reasons for introducing the Fourth Commandment to the consideration of the Christian Public. 28 ppi No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the change of the Day of the Sabbath. 28 pp.

No. 4—The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp. 6—Twenty reasons for keeping holy

in each week, the Seventh Day, and not the First Day. 4 pp.
7—Thirty-six Plain Questions, presenting the main points in the Sabbath controversy: A Dialogue be ween a Minister of the Gospel and a Sabbatarian : Counterfeit Coin. Spp 9—The Fourth Commandment. False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and

Observed 16 pp. (in English, French and German.) No. 11—Religious Liberty Endangered by Legislative Enactments, 16 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 14—Delaying Obedience. 4 pp.
No. 15—An appeal for the restoration

the Bible Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference 40 pp 16—The Sabbath and its Lord. 28 pp. No. 19-Questions concerning the Sabbat 32 pp. io 21—The Sabbath and the Sunday.

(Bible facts-Historical facts.) 4 pp. No. 22-The Bible Sabbath. A Dialogu 8 pp. No. 23—The Bible Doctrine of the Weekly No. 24—Reasons for Embracing the Sab-

hath. 8 pp. No. 25—The Day of the Sabbath, 16 pp. No. - "Show it in the Book." 8 pr Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribu-tion, should be addressed to D. R. STILL-MAN, Alfred Centre, N. Y.

The Sabbath Regorden, PUBLISHED WEEKLY,

AMERICAN SARBATH TRACT SOCIETY.

eventh-day Paptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reforms tory measures which shall seem likely to it prove the moral, social, or physical con-lition of humanity. In its Literary and ntelligence Departments, the inte nd tastes of all classes of readers will be

TERMS OF SURSCRIPTION Per year, in advance. \$2 50
To ministers and their widows. 1 75
To the poor, on certificate of Local

No paper discontinued until arrearages paid, except at the option of the p

ADVERTISING DEPARTMENT. Transient advertisements will be insert-

Yearly advertisers may have their adrtisements changed quarterly without xtra charge. No cuts or large type can be inserted ut advertisements may be displayed by pacing to suit patrons

No advertisements of objectionable character will be admitted JOB PRINTING The office is furnished with a supply of obbing material, and more will be added

as the business may demand, so that at work in that line can be executed with nearlands and dispatch ADDRESS

All communications, whether on busi

Sabbath

Trebaile.

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

VOLUME XXXI.-NO. 3.

ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 14, 1875

THE STORY OF THE CROSS.

With love so boundless shown to

Should charm the dullest ear!

And casts aside the name we ought

And in their morning cloy; But Christ doth bless the days that

That ye in heaven's eternal calm

ORDISHING OUT ERROR.

May sing his praise devine!

which cometh from above:

On transient objects dwell,

The story of the Cross,

A story sweet to hear,

Yet far away doth thought

To fondly love so well.

Our earthly pleasures pall,

With an increasing joy.

Be all that binds to earth,

but that the commandments here end it with a day of sabbatic rest. itively required the observance of er in the divine authorations and

than these used by the Redeemer, as part of the law that declares the out in bold relief throughout all the of the Sabbath is essentially immuthor of these articles that the law of change of the Sabbath from the tleman can render for this effort to

tory on the family of man, but the of the week, must be absolutely aborexpress and positive testimony of tive and futile! For just so long as the Redeemer himself to the same it can be truthfully said that "the we read: "There is positive tesffect. So that if so marvelous an seventh day is the Sabbath," it canoccurrence should arise as that our not be truthfully said that the first or churches of Christians, organized

there can possibly be no appeal. Let us now turn to the law of the no longer be maintained that the Sabbath itself, with the view to as- law of the Sabbath is of universal certain just what this admission of and perpetual obligation upon the quote Ex. 20: 8: "Remember the be seen, then, that any and every author is positively mistaken about Sabbath day to keep it holy." We attempt to prove a divinely author- finding any such "positive testimohere have the solemn mandate of the | ized change of the Sabbath must | ny "within the Holy Scriptures. We | no other authority than the gentleserved, i. e., "keep it holy." This means, "keep it religiously." This must be entirely erroneous. and in man's articles for the change of the expression, "keep it holy," stands direct opposition to their true teach-Sabbath, we wish to say by way of opposed to, and finds its antithesis ings. It can but be apparent to apology, that we feel somewhat emiliate in the idea of using time secularly, every intelligent mind that no arguharrassed on account of the fact as in verse 9: "Six days shalt thou ment whatever is required to refute that a gentleman of so eminent abil- labor and do all thy work," etc. the whole effort put forth by the tolic age. ity, and so able a critic as Rev. W. Hence, in order to carry out and gentleman in this entire series of H. Littlejohn has already given obey this part of the Sabbath law, articles to prove this change. This these articles a most thorough sift. the day must be devoted to the ser- is so, from the fact that the princi-

both in the Advent Review and the former times, prior to the advent of found at the outset of these articles, SABBATH RECORDER; and had we the Messiah, such ritual services and which is fully sustained by all the Sabbath to any other day of the also in the case of Noah (Gen. 8: to prove this change. Hence, all week than the seventh, could be 20). This same system also strong that now remains, is to point out easily shown to be a logical impos- ly marked the religious services of and show to the reader the many sibility, we should have had no the whole Mosaic dispensation; but very absurd and untruthful positions And we most sincerly hope that that by his coming, as the true antitype call attention, is this: distinguished gentleman, for whom of that ritual system. But now, since we have come to entertain a most | the advent of Christ, the duties of the profound respect, will not regard us Sabbath consist in the sacramental as an intruder upon his rights, or as services of the gospel church. Ex. undervaluing in any degree his 10, next demands our attention:

"But the seventh day is the Sabbath of the Lord thy God." This, anoth-Having said thus much by way of apology, we will proceed to our task er essential part of the Sabbath law, positively identifies the institution by saying to the editor of the Christian Statesman that his preliminary with the seventh and last day of the article to the argument for the week. This is clear and explicit, change of the Sabbath, being almost and needs no further remark to make entirely devoted to the discussion of it absolutely certain. Again, Ex. the question of the Christian amend- 20: 9, reads; "Six days shalt thou ment, and as it is no part of our labor and do all thy work." This stoutly maintains its complete disciples. present purpose to discuss that prop- fixes the working days expressly on osition, we at once consider article the first six days of the weekly cy-"No. two." And first of all, we cle. Then again, Ex. 20: 11: "For the two following propositions must tolic example, is arrayed against the wish to call attention to what we in six days the Lord made heaven be true: first, that these "apostles perpetuity of the seventh-day Sabous admission of a most important them is, and rested the seventh been living during all that age in Gal. 4: 10, and Rom. 14: 5, as evitruth-a truth that underlies the day." This portion of the Sabbath foundation of this Sabbath institu- law demonstrates the fact that the tion. This admission is found near weekly cycle originated in the ex-

the outset of the article, and was ample of the Creator, in which he or, secondly, that "a careful and fourth commandment—was intendevidently designed by the writer performed the work of creating the thorough examination of these au- ed by Paul to be included in this to form the basis upon which universe on the first six days of the thoritative records, shows conclucategory of days, months, times, and the whole argument for the change first week of time, and rested on the sively "just no such thing as the genof the Sabbath was to pro- seventh. Hence, when men obey theman seems to think they do. One and the expression, "let no man ceed. Consequently, if anything this Sabbath law by doing their sec- or the other of these alternatives, it judge you," &c., we are to undershould be found in the superstruc- ular work on the first six days of the is impossible for him to escape. And stand the apostle to condemn every ture of the argument to be in con- weekly cycle and devote its seventh we leave it to him, and the reader, kind of observance of all these days, travention or in derogation to the and last day to a religious sabbatic to choose which of these they will then the law of the sabbath, with fundamental principle contained in rest, they exactly imitate the examthis admission, the logical sequence ple of the Creator in whose image thoritative records" a special study "great moral code of the ten commust be to set such argument aside they were made; and this proves for these many long years, and failed nandments," by apostolic precept. for want of harmony with the prin- that the whole weekly cycle is em- to find any evidence that "the apos- And the gentleman stoutly mainoiple upon which the structure was braced in the Sabbath institution. tles and early Christians" had in any tains that this still forms an essento rest. Our author will make no And it also proves the Sabbath to degree ignored the observance of the tial part of that code. It is not attempt, of course, to disprove the have been designed in its practical seventh-day Sabbath, or had ob- simply the seventh day that is abollogic here laid down, as this is per- workings to serve as a monumental served any other day of the week; ished, leaving the law and the in-

The admission to which we refer the pathway of human life, conthat the Sabbath was instituted, not also that the law of the Sabbath is law, which our author maintains be infinitely wiser to conclude that abolished by this teaching of Paul, men. in the wilderness for Israel, but in an essential part of the great moral "is an essential part of the great our author is entirely mistaken in recode of the ten commandments, spoken by God's voice amid the awments—a law of perpetual obligation ful manifestations of Sinai, and for the whole human family," be-

written by the finger of God on tables of stone as a law of perpetual comes a sovereign antidote for all This is most certainly a very this question; that is, that the six semblies on the Sabbath day, our scriptures really teach what he of the Society, insisted that the op- you go down the street with irritaobligation for the whole human frank admission, and it may be days brought to view in the first author makes this remark: "And would make us believe, it is in the laws and the appearance the Rible instly said that it is in accordance chapter of Genesis, were so many wickedness, to magnify his grace the loose way! "Get religion," indeed!

wickedness, to magnify his grace the loose way! "Get religion," indeed!

with the teachings of the Redeemer, indefinitely long periods of time, single one of these instances was the list hands alone, that these scrip cause the Constitution does not Suavity is an art that we all need more, then God takes these times to Just as we would get any other cause the Constitution does not single one of these instances was the list hands alone, that these scrip cause the Constitution does not single one of these instances was the list hands alone, that these scrip cause the Constitution does not single one of these instances was the list hands alone, that the cause the Mount, (Matt. 5: 17-19): "Think Creator entered upon a season of In no case was it the assembly of the not that I am come to destroy the rest that was to run on commensurlaw, or the prophets: I am not come ate with the eternal ages; and that earth pass, one jot or one tittle shall was a mere symbol of the Creator's by to proclaim the saving truths of here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, that it seems passing strange, by the Wesleyan President, with such here, the wesleyan President, with such here, the wesleyan President, which we will be the wesleyan President, which was a mere symbol of the Creator's by the wesleyan President, which we will be the wesleyan President, which we will be the wesleyan President, which we will be the wesleyan President, which I say unto you, Till heaven and the Sabbath he instituted in Eden, in no wise pass from the law till all great week of eternity, of the past, the gospel of Christ." In these exshall break one of these least comthis view, (the order is by no means the months)

The grace of God in the heart; the means the months and sprinkle some of these least comthis view, (the order is by no means the months)

The grace of God in the heart; the means the months and sprinkle some of these least comthis view, (the order is by no means the months)

The grace of God in the heart; the means the months and sprinkle some of these least comthis view, (the order is by no means the months)

The grace of God in the heart; the means the months are communed as the means the means the means the months are communed as the means the m when sense is out, then their candle the buildings—in aword, when sense is out, then their candle day, when seience, and infidelity, and then there is no saying when is out, as Job saith, How off is out, as Job saith kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." There can be no doubt the week with secular labor, and to imitate him associating himself with these religions and to lacerate and to lacerate and solver in the same according to the teachings of the same according to the teachings of the shall be called great in the kingdom of heaven. There can be no doubt to lacerate and to imitate him associating himself with these religions and ensity fried, and more of the spirit of him concompletely successful tutions which evangelical Christians or origing that any of God's love no longer than he sees and entire and tutions which evangelical Christians or origing the hand that wields it.

From what we have said it can have associating himself with these religions and etymological untruthful-several times at different places. No have not to render obedience to the grace. So there are but few of you have more than he sees nothing of its semi-slang pretentions and etymological untruthful-several times at different places. No have are but few of you have more than he sees nothing of its semi-slang pretentions and etymological untruthful-several times at different places. No have are but few of you have more than he sees nothing of its semi-slang pretentions and etymological untruthful-several times at different places. No have are but few of you have more than he sees and the second in the spirit of him con-them that we have said it can have proved completely successful to the seem that any proved completely successful to the seem that any or pourse in the spirit of him con-them that wilds it.

From what we have said it can have proved completely successful to the seem seem three days after a nothing of its semi-slang pretentions which evangelical Christians and etymological untruthful-several times at different places. So there are but few of you have no longer than he seed and the successful the semi-slang pretentions which evangelical Christians and evangel

ulary of human language could make and the days of labor at the last objects in view in mingling in these it more positively sure and certain end, without first abolishing that assemblies: both to render obediabove quoted, and designed by him seventh day to be the Sabbath; and also to fulfill his divine commission,

infinite one himself to observe and from the very necessity of the case, presented to prove this change.

ing, and this has already appeared vices of God's revealed religion. In ples involved in the concession

"A careful and thorough examination of these authoritative records the New Testament scriptures shows conclusively that the seventh day was not observed as a Sabbath after the resurrection of Christ, by the apostles and early Christians.

In our treatment of these absurdimmutability and universal ap-

open and direct violation of a posi- dence that such is the case. Now if tive command of God that they well | we are to understand that the weekknew to be obligatory upon them, ly Sabbath—the Sabbath of the fectly axiomatic and indisputable. institution, a sign set up all along and since to accept as truth what stitution still in existence, as he stantly testifying to all the great are compelled to do it at the terrible the utter destruction of the institu- of Christianity

intelligent obedience to this Sabbath God, it seems to us, that it would taining to the weekly Sabbath is the bodies as well as the souls of "authoritative records."

instances, as recorded in the Acts of ly bereft of the least and last vestige

spoken of are the several precepts of | Hence we can but see that there is | the seventh day, but merely to avail | perpetuity of God's holy Sabbath; the Decalogue, as uttered forth no possible way by which such a himself of the opportunity to preach in a word, as a first-day Sabbatari-"amid the awful manifestation of change of the order of this institu- the gospel of Christ to the assem- an, it is just as much to the interest Sinai." And no combination of tion can be made, as to place the bled Jews. There can be no shad- of our author, to find an exeges is to words drawn from the whole vocab- Sabbath at the first end of the week, ow of doubt but the apostle had both these scriptures (if this can be truthfully done) that will harmonize them the Constitution, we will redouble with the great fundamental law of ence to the law of the Sabbath, and God's weekly Sabbath, as it is for those who keep the seventh day. to enforce upon the entire family of doing this would so mutilate and to go "into all the world and preach Hence for him to fraternize and join man the duty to accept each and evel derange the institution, as to the gospel to every creature." The hands with the avowed enemies of

ery precept of this code—including despoil it of all its beauty, symme- attempt to make the impression that God's holy Sabbath, and use their the law of the Sabbath with all the try, and divine significance. None Paul, when acting as a missionary, most deadly weapons against the others—as an immutable rule of hu can fail to see, that if it is true, as kept a different day of the week for best and truest friends of that instiman action. This same idea stands our author maintains, that the law the Sabbath, than when serving as a tution, when at the same time his pastor of a Christian church, is spe- own cause is made to suffer in an teachings of the New Testament. table, and everywhere obligatory, cious in the extreme, for no lisp of equal degree, seems like the most those who fought for kings for We have, therefore, now, not only that any attempt, whatever it may such an idea is found in all the Word consummate folly. But we may say tyrants bled—
Their hones now whiten on their grassy the very frank admission of the aube, to prove a divinely authorized of God. And what excuse the genthat these scriptures that our author the Sabbath is universally obliga- seventh to the first or any other day deceive and mislead his readers, is fer to those sacracial arrvices that symbolized and shadowed forth the more than we can conjecture. 3d. Further along in this article future coming of a promised Messiah, which were performed on the

various feast days of the old dispentimony that the very congregations sation. And it may be that allusion author should find it necessary to day of the week is the Sabbath; at the places where Paul performed is had in some passages of this class positively back down, and entirely and if it could be truthfully affirmed missionary labor on the seventh day, to the festivities of pagan idolaters, ignore the position he has here taken, that the first day of the week is the ignored that day, and in its stead ob- celebrated on their various festal in order to accommodate his favor- Sabbath, then it could no longer be served another day of the week as days. But no allusion could have ite first-day Sabbath theory, we truthfully affirmed that the seventh holy time." In reply to this, it is been had in any passage of this class nevertheless have this truth firmly day is the Sabbath. And when it enough to say, that one of two things of scriptures to the weekly Sabbath, established by authority from which can be declared that the seventh must be true: first, that these "con- in case the gentleman is correct in holding to the immutability and perday is not the Sabbath, then it can gregations or churches of Christians" wickedly disobeyed a positive and petuity of the Sabbath law, a sentiwell-known commandment of God, ment that is abundantly sustained that they well knew to be obligate- by the direct teachings of the Reour author amounts to. We first whole human family! It can but ry upon them, or, second, that our deemer. We find many other points and statements in this article, that have

have pretty thoroughly examined man's own bare assertion, that we keep the Sabbath day; and we also be an absolute impossibility! The these records, and have utterly failed might criticise, but we forbear. have a description of the manner construction our author gives to to find any evidence at all of such in which the institution is to be ob- every passage of scripture he has disobedience to God's immutable law, by any of these "Christian churches," but, instead of this, find ample evidence in these same "records" that none of these churches had ignored the observance of the seventh day, during the whole apos-

4th. Again, in reference to the meeting at Troas, we find these words: "The day for the assembling of the Christian disciples is not the Sabbath of the Jews. Another day has taken its place." In this, our not seen, or thought we saw, a chan-symbolized and shadowed forth his the teachings of the Bible on this authorignores and contradicts anothnel of thought left quite unoccupied future coming, as seen in the offer-question, are of themselves a comby him, through which a change of ings of Cain and Abel (Gen. 4: 3, 4), plete refutation of his whole effort outset of his article. These are his bath was instituted, not in the wilderness for Israel, but in Eden for mankind." Now if this is a truth. thought of appearing before the since the advent of Christ that sys- to be found in these articles. And then the weekly Sabbath is in no public in the attitude we now do. tem of worship is rendered obsolete the first point to which we will now sense a Jewish institution, but just

to be, the Sabbath of the Lord our God, and was made for all mankind, irrespective of tribe or nationality But in discussing the meeting at Troas, he turns around and seeks to discard the institution altogether, by stigmatizing it as a Jewish institution. Thus he comes back on his ities, we must be permitted to hold own position. And all that is con our author to a strict conformity to tained in the above extract is his the unmistakable teachings of the own mere assertion; for not a word

Sabbath law. And he most assur- is said in connection with this meetedly can have no good cause for ing at Troas about the regular day complaint at this, isasmuch as he for the assembling of the Christian 5th. Our author claims to think plicability. Consequently, one of that apostolic precept, as well as apos-

n the Boston Transcript as saying at regard as a very frank and ingenu- and earth, the sea, and all that in and early Christians" must have bath, and he points us to Col. 2:16; the recent Convention there to se-United States Constitution: "The essential law of nations is not connded upon conceded rights, but upon Bod's law. Some infidels, relying upon the negative character of the Constitution of this country, had set up a claim to the right of protection in their belief. He emphatically denied this. No man has any right to be an infidel, and no infidel has a right to any profection in the exmust recognize God in the spirit of our

We have looked in vain for any nounced at the opening of the meet- they get snappy too. ting, and before the resolutions were prepared. We are not at liberty to the snappy merchant. After you the gentleman claims to be such, we seems to wish to have us believe, but regret that any prominent advocate as much as to say, "Do you really are compelled to do it at the terrible the utter destruction of the institu-"On many points dwelt upon in truth that the God whose law these of convicting the apostles of our tion itself, law and all, for as we not suppose the sentiment was held to take up my one attractes we have purposed, there of the counter in exasperating mono- make us read so at least, Dost thou shot the Sabbath are instituted and the sabb nite Creator of the universe. Hence, to a positive and well-known law of sage cited. Hence, if anything per- Church which claims power over syllables. When you point out a see what thou art? there is no crea-

> good men, some of them our own moral code of the ten command- gard to the true teachings of these rying with it the entire Sabbath law. cherished friends, to agitate the we accept the geological view of sociates met the people in public asponents of our New York Sunday tions all over you, just because you is more, that usually when God hath such a degrading of the holy gift showed a saint his confusion and of pardon when spoken of in this meeting a gathering of Christians. tures can be at all formidable, as a make this a Christian nation as it to cultivate. It pays to be gentled on more for a poor soul than ever he commodity! One might suppose

compeled to meet and combat from the lips of those who ought to be with us in the struggle to maintain our rights and privileges under the government of our intelligent choice. If we cannot defend our Sabbaths and our public school system under of the church to be sent to the poor. our efforts to make the people all Christian, so that we shall need no help to maintain the religious rights

But when we turn to the proposi-

tion of Dr. Cummings, a prospect

of the people.

opens truly appalling! ing the rights of man as toward man with his rights toward God, confusing the province of human government with that of the divine, and in his own mind regarding it to be duty of the State to do with individuals what God will do in his own good then slipped in and took a seat betime, he teaches that "no infidel has | hind the door. a right to any protection in the expression of his sentiments," and "if he attempts to propagate any ideas tending to subvert Christian society, he ought to be crushed like a vi-Probably this climax is hetorical, but it is an illustration Bible. that tells the whole story of the

meaning and purpose of the speaker. It asserts unequivocally the right and duty of the State to define infidelity and crush it out, by crushing the infidel as a viper. To state the proposition in the midst of the nineeenth century, and in Protestant America, is to expose its wrong, and arouse the indignant protest of the people. If we believed that any large portion of the Christians of this country held such a sentiment, we would be disposed to ask another Convention of the Evangelical Alli-

ance, in which the principle of "religious liberty" should be so disin crushing infidels like vipers. But the more we pursue the subject, the how much better off I was. more are we inclined to believe that both the Secretary and Dr. Cum-Z. GILBERT.

mings have suffered many things at the hands of the reporters, although some weeks have elapsed since their peeches were reported in the Transno objection. If these are their senposes which inspire them, it is well for the country that they have dis- had done what I could. tinctly avowed them. They are not

SNAPPY PEOPLE their face is always full of sunshine,

ours .- New York Observers.

And lures with tempting eyes Exchanged for things of nobler w That center in the skies! That I may never slight, And meet and praise in realms of light Who lived and died for me! neet others who are explosive and gunpowdery under slight provoca-O followers of the Lamb, On him alone recline;

There is such a thing (who would have thought it?) as a snappy edi-When you enter his editorial rooms he does not look up for a We call the attention of our read-

ong while. You stand with your ers to the article below, as it reveals hat in your hand thinking what a the animus of at least a portion of luxury it would be to be asked to the "God in the Constitution" men sit down. While you are meditating the best way of attracting his now so earnestly engaged for the attention, he suddenly looks over promotion of their pet scheme of enhis shoulder and spits out, "What hrining God in the Constitution of is it?" There is a flash in the eye the United States. We also thank and a venom in the tone that make the Observer for the gentle but mer- you feel yourself a villain, though the Coserver for the gentle but merited rebuke it bestows upon these self honest. Before you get through over-zealons men. That they have telling him what you want he is at zeal for God is clear, and however another editorial, and he finally puts desirable a sentiment that may be, you off by telling you be cannot attend to it now. You back out with t is well to have it seasoned by the apologies for interruption, but in grace of our Lord Jesus Christ, and

under the guidance of that wisdom risk your life again in an editorial There is such a thing as a snappy The Rev. Dr. Joseph Cummings, railroad conductor. When he an-President of the Wesleyan Universinounces the name of a denot he bites y at Middleton, Conn., is reported off the first letter and the last syllable. It is at your peril you ask him the name of the next station. While you are deciding in which of your eight pockets you put your ticket, ne gapes upon you devouringly, as much as to say, "I have you now! You expected to get a ride without paying for it, eh?" If you venture o tell him that the car is very cold he will freeze you still worse with a wondering stare. If you ask why pression of his sentiments. If he attempted to propagate any ideas tending to sub will throw over you the wet blanket vert society—that is, Christian society—he of a curt reply, and that is water ought to be crushed like a viper! We

enough. He is snappy to the old laws or else they will not stand, and he lady who is too long getting off, and saw no objection to recognizing him in the old gentleman who is too long getting on; snappy about where you put your feet, snappy about where denial of this reported speech, and you set your valise. Before many the subsequent proceedings of the miles all the passengers feel the con-Convention did not repudiate the tagion from having been bitten by sentiments though they were an such a snappy disposition, and s You have noticed, furthermore

mpute the doctrine to the Conven- have asked for a certain style tion, but we may express our own goods he halts before showing them, sion to such a suggestion. We did who do nothing but go a-shopping,

members of a Christian church for they just as assuredly destroy the Cummings made an elaborate argunothing but museums. Most of us give a new seal of the pardon of sins, worship." Then further on he says: gentleman's own theory, as that of "Paul labored as a missionary, glad the seventh-day Sabbatarians. And the seventh-day Sabbatarians are similar neuthenish using this and similar neuthenish up to a cherry heat at a moment's in the midst of these confusions. But it is the hardest thing in the not slow, either, to catch up such profound regret as we rarely feel in on the railway cars—a little friction sense sense is gone; this is what I and bring contempt where it need recording even the errors and blund- and, lo! they are on fire, and it drive at all this while. I see poor not have existed—there being no places infested, pulverize it very

THE BROWN TOWER "They must be very poor who we nothing to give," said Mrs.

your comfort, and strength, and as have nothing to give," surance by faith goes in its course beautiful English blankets in a box as before. Now desire the Lord to Jarvis, as she deposited a pair of bring you to this clearly, that acthat was being filled by the ladies cording to this blessed proverb you may live by faith. - Walter Cradock And now, ladies, as you are nearly through, I would like to tell you an incident in my history; I was once very poor." "You once very poor?" said a

TERMS_\$2 50 A YEAR, IN ADVANCE.

WHOLE NO. 1563:

that have a root of faith, that in all

the ebbings and flowings of grace

A SERMON ON PUSH.

When cousin Will was at home

or vacation, the hoys always expect-

ism would do it, and in five min-

"Now bove," said consin

ee it, don't stand back; push!

Christian thing, a happy thing,

A SERMON FOR LITTLE FOLKS.

"If ye know these things, happy are ye

1. At home, obedience and re

top of the hill.

be, push!

of the little sermon.

will you give me?"

will make you do it cheerfully.

Sin cannot make you happy.

of sin can make you happy.

week, and see how true it is.

be happy in heaven .- Myrtle.

love to God and man; then you will

DIDN'T MEAN TO.

Some one left the bars down,

"Oh dear!" cried Jenny, "when

went across the lots. I forgot to

Next day Jenny was late at

"Why were you not in time?"

"How did he get this great

Then her mother told her that

this didn't mean to, if she let it

live, would grow into a great, ugly,

about. - Congregationalist.

"GETTING RELIGION."-Is it not

"getting religion?" Why, there i

"I hurt him," said Jenny.

school, and had a black mark.

John came home very angry.

he said, "and the cows are gone.

annot find them.

came home very tired.

bruise?" she asked.

good Quaker had the best of the ar- and hurt his head badly. He cried

d plenty of fun. The last frolie be-Yes: I was once very poor. fore he went back to his studies was a long tramp after hazel-nuts There came to our village a missionary to deliver a lecture. I felt very As they were hurrying along in high desirous to go: but having no deglee, they came upon a discouraged cent apparel to wear I was often deooking man and a discounaged lookprived of going to church, although ing cart. The cart was standing be fore an orchard. The man was trywas a member. "I waited until it was late, and ing to pull it up hill to his house The boys did not wait to be invited,

"I listened with streaming eyes to the missionary's account of the destitution and darkness in heathen lands. Poor as I was, I felt it to be a great privilege to live in a Christing land and to be able to read my

"It was proposed by our pasto that the congregation should fill a box and send it out with the mis sionary on his return. out of the door. "Oh! thought I, how I

like to send something. When

returned home my poor children were still sleeping soundly, and my disconsolate husband waiting m return: for he had been out of emloyment for some time. After he ad gone to bed I went to looking over my clothes, but I could find nothing that was suitable that could possibly spare; then I began looking over the children's things, but could find nothing that the poor tinctly asserted that no man may be dears could be deprived of; so_ under the impression that Christians | went to bed with a heavy heart, and want the civil power to be employed lay a long time thinking of the destitution of the poor heathen, and

> "I got to thinking over my little stock again. There was nothing I could put into the box except two brown towels. "Next day I got my towels picked out the best one, and when it

cript of Boston, and they have made was almost dark, put on my bonnet went to the church, slipped my I. "These things;" that is, your timents, and fairly disclose the pur- towel into the box, and came away duties. You have duties, wherever thinking that the Lord knew that I vou are: "And now, ladies, let me tell vou spect to parents, and kindness to it was not long after that till my

brothers, sisters, and servants. husband got into a good situation; 2. At school, respect to teacher and prosperity has followed us ever since. So I date back my posperity faithfulness in study, and fairness We know persons so genial that to this incident of the brown towel." in play. Her story was done, and as the worship, and give your hearts to and there is no night there. When carriage was waiting at the door she they have trouble, you can hardly took her departure, leaving us all the Saviour. tell whether they are crying or mute with surprise that one so rich laughing, the wave of tears dashing and generous had been trained to modesty, kindness, minding your against a bank of smiles. But we give amid poverty. — Christian own business.

> A OUAKER'S TEMPERANCE LECTURE. A few years ago several persons were crossing the Alleghany mountains in a stage coach. Among them was an honest, earnest, sturdy Quaker. As considerable time was on their hands, they naturally entered into conversation, which took the direction of temperance, and soon became quite animated. of the company did not join with

the rest. He was a large, portly man, well dressed, and of gentlemanly bearing. There were sharp thrusts at the liquor business and those in it. Indeed, the whole subject was thoroughly canvassed and andled without gloves. Meanwhile this gentleman stowed himself away n one corner and maintained a stoical silence. After enduring it as long as he could, with a pompous Think of this every day for just one wardly resolving that you will never and magisterial manner he broke silence, and said: "Gentlemen, I want you to understand that I am liquor seller. I keep a public house at -; but I would have you know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar. I sell to

decent people, and do a respectable business." When he had delivered himself he seemed to feel that he had put a quietus on the subject, and that no answer could be given. Not so thought our friend, the Quaker, so he went for him. Said he: Friend that is the most damning part of the business. If thee would only sell to drunkards and loafers. thee would help kill off the race, and society would be rid of them. But asked the teacher. thee takes the young, the pure, the innocent, and the unsuspecting and makes drunkards and loafers of hem; and when their character and money are gone, thee kicks them out and turns them over to other shops to be finished off; and then thee en- baby was sitting on the floor. Jensnares others and sends them on the ny did not look where she went, and same road to ruin." Surely the ran against him, so that he fell over

gument, for he had facts on his side. so loud that his mamma came. LIVING BY FAITH. God takes occasion many times to

dash all that ever is in us, and that giant habit, and make a slave of you expect to find anything perfect | done there is this crookedness and hard to kill it while it was little; and under the sun?" While you are that hypocrisy, there is that, all is she has grown so careful since then meditating whether or not you had naught. Then the Lord by this that you might play with her for a better take the goods, he says, "You teaches one to go a highway with-Consequently, with this view of the country to secure an amendment to need not have it if you don't want out crutches; one of these saintings 2d. After noticing a number of question, the gentleman is completeacknowledged as the religion of this at the next store, he howls at you, ry of God, who is glorious in all his comes a sovereign antique for all the Apostles, where Paul and his asatheism and idolatry! Now suppose the Apostles, where Paul and his asthe Apostles, whe asunder; but his glory in the Gospel

wickedness, to magnify his grace the over our tempers. Many people get lies of the Gospel and of Jesus Christ, using this and similar heathenish

system of faith or worship; and "getting religion" could be used as intelligently when speaking of the holy dancers of barbarous Fire Worshipers, or the flesh-cutting of South-Sea Islanders, as of Christian penitents' pardon and regeneration. We take the expression to be morally and grammatically pernicious.

Methodist Recorder.

WHISPER SOFTLY, MOTHER'S DY-ING.

Whisper softly, mother's dying, soon she'll close her loving eyes, Angels wait to bear her gently,
To the home beyond the skies;
Kiss her lips, for soon she'll leave us;

Mother clasp me to your breast, As you did in days of childhood, When you sang your child to rest. Whisper softly, mother's dying,

Soon we'll miss the truest love. And we'll miss the voice so loving, When her spirit's flown above. Mother, ask the shining angels, Ask them if you cannot stay, Who will care for us in sorrow,

When they've taken you away? Whisper sofely, mother's dying, And the tells us not to weep, She will watch o'er and protect us, Thro' the night when we're asleep Darling mother, guide our footsteps

Be with us from day to day, Hark! the angels now are calling— Mother dear has passed away.

-Christian Secretary LATTLE TRUTHFUL - You've read Grimm's Fairy Tales," or, if not, you'll be pretty sure to read them before you are much older. They are but ran to help with a good will, "Push! push!" was the cry.

The man brightened up; the cart very apt to be found in Christmas

stockings, and being the production of two German brothers, who know rundled along as fast as rheumawell how to delight young folks, hey are always very welcome. Jack utes they all stood panting at the peard the pietty-schoolma'am one day repeat to her out-door class a. "Obliged to ye," said the man. pretty story that old Jacob Grimm, you just wait a minute;" and he the brother who put these stories in three pink-aproned children peeped a book, tells about one of his little nurried into the house, while two or readers.

He was told one fine morning that a little girl wished to see him in his this is a small thing; but I wish reception-room, as she had something we could all take a motte out of it, to say to "Herr Professor." and keep it for life. 'Push!' it is Stepping down to the room he just the word for a grand, clear found a little miss, looking very grave and very wise.

"If anybody is in trouble and you "Is it thou," she said, "who hast written these fine fairy tales?" "If there's anything good doing "Yes, my dear; my brother and I n any place where you happen to have written them. "Then the tale of the olever little Whenever there's a kind thing. tailor is thine; and it says at the end

that he who will not believe it must pleasant thing, whether it is at home pay a thiller (a German dollar)." or in town, at church or at school, Yes, I have written that too." just help with all your might; push !" "Well sir, I do not believe it." At that moment the farmer came " Ah 1"

out with a dish of his wife's best "Here, sir, is a quarter of a thaldoughnuts, and a dish of his own It is all I have now, but I will best apples; and that was the end call and leave the rest at some other The kind old man laughed, and

declined the quarter-thaler. He offered, however, to see the honest little one horse, and I have no doubt that the two became in time the best of friends .- From " Jack in the Pul nit," St. Nicholas.

How to Make Mischief.-Keep

our eye on your neighbors. Take care of them. Do not let them stirwithout watching. They may do something wrong if you do. To be 3. At church, be quiet, listen sure, you never saw them do anything very bad, but it may be on your account that they have not. 4. On the street, good manners, Perhaps, if it had not been for your kind care, they might have dis-II. How should you do your duty? graced themselves long ago. Thereare, do not relax any effort to keep 1. Not for pay. That is a low them where they ought to be. Never motive. Some always ask, "What mind your own business-that will take care of itself. There is a man 2. But from love. So the Saviour did when a boy at Nazareth. So passing along—he is looking/over the fence-be suspicious of him: the angels do God's will-which is only another name for duty. This perhaps he contemplates stealing, some of these dark nights; there is 3. Better every day. By trying no knowing what queer fancies he may have got into his liead. to do your duties, you will become

If you find any symptoms of any more skillful. So you improve in one passing out of the path of duty. reading, writing, and music. Peter tell every one else what you see, and says, "Grow in grace."

III. Doing duty makes you happy. be particular to see a great many. It is a good way to circulate such things, though it may not be a did not make Eve happy, nor Cain, benefit to yourself or any one else nor Judas. Disobedience at home

particularly, If, after all your watchful care, does not make you happy; idleness, unkindness, bad manners; no kind you cannot see anything out of the way in any one, throw out hints But happiness comes from doing that they are no better than they your duty. That is God's reward. should be; that you should not won-This is the promise in the text. der if people found out what they were after a little while-then they may not hold their heads so high .--Try, then, to know your duty. Christian Observer. Be faithful in duty, in doing it for

A DELIGHTFUL WANDERING. Bramwell was a plain preacher, and, extent an uncultivated preacher; but he was full of zeal, and his ministry was attended with marvelous power. He was preaching in a little village, on one occasion, and the German minister, Trubner, was induced to go and hear him. Trubner put them up after me; I didn't mean was a very cultivated scholar, and a profound critics and when some of So her father had a long hunt, and Bramwell's friends saw him there they said, "Alas! alas! for poor Bramwell; how Trubner will criti cise him." Precions little did-Bramwell care for him, or for all the philosophers under the sun. Ho "I stopped a minute to play with preached, and set before his sudi-Kattie Brown, and I did not think ence the everlasting gospel of it was so long. I didn't mean to be Jesus Christ; and when Trubner went out of the church, one of That same week she was playing his friends said to him, "How do. with the kitten one day, when the you like him? Don't you think he wanders a good deal in his preach-

QUARRELING CHRISTIANS .- No nan will properly develop as a quarrel. In enmity against God, he is, of course, not a Christian at all but reconciled to him, he must repeace with those around him. Fighting the brethren, fighting angrily in behalf of reform, contending with bitter words and hard strife for even the best of doctrines, he will stunt year, and not find out that she was the very little girl I have told you the growth of a divine life within him. Even fighting against sin is not to be done in a quarrelsome way, but in a spirit of honoring God while abhoring the sin and pitying the sinner. warfare, but our fight is to be good" one, which means that it is be directed against wrong and in

"Oh, yes," said the old

Lutheran, "he do wander most de-

lightfully from de subject to de-

heart."

Father, forgive them, for they know not what they do. To EXTERMINATE RATS.—A cor-Take copperas, the quantity to de-

favor of right, but also that it is to

he waged so that in the darkest day

of defeat we may be able to say.

ALFRED CENTRE, ALLEGANY CO., N. Y As the Denominational Paper of the

ion, and 25 cents an inch-for each subse-quent insertion. Special contracts made rith parties advertising extensively, or for

ness or for publication, should be addinged to "THE SABBATH RECORDER Alfred Caure, Allegany Co., N. T.

all to Daksta Church, to Oct. 1st,

Voted, that the Corresponding

Secretary inform the churches at

Cuyler, Lincklaen, Otselic, and

Preston, that this Board will appro-

Voted, that the Treasurer be au-

THOS. V. STILLMAN, Rec. Sec.

THY PRESENCE

Riches take wings, true joy springs

And power fails, how oft it trails

Else would our life be here.

Buried in grave-vards near:

To those who know it well,

That presence every day,

Soft resting on my head,

I learn to know it well.

So that Thy face I see,

Love, pity, infinite,

Whate'er my lot, it matters not

But faileth never, remaineth ever,

However weak, my soul shall seek

Thy glorious face, whereon I trace

And thisting, feel Thy hand and seal

And failing never, remaining ever,

WOMEN'S SABBATH TRACT SOCIE

The movement to enlist our Chris

tian women in direct and earnest

efforts in the field of Sabbath Re-

form, ought to receive early at-

tention in every locality. Such ef-

forts cannot fail to do good. They

will inspire new interest in the

churches, and gather means that are

Thy presence, M. A.

And health leads not; too blest a lot

And home joys die, and lov d ones lie

Not from so poor a trust;

Its sceptre in the dust!

sionary has been engaged.

LESSON PAPERS.

The Lesson Papers for February will be mailed next week, and schools desiring them, that hav not already done so, should forward their orders at once. The majorit of schools to which the Januar Lessons were mailed, have failed t order, and after the notice published in the RECORDER of Dec. 24th, such omission will be accepted as declif ing to take the Leaves, and the number printed will be correspondingly reduced.

REPLY TO D. OGLESBY.

[found in our columns this week] raises so many different points to be noticed that to do them even par tial justice we are compelled to occupy considerable space. It must be borne in mind that the Sabbatl is an institution of the Bible, and that for instruction on this subject we are dependent on this Book. It is the duty of those who go to the Scriptures for instruction to remember that they are Jehovah's gift, revealing his mind to men. It is a plain book, written to be understood and not to be misunderstood. It is also to be remembered that to muddle its teachings is not to inter-

I now proceed to notice the points in your article which you commence by saying, "I argue that one seventis part of our time is all that is required to be kept holy," &c. It is true that we are only to keep oneseventh of our time as a Sabbath of rest, but it yet remains to be determined which of the seven equal parts into which the week is divided is the one we are to keep. In justification of the position you take, you say. 1st. "The Bible does not say that God sanctified the seventh day of the week but the seventh day." "That the word "week" is not included in the sentence referred to we admit, but was it not in fact the seventh day of the week that God blessed? The first week of time closed with the first seventh day of time, did it not? Well, it was this was the day blessed is also pricell has fallen on the seventh day.

But see how fully our position is 56. and si, I. where in the week. All there is of this comes from out law (moral) to have its origin in the ly evele the Sabbath closes the week | side, and is purely imaginary in so | "firness" and relations of man to the record, we submit is too much then he will find where he stands, of addition in order to delevating efforts before country Justices.

to keema period of time or day in may have something to work at we perfect," he should be understood as imitation of God. As God rested offer this statement: That the New using the word "perfect" in its most on the seventh day so we are re- Testament does not mention an in- absolute sense, so that to "enlarge" quired to rest from all labor the stance of a meeting held on the first would be to mar it, and therefore seventh day." This does dot rairly day, out of regard to the day, nor of to destroy its perfection. So when state the case. The Scripture record one held in the light part of that Paul says, "the law is holy, the is that on the seventh day God day for any purpose. And further, commandment holy, just and good, frank, covering the whole ground.

which we are commanded to rest. The second paragraph of your fairly and fully met by saying that 10, putting it as if it were settled six natural days are made to sym- that it meant, beyond question, the bolize these six periods, and the day first day of the week. Now there is law is the will of the law making following the seventh-is the day no evidence that in the Scriptures it power, and that law was not perfect, appointed for weekly rest.; In this has any such meaning. We ask either the law maker could not of we are sustained by the very best | him to quote any passage where such | and the cessation that followed, 28, and many other places: Also is may be as good as the law. If it were presented to the mind of the the day of Christ's manifestation sacred writer under the familiar called his day, (John 8: 56,) and and the seventh of rest." Taylor How uncertain the interpretation perfecting," did not his obedience Commentary on Genesis, page 196, mean the first day of the week.

length of the creative days." natural employment for one whose other term than simply the "first it really is. I confess I look upon duty it is to shed light and not to day" of the week. If then, at the the common use of the terms "letter" oreate darkness. Of the difficulties resurrection of Christ the "first and "spirit of the law" not without here raised, not one is found in the day" became changed into "Lord's some misgivings also. V. Hull. Scriptures. Now, all the difficult day," why not say so or call it so in We doubt whether our corresponties, fairly supposable to exist in the gospel, especially as that was dent V. Hull catches the idea inthis case, are positively settled in probably written about the years 97 tended to be conveyed by Dr. Ex. 20: 8-12, for it is there made or 98, (see Barne's introduction to Wordsworth, when he says Christ clear that the day commanded to le this book,) making its writing one came to "explain, spiritualize, eleobserved was the one on which God or two years later than the writing vate, enlarge, and perfect the moral

ay of the week. He appeared to his works. the disciples repeatedly on the first But no other day is the Sabbath one thing follows, of course, and any other day keeping the Sabbath. at is we have now found the true God as distinctly in the commandqual certainty we now can tell which the true seventh day is. But passing this, let us closely

connected with them.

reaching the city he went to the

lwelling place of several of the

the statements of the brethren from

Emmaus who said he surely had

who had seen him at Emmans.

was on the seventh day, and on no teristics, as we now look at it. can the above statements with those other; and to keep another, as the day blessed, is nakedly contrary to 1. Is it a fact that the Scriptures the commandment, and the facts each that Christ arose from the upon which the institution was built. lead on the first day of the week? We know if all were to keep one We think not. Matthew says: day, say the third, there would be And late in the Sabbath, as it was | unity of action, but the union would dawning into the first day of the be in an action which set aside the week, came Mary the Magdalene to command of God, putting in its view the sepulcher;" and the ac- place a commandment of men, thus count continuing shows that already constituting a clear case of will-Christ had risen. If, then, these worship rather than obedience to ry, N. H. Langworthy, Thomas V. persons who visited his sepulcher in God. We are anxious for union of he end of the Sabbath, when the action, but we seek a union in the first day was drawing on, found truth, believing that only through

Christ already risen, how do you the truth does God sanctify his peoav that he rose on the first day of ple. the week? The exact time of Our opinion is, that it would be Christ's resurrection no one has told "better for us poor mortals" to us, nor does any one know certainly "labor to secure obedience" to that he rose on the first day of the God's commandments than to desweek. The most that can be said is pise them, putting them under our that those who first visited his grave | feet and then bestowing honor upon found that he had already risen, the commandments of men. We But the statement that he repeat- wholly deny the doctrine that there edly met with his disciples on this is no virtue in keeping the comday, though often made, is still more mandments of God-that it is just glaringly, if possible, incorrect. In as well for us spiritually to displace the afternoon of that day be joined them with the commandments of two of his followers as they were re- men. Such a doctrine is opposed to turning from Jerusalem to their every sentiment of the Word of home in Emmans, and at their re- God. Even Christ, our saturing past, after their arrival, made sacrifice and divine peace-maker, himself known to them, and then died in the interest of righteousness. vanished out of their sight. That He who is in harmony with God's on this occasion there was no meet- Word, inside and outside, is in the ing to commemorate Christ's resur- way of everlasting peace. It is not

mans, we next find him again in ing together in the same path, but Jerusalem whither those from Em- to bring them into that path wherein Dec. 23d, 1874. mans had gone to inform his disci- the peace of God is, and his peace is ples of what they had seen. On there because it is his path.

HOW IS THAT? lisciples, whom he found within re-In the RECORDER of Dec. 17th, dining at table and controverting 1874, in an editorial, we are told that the gospel dispensation "intensifies" the moral law, if I understand risen from the dead, for they had the editor. I suppose he means that seen him, and upbraided them for it in some way increases, gives disbelieving the testimony of those with any care read the New Testa- Dr. Wordsworth, in which he is Dec. 31st, 1874. ment, assert that Christ and his dismade to say: "Christ fulfilled the ciples held repeated religious meet- law by obedience, by accomplish- Neb., Dec. 28th, 1874.

of the week was in fact blessed, corned, unexpected meetings thus itualizing, elevating, enlarging, and as General Agent. noticed, show conclusively that no perfecting the moral law." sacredness was attached to the day. he says, is done "hy writing it on the Dec. 31st, 1874. historically, for from the earliest One thing, and that only, was heart, and by giving grace to obey day of historic record the Sabbath sought for on these occasions, and it, as well as an example of obedithat was to convince the disciples of ence." Although these statements Christ's resurrection. The idea that come to us dignified by those names, sustained when we turn to Matt. the time of his resurrection was holy I must confess, in candor, that I can 29: 1, Mark 16: 1, 2, and Luke 23. is not oven binted in the Scriptures. not endorse them. I understand the and the first day opens it, the form. far as Bible teaching is concerned. | man, and to his God. | Perhaps I

er, so to speak, lying at the back of But that our correspondent may might better say, man in all his morthe latter. That God blessed the find just how little of what he has al relations. This law, based on the seventh day of the week is too clear- said is founded in fact, let him, in relation of things, must, from the ly a fact to permit of dispute. The stead of asserting this and that, beginning, meet all the circumstances attempt to get around this by say, quote the words of Scripture upon and contingencies of our existence ing that the word "week" is not in this point, reading them out, and so completely as to exclude all idea after the fashion of the pettifogging To declaim and assert is easy enlarging, and perfecting the moral resorts of third-rate law ers in their enough, but to prove our assertions law," to fit it to the gospel or any true is sometimes quite another other dispensation. I believe when lows: Again, you say "We are required affair. But that our correspondent David said, "The law of the Lord is GEO. B. UTTER, Treasurer,

rested, and that he also blessed and | that there is even no mention made | he should be so understord as to exsanctified it. Now it was this seve of it, or reference to it, as a sacred clude all conceptions of increased enth day on which he rested, the lalay. In these statements we have holiness, justice, or goodness. If at one he blessed and sanctified, that thrown the door open widely, and any time this law has been denhe commanded to be observed as offer this; that if any such passage larged, elevated, and perfected, the day of weekly rest. It is that can be found we will print it fol- what has been the precise character particular day that he blessed on lowed by a confession, full and and effect of this change? and if it has gone through changes and improvements in the past, may it not Our correspondent assumes the still need improvement? If the law second proposition concerns the get - point in dispute concerning the in any time past, or now, has been, logic periods of creation which is | phrase, the "Lord's day," Rev. 1: | or is incomplete, then that character developed by, and according to it, must partake of the same incompleteness. If (and I think it is) the

would not give a perfect rule of life. authorities. Mr. Conant, in his in- a meaning is apparent. On the would show itself unfit for its legititroduction to Genesis, page 17, says, other hand, the Sabbath is called the mate work. "If sin is a violation "These periods of creative activity, Lord's, as in Isa. 58: 13, Mark 2: of the law," the violation of the law has been improved, may it not stillbe? If "Christ observed the precepts of the moral law," and they symbolism of the six days of labor the day of judgment, (1 Thes. 5:2.) needed "enlarging, elevating, and Lewis, in his introduction to Lange's | that makes the phrase "Lord's day" | need the same? or did not the law

necessitate a low grade of action in says: "The question of the Sab- That in after ages the first day was some of the (to me) absurdities of order to its fulfillment? Such are bath in all its aspects stands wholly | called the Lord's day we know, but | the Dr.'s statements concerning the clear from any difficulty as to the this proves nothing as to the mean. law of God. I may be looked upon ing of the phrase here. But we add as hypercritical, but I have fears Your third proposition is a series another thought. The writer of all government, have fallen into a of gratuitous assumptions, the only the book of Revelations was also the habit of talking, that sometimes half effect of which can be to create con | writer of the gospel of John, in | consents to a loose view so commor fusion where otherwise none exists, which, as everywhere in the Bible, in this Christian world to-day, that which, as it seems to us, is an un- the first day is described by no makes it half antinomian, and renders sin to us far less alarming than

rested at the beginning. That God of Revelations. But we will not law by writing it on the heart, and knew how to reveal to Moses the pursue this question any further at by giving grace to obey it," etc.

true day of the Sabbath we take it present, as there is no evidence The work supposed by the Dr. to be April, 1875; and \$25 to Horace none will dispute who accept the whatever that can be drawn from the done is upon the understandings, Stillman, for services to date. inspiration of the Bible, and here Scriptures showing that Rev. 1: 10 consciences, and jadgments of men, Voted, that we appropriate at the treature

Christ rose from the dead the first selves into sympathy with God and elevated, etc. This we understand it is what the Dr. intends to say, and | erations. not that any change is wrought in day of the week," &c. From this, than the seventh, nor is resting on the law itself. His language is optical, as when we say of the sun, it traveling expenses, to labor in the rises, or it sets, i. e., to us it appears | Sou h-Eastern Association. ist day of the week, and with ment tells us to keep the seventh to rise and set. So the law by the day, as in the third he tells us not to increased light shed on us by the to the North Loup Church, to April take his name in vain. The blessing gospel puts on new spiritual charac-1st, 1875. Voted, that \$25 be remitted in

MISSIONARY EOARD MEETING. The Executive Board of the Seventh-day Baptist Missionary Society met at Westerly, R. I., Jan. 6th,

Present-George Greenman, S. S. priate \$200 toward the support of a Griswold, Geo. B. Utter, Geo. E. missionary to those churches for one Tomlinson, J. Maxson, J. R. Irish, year, when notified that such mis-A. E. Main, Wm. L. Clarke, S. P. Stillman, T. L. Gardiner, H. S. Ber-

thorized to draw from the Special Fund a sum sufficient to meet the The President, Geo. Greenman. appropriations made this day, called the meeting to order, and Adjourned. prayer was offered by J. R. Irish. The minutes of the last meeting

were read and approved. The Prudential Committee presented the following report, which was adouted:

The Prudential Committee met De 10th, 1874, and voted that the Correspond ing Secretary inform Horace Stillman th this Board will appropriate \$25 to pay him ing of the Board.

The Corresponding Secretary was also Herke and J. C. Maxson in reference to mission work in the Central Association and with J. Clarke, to ascertain if he can Agent, for the Society

> GEO. B. UTTER. TROS. V. STILLMAN,

The following letters were read: 1. From Wm. Jett, Clerk of the Ritchie Church, Berea, W. Va., Dec. 16th. 1874. Church has engaged Jacob Davis as pastor for one year rection is too plain to allow room the mission of the gospel to pro- from April 11th, 1874, and ask the for rational doubt. Following nounce peace-benedictions upon Board to appropriate \$50 to aid Christ in his departure from Em- men simply because they are walk them in his support.

2. L. M. Cottrell, Alfred Centre, 3. Horace Stillman, Woodville, R. L, Dec. 15th, 1874, accepting the

offer of the Board, through the Prudential Committee. 4. N. B. Palmer, Jan. 3d, 1875

Woodville, R. I. 5. Chas. M. Lewis, New London N. Y., Jan. 1st, 1875, accepting the call of the Board to labor in West Virginia, as soon as he can consistweight, power, or force to it. What ently do so, with his present enthe editor says by way of explana- | gagements; also report as missionation would have been quite satisfac- ry under the direction of C. Potter facts, how can any one who has tory but for an after quotation from Jr. & Co., for the quarter ending

6. Osgar Babeock, North Loup, day God rested on and blessed. It lings on this day? The casual, and ment of types, ceremonies, rites, 7. L. A. Platts, New Market, N. follows, then, that the seventh day so far as the disciples were con- prophecies, and by explaining, spir- J., Dec. 8th, 1874, declining to act

8. N. B. Prentice, Dakota, Wis. 9. C. A. Burdick, Rockford, W.

10. J. C. Maxson, DeRuvter, N. Y., Dec. 13th and Dec. 26th, 1874, in relation to missionary labor in the Central Association. 11. L. C. Rogers, Milton, Wis.,

success.

WEST EDMESTON, N. Y.

whenever judged necessa

BY LAWS OF THE WOMEN'S SOCIETY.

I. The regular meetings for business of

this Society shall be held quarterly. They shall be opened with devotional exer-

cises.
11. The President, Vice-President, Sec

etary, and Treasurer shall be elected an

analty by ballot. Two Auditors shall b

chosen, and also a Corresponding Secretary

III. DUTLES OF OFFICERS, 1. The

President shall exercise general supervis-

on and give to thic is and committees all

management of the Society's business, and

all extra meetings of the Society and of

the Executive Committee when necessary

preside when present at all meetings, and

with an address or suggestions.

pea each quarterly session of the Societ

2. The Vice President shall preside in

the absence of the President, and shall present at each quarterly session a sum

3. The Treasurer shall keep in a suita

paid to or from the Treasury, and shall

rive and take receipts therefor, and shall

keep the funds sately, and pay none of

s gued by the President, and shall report

4. The Secretary shall faithfully record

a book for that purpose the doings of

the Society, and shall act as depositary, in

ications and accounting for the same

urchasing and distributing Sabbath pub-

5. The Corresponding Secretary, if one

is chosen, shall prepare the annual report and shall conduct the general correspond

ence, and also seek communication with

absent members, and with others living

remote from Sabbath-keeping churches

in the work of the Society; but if one is

not elected, then these duties shall be per

6. The Auditors shall audit all financial

reports made to the Society.

IV. Subscriptions for this and the parent

Society shall be made payable quarterly

and all donations after paying current ex

American Sabbath Tract Society, imm

diately following each quarterly meeting

V. Solicitors shall be appointed from time to time to colicit and collect sub-

scriptions, giving all needed information as to the Sabbath cause and its wants, and

seeking to establish regular and liberal

abscribers to the Society's periodicals and

sell the Society's larger publications, visit

ounds, and beyond as far as practicable.

donors and the amounts given, also of pages of tracts distributed and to whom,

ed of books sold and subscriptions taken

or periodicals, and they shall keep an ac

ount of all moneys received, and present

he same at the next quarterly meeting

with such a report of their agency and

such suggestions as they may deem proper.

lepositary shall keep a supply of publi-

rdering, with money that shall be voted

shall also keep an account in detail of their

VII The officers, including the solicit-

ors, any two of whom with the President

cutive Committee to transact business

exigences require during interim. It shall

exercises for public meetings as often as

acy shall deem best or the Society direct.

and report their action at the next regular

neeting thereafter. Collections shall be

VIII. All brethren and friends of Sab-

ath Reform shall be invited to partici-

pate in the deliberations of the quarterly

aken at all meetings thus provided for.

VI. So far as the funds will permit, th

may collect dues therefor.

penses shall be sent to the Treasurer of the

rith a view to securing their co

formed by the President.

or Executive Committee

them out, except upon the written order

ble book an exact account of all me

instruction and counsel, in the

Jan. 1st. 1875. 12. David and Diantha Ticknor, Marquette, Wis. 13. O. D. Sherman, Alfred Cen-

tre, N. Y., Dec. 21st, 1874. 14. Joshna Clarke, DeRuyter, N Y., Dec. 14th, 1874. Visiting brethren were invited to

participate in the deliberations. The Treasurer presented his report, which was accepted, as fol-

In acc't with the S. D. B. Miss. Soc. Fo balance in Treasury, Oct. 15th. 1874. Collected by W. B. Gillette on

Joshua Clarke, for supplying appointment.

Joshua Clarke, for supplying ap-Nathan Rogers, Mrs. N. Rogers, George Rogers, " Lucina Tallett, Otselic, N. Y Almira Fifield, Silas Crumb, Mary Fifield, O. Holcomb, DeRuyter, N. Y.

Elias Irish, Cuyler, MaY.... Arza Muney L. L. Cardner, " ollected by C. A. Burdick, of abbath School at Milton, Wis., to ward support of a native laborer in China.

W. Crandall, Rockville, R. I. nonymous. collected by C. A. Burdick, on A Friend of Missions in Western

ing expenses of Mrs. Carnel ter's sickness, and erecting a menument to her men Mehitabel Wilcox, Plainfield, N.J., 10 00 Church at Shiloh, N. J., quarter W., Shiloh, N. J.
Women's Missionory Society at Farina, Ill....

CR. ly cash paid as follows, viz:

Z. Campbell, Wasioja, Minn., to Oct. 1. 1874. C. W. Threlkeld, Southern Illi nois, to Oct. 1, 1874. Oscar Babcock, Loup Valley, Neb. to Oct. 1 1874 H. B. Lewis, Berlin, Wis, to Oct. 24, 1374.... C. A. Burdick, in full for labor in West Virginia.
S. Carpenter, Bill of Exchange

GEO B. UTTER, Treasurer. The Treasurer was instructed to aid in the support of J. Davis as pastor, to the second Salibath in

the controversy should end, for it is refers to the first day of the week. whereby the law comes to increase rate of \$200 per year toward the certain this profession is made in The object for keeping the Sabbath its power over them. Under the op- support of Horace Stillman in hunger in the land, neither bear the quarter, representing every interest ject, but our object is rather to state January 20th, at 2 o'clock P. M. the Scriptures. You commence religiously is to commence the erations of the gospel, the law to your fourth proposition by saying, creation of the world, putting our men is increasingly spiritualized, tion District during the year 1875, sired, become auxiliary to the General

making Woodville the base of op-Missienary Society, or aid other benevo-Voted, that the salary of Charles M. Lewis be 8800 per year, and

WILL THE JEWS BE RESTORED TO PALESTINE 2 Voted, that \$50 be appropriated There have been many opinions entertained among modern Bible

readers respecting the future history of God's chosen people, the descend ants of Abraham. When thek were on their way to the promised land, under the leadership of Moses he gave them a prophetic history of all that should befall them. Many of those predictions looked like dark history, but around that dark cloud was a "silvery lining," that i yet giving strength to the hope of that long oppressed and persecuted people. We quote from Deut, 30: 1-5, "And it shall come to pas when all these things shall come upon thee, the blessing and the curse which I have set before thee and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice accord ing to all that I commanded thee. this day, thou and thy children with all thine heart and with all the soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will re turn and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost part of heaven, from thence will the Lord thy God gather thee, from thence will be fetch thee."

Oan any caudid Bible reader doubt the literal fulfillment of these predictions? They embrace the whole of Israel's history from the beginning to the present time. The Babylouish captivity is not overooked. Chap. 28:38. "In the hird year of the reign of Jehoiakim, king of Judah came Nebuchadnezzar king of Babylon into Jerusalem and besieged it; and the Lord gave Jehoiakim king of Judah into his hands." To this captivity they were subject. This had its fulfillment, and cannot be applied to the captivity they afterwards endured under the cruelty of the Roman

much needed for the support of the cause. The union, promoted by prayer, counsel, and labor together, can not be in vain. It must bring rich results, through renewed They at that time were to be captives to a nation, while the restorastrongth and augmented efficiency. tion now promised is a restoration A few of these societies are already in operation. Let them report their from all nations, and the Lord had doings and cheer others by their exsaid they should be scattered among all the nations from one end of the amples. To aid such as may wish to organize, the following By-Laws earth to the other. The judgments are published by direction of the of the dispersion have been literally Board of the Sabbath Tract Society. fulfilled. Have any reason to doubt that their restoration will also be They are designed to accompany literal? There is samuelli copies of which will be furnished by when revelation must be arraigned at reason's bar to decide the certhe undersigned on application. Great is the work that needs to be done. Let it be faithfully under aken and prosecuted with perse verance, trusting in God for glorious J. B. CLARKE, Cor. Sec.

praise ve and say, O Lord save thy people the remnant of Israel. Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that great company shall return thither. They shall come with weeping, and

They have been more widely scat-11: 17, we read as follows: "Theresemble you out of the countries try, as Babylon, but out of the countries where they are now scat- condition. Why, the wicked and ter? tered and oppressed. In verse 16 vile of earth think better; wicked he says: "Thy brethren, the men of men talk of heaven and hell, and we thy kindred whom he hath cast off call them proface, and so they are, any possibility of understanding the lieve and fear. following passages otherwise than

they snall no more be a prey to the

among the heathen." I do not see yet talking truths which they be-"What is your life?" comes up Ezekiel 34: 11, 13: "For thus saith of the new year, with this solemn the Lord God, Behold I, even I, will apendage, Why given and why both search my sheep and seek them spared? Oh, what vast interests are out; as a shepherd seeketh out his connected with this mortal life, this and feed them upon the mountains physical powers, the common interof Israel, by the rivers, and in all the inhabited places of the country." be trained and disciplined for the This promise could not have been acquisition of principles, and a charfulfilled in their redemption from ter as preparatory to that immortal Babylon. It would be doing vio state revealed to the people of God. lence to the language thus to apply it or interpret it. Verse 28, "And

heathen, neither shall the beasts of

above and many other passages, onent organizations in their work.

XI. These By-Laws may be amended at ly in the final restoration of Judah. any regular meeting by a majority of the and Israel to their own promised land, the land their father's trod.

W. B. GILLETTE. ORTVILLE, N. Y., Dec. 28th, 1874.

"WHAT IS YOUR LIFE." How rapid is the flight of time. ome things seem to move very lowly, especially when we are anxous and imputient in relation to ome especial object of desire. Every ne knows by experience the restessness of youth—how long time it ras ere objects expected came to and. Years and age sober us, and we seem almost naturally to expect like a dream or a tale that is told.

disappointments. Yet it is but a little space when those youthful expectations and anxieties existed. We look back on life and it seems Indeed it is almost impossible to realize the fact of our own age. We. ask sometimes in moments of soli aid for us and the grace imparted to us so that we have been enabled to sovercome and escabe, we perceive reasons most abundant for gratitude and confidence in God. Taking into consideration our many failures and follies -opportunities missed never to reurn-our slow Christian growth and actual sluggishness touching

Christian duties, we have abundant reason for shame and confusion of face. What is this life for? To lastly, to lay by a store of wealth or the seventh day. But you reply small account. What a striking proof of man's higher destiny is the miversal impression and conviction of the unsatisfying nature of all the objects of time, even the most laudable and humanly considered desirable and valuable. You may preach annihilation, or even the unconscious state of the dead, and he may try to believe it and entertain the thought tlet us eat and drink for much so that God, determined to deo morrow we die," and that is the stroy the race. To run back to Moand of us, yet man is not at ease. Why, he cannot help it, for God has nologists think our Sunday is the written in his inmost mind the great | seventh day in regular succession fact that "after death the judgment," not to be referred to an in- for God's poor, and how is the "waydefinite time, but after death at once faring man" not "to err therein?" opens a new conscious and settled condition according as the life has first day of the week. He appeared. been. However difficult it has to the disciples repeatedly on the been to solve the problem of human first day of the week. He sanctified tainty or uncertainty of its decrees. life in some, perhaps many minds, it, not so much by words as deeds, If there is any plain prediction since there has been in all ages, a to the extent that it was observed as

the days of Moses, that of Israel's conviction of something beyond a sacred day by the apostles and per.

8. Critic's report. restoration to her own land is not to it. Those far advanced heathen early church, and hallowed as the be misunderstood. Jer. 31: 7-9: philosophers, who, according to "Lord's day." Why did he not apthe logic or anti-logic of some, pear to his disciples on the Jewish gladness for Jacob, and shout among far exceeded the disclosures of reve- Sabbath day after his resurrection? lation, are not the only persons who Does it mean nothing, that he reentertain the idea of man's immortality. It is true, the ideas of men living in heathen darkness and superstition are very gross, but the give to his beloved John that wonidea of a future life directly after derful vision in Patmos on the the dissolution of the body, is to be Lord's day," if it was not to give seemeven in the belief of transmigra- to the church the seal of his aptravaileth with child together, a tion of souls. That mode of exist, proval of the day? "The Son of man ence might be in the shape of an and is Lord of the Sabbath day." As imal or some other human body, yell the object of keeping a Sabbath'day the effort. The location of many of with supplication will I lead them; it contained that germ of thought holy is to secure holiness in the sub-I will cause them to walk by the inherent in the human soul. What ject or keeper, it must be the period rivers of waters in a straight way, a low estimate must men put on of time set apart by the creator for wherein they shall not stumble, for themselves to assume that the soul the public worship of God, and as all I am a Father to Israel, and Ephraim is nothing more than the breath of should join together in this public animal, bird, or insect. Is not the worship, there ought to be uni-The above predictions can not idea enough to make a man of com- formity, otherwise the object of a hope much good has been done for apply, as many suppose, to their remon sense disown any relationship Sabbath is defeated. We find the the cause of our blessed Master. The turn from Babylon, for when this to blood or race? Surely nothing civilized world recognize the first cordiality and promptness of Brothshall take place they shall sorrow tends so effectually to destroy natu- day of the week as the Sabbath. All no more; but ever since Babylon ral affection as the materiality of the laws, and customs, and sentiwas left by them they have been the human soul, for who with a grain ments of Christendom are based Baptist, and also the First day Bapof man's nobility about him can own on it. Any other day of the week, tist Church, to which Bro. Griswold affinity with such a creature? The if kept holy, and devoted to acts of tered and more crucily dealt with thoughtful man who claims to be worship, would certainly be as acenlightened by the gospel of Christ, ceptable to God, and secure that and feels the inward throb for the "holiness without which no man fore saith the Lord God, I will even larger development of his mental shall see the Lord." Now, would it throughout the vicinity. Christians powers, and the higher and more not be far better in us poor mortals are cheered and strengthened, and perfect enjoyment of an endless to labor to secure the observance of where ye have been scattered, and state of blessedness as soon as this our recognized Sabbath, by our fel-I will give you the land of Israel." brief life is over, is too much to be lows, than to divide public senti-In the above passages is a promise, entertained in view of friends who ment as to the day, when such divisnot to bring them out of one coun- shut themselves off to an indefinite ion, and unsettling of the mind, can period from existence or a conscious not in the least make men any bet-D. OGLESBY.

as referring to a future restoration. into inquiry at the commencement a earth wherein dwelleth righteousness." 2 Peter 3:13. flock in the day that he is among commencement of a life which must promise, we look for new heavens S. G. Watson by which we learn his sheep that are scattered, so will run on forever; not another life, but and a new earth, wherein dwells that he has a book now ready for I seek out my sheep and deliver an extension of it and continuation righteousness." It seems to us that the press with the title, Watson's them out of all places where they of it in another mode, which we shall a straight forward interpretation of Prophetic Interpretations, which will have been scattered in the cloudy soon realize, and must realize to un. Peter, brings us to this conclusion: make an octavo volume of 500 or and dark day. And I will bring derstand. This life is a gift to en. That in God's own good time this 600 pages. It will cost, in plain them out from the people, and gath- joy here in the service of Jesus and world will have fulfilled its mission; binding, some \$2 a volume, besides the good of his cause; to advance, at which time it will undergo a express charges. When we recieve will bring them to their own land, by the exercise of our intellect and change, wrought by direct Divine the book, we will notice the fact. ests of humanity and the world; to in a complete destruction of the ma- be obtained. It will be remembered GEO. R. WHEELER.

marks by looking into the number than the one we have expressed are for Jan. 1st, of the Minneapolis Tri- held, but our object is not to som. bune. It is a "holiday edition," and bat them, but simply to give on well does it answer to its name, own. This issue is largely historical, and is filled with most interesting mat,

ter. It is printed upon paper of an excellent quality, and is eight paged. May it and the beautiful city whose nterests it represents, long live and

THE SABBATH. HARRISBURG, Illinois. I argue that one-seventh of our time is all that is required to be kept

holy, "a Sabbath unto the Lord." 1. The Bible does not say that "God sanctified the seventh day of the week, but the seventh day. Now all the Christian world kept the seventh day.

2. We are required to keep a period of time, or day, in imitation of God. As God rested the seventh day so we are required to rest from tude and reflection, what have we all labor the seventh day. But the been doing all our life? Taking days of creation were not periods of into review our troubles and deliver 24 hours, and had no reference to ances, the temptations and snares the sun, or revolution of the earth on its axis, because the sun itself was part of the fourth day's works. Sab' ath School classes? S.M. Yours D. They must have been cycles of time very different from our days. As God rested the seventh period or cycle, so are we to rest the seventh

of our time. 3. The Bible or its author, would not give an absolute command, that by any possibility might become doubtful. Nobody can prove that the Creator began the work of creation on Sunday. In fact He never enjoy our animal appetites and | did and never could have began crepleasures, to form connections in the ation on Sunday, for the reason there world, to buy and sell and get gain, to was no such day of twenty-four acquire property, farms, houses, mon- hours until after the fourth day; ey in stocks and bonds, to get a repu- then it is simply demonstration that ation for genius and learning, and our Saturday cannot be proven to be estates to bless or curse as it may be | that this proves too much, viz. that our posterity? Alas! if this were our Sunday can't be proven to be he end of man's life, it were but of the seventh day, and hence proves nothing. I answer, not so: Sunday may be or may not be the seventh day, so of Saturday, or Monday, or any other day. In this tangled world of ours it is certainly very uncertain about running the seventh, day back in regular succession to creation, since there was a period of more than a thousand years in which the earth was filled with violence so ses is uncertain enough. Some chroothers think not. Who is to decide

4. Christ rose from the dead the neutedly appeared on the first and never on the seventh, so far as the Scriptures testify? Why did Christ

A OUESTION AND ITS ANSWER. To the Editor of the Sabbath Recorder : Will you explain through the RE CORDER the following Scripture 'Nevertheless we according to his

The passage referred to reads as follows: "But according to his resurrection of the dead, and also in THE MINNEAPOLES TRIBUNE. - One | connection with the last judgment the land devour them, but they shall of the most interesting evidences of which is to take effect upon the men ingetings, and contribute to the funds of the funds of the funds of the funds of the society, and may become honorary the Society, and may become honorary them afraid. And I will raise up ing number of first-class newspapers this matter by bringing in the seving completed a reconstruction of

HOME NEWS.

Sabbath School Institute at Long Branch A Sabbath School Institute was held at Long Branch, Neb., Dec. 12th and 13th, 1874, by Eld. J. F. N. Backus, with the following exer.

CONTRIBUTIONS FOR

To the Editor of the Sabbath

I thought I would

plan of contributing

and missionary funds,

you consider it worthy

may give your renders

For several years I have

interest the proceedings

Tract and Missionary Su

yet, when I come to the

the Treasurers, there se

too small an amount "is

ury," or a falling short,

the case with the Tra

There has been a slight

still not enough for the

the times. After readin

gestions in the Recorder

the "penny alday," I de

adopt that as a rule, and

when I could, for the

manity at large, for the

"The poor ye have a

von." Were the purse r

trol nothing less than "

would be my rule, for Is

lieve this the true metho

to the Lord. My faith

his promises to "bless

give cheerfully; I can no

how any who profess to

lowers of Christ, and ha

dance of this world's stor

hold from any really

cause; yet I fear there a

but hope they may be few

ressed Christians; for hot

Christian possess a little

selfish beart? It is an utt

bility. We may as wel

gather figs from thistle

" tree is known by its fru

a " good man, out of the

ure of his heart, bringeth

fruit." It would be w

who are so unfortunate

sess the kind of heart

above, to study well 1

21, apply it, and drink

essence of it, in connect

dose from the second

James; and if these shot

heart must be so hare

nothing save a new one,

der pity, can save the

not God freely given us

not our own? | For we a

all we have. We are on

of the great Master, ar

comes to claim his own

woe be to him who has

a part," or " has hid his

neglected to make goo

We are commanded to "

that asketh;" and now,

dawn of the new year

not resolve to do more t

fore? There comes a cr

the sea, saying, "Come

build up the broken la

Some one must answer

and when we shall ha

some regular system of I

then means will be

enable us to send one wh

"The Woman's Trac

which has been propo

ready begun with so

churches, cannot fail o

much good, Most heartil

the term " auxiliary,"if

be the means of helpin

along; and can see no

women can not help en

working separately from

body. It is all for the sa

and the contributions

the same channel, wh

Treasurer's department.

Now, if all who can la

not already give "a t

give one penny each

rate for the Lord, we sha

see in the next annual re

larger sum than e

though that sum should

between the two Societi

language of Nelvah, I

selves to Christ, and hen

and work for his cause i

himself to this work.

SABBATH MORNING. Introductory Sermon by Eld. Backus from Matt. 3: 3. Theme-Children the epe of the church and salvation of

BABBATH EVENING . Devotional exercises. 2. Words of welcome by Eld. H. Hull. and response by Eld. Backus

3. Election of officers, and appointment 4 The interest of parents in the Subbath School, how secured? J. G. Babrock, R marks by J. E. N. Backus and H. Hu I. 5. How may we derive the greatest ad. vantage from this institute? J. E. Backus. Remarks by J. G. Babrock. 6. Essay. The family as the school of religion. Mrs. Lucy Backus Remarks by Sarah M. Ayars, J. G. Babcock, and J. E. N. Backu7. Class reading of 1 Cor., 15th chapter

S. Season of prayer.

DEC. 13TH, MORNING SESSION. 1. Prayer for pastors, officers, and teach-Sab' ath School classes? S marks by J. E. N. Backus. 3. Essay, Sabbath School Music. Des. con West. Remarks by J. G. Babcock and J. E. N. Backus.

4. Prayet for parents. C. Rogers.
6. Question Box.

6. Question Box. 7. Mod-1 Sabbath School exercise. Mark 8. Criticisma. 9. Black board exercise by J. E. N. Backus.
10. How to increase the interest of our children in church services. H. Hull. 11. Prayer by D. H. Max-on.

AFTERNOON SESSION. . Prayer for children and youth. . Essay, The Piace and Work of Pas us. Remarks by H. Hull and J. G. Bi

3. Teacher's preparation for class. Lu ther Davis. Remarks by V. Davis, C.T. Babcock, A. D. S. Ayres, W. Hurley, J. T. Babcock, and L. C. Babcock.

4. How shall we save the children. A.

Babcock. Remarks by J. E. N. Backus and H. Hull. Benefits of the International Lessons. T. Babcock. Remarks by J. E. Backus.
6. Bible-class conducted by Cynthia Davis. Isa. 53: 1-9.
7 The Committee on Resolutions pre-

sented the following report; which was taken up by items and adopted: taken up by Hems and adopted:

1st. Resolved, That we hereby tender to
Eld. Backus our hearty thanks for coming among us, and for the faithful Christia spirit in which he has conducted this Sal bath School Institute, feeling that it will be a permanent blessing to us. Also, we return, through him, our thanks to the North-Western Sabbath School Board for sending him here. 2d. Resolved, That we request the pubication of the minutes of this meeting the SARBATH RECORDER. 3d. Resolved, That the friends in Wis-

consin, Dea. Wm. B. West, Eld. L. C. Rogers, and Mrs. Lucy Backus, receive our thanks for sending their essays to be 4th. Resilved, That a laborer should be constantly employed in the field, and to his support we pledge our prayers and our 5th. Resolved, That Sabbath Schools. properly conducted and prayerfully sus-trined, are very efficient aids to the growth of our churches, and the establishment and sestaining of Sabbath truth.

of the minutes and resolutions of this In stitute for publication in the county pr-9. Closing exercises, consisting of parting words by Eld. Backus, prayer by J. G.

Burdick, doxology and benedictio The sessions were enlivened by singing, freely interspersed with the other exercises

J. G. BABCOCK, Clerk. Revival at Hopkinton City, R. L. New London, N. Y. Jan. 1st, 1875. request of the Seventh-day Baptist Church at the City, I commenced a series of religous meetings there the second week in December, and spent sbout seventeen days in the members was so distant from the meeting house that it was not thought best to hold services during the day time. But the night meetings were largely attended. A deep er Griswold and his people from still administers the "word of life," made my tarry and work among them very pleasant. A season of sinners converted to Christ. No baptisms had occurred when Heft, but thirteen had requested baptism, who, with others, are soon to follow Christ in that ordinance; after which

Elder Griswold will give a fuller sccount of the good work. The time for me to leave in order to meet other appointments having arrived, I started from Rhode Island on the 29th of December. At that date the revival was increasing in extent and power, and meetings were to continue every night buto the

C. M. LEWIS. new year. PROPHETIC INTERPRETATIONS. agency in the use of fire, resulting and inform our readers how it may terials of which it is composed, and that Mr. Watson wrote the articles its refitting, so that it may become, on "The time Christ lay in the if God please, the permanent or oc- grave," which recently appeared in casional residence of the pure and the RECORDER; and if his book is the blessed, after the day of judg- written with the same care and inment. We have put this after the telligence shown in those letters it will possess unusual merit.

WE are informed that the Bapshaine of the heathen any more." I and industry with which the land an opinion than to defend it. We The sermon will be delivered by

way we may accomplish LEONARDSVILLE, N. Y., J. THE VALUE OF FRI The value of friends meldom appreciated by reckless people. Friend valued beyond gold or s precious gems can be money, but a friend cann with even diamonds. The strive to keep and stick as long as we can. The settle is, "Who are or We attach to us thos think to be friends b soon find that we are al in time of need we look for encouragement and no encouraging word helping hand. Those trusted have left us to atruction. Oh! what What a chill passes o what shall we do? wl say?. where shall we ! shall we go? The B that God is always a and the only friend up can depend: Then le Him and put our whole Then we we will never !

THE POLITICAL, PERSONAL STATES. We have received Publishers, S. S. Sora Hartford, Conn., a c

less. He is always w

fend and help us. He is

to belp us. He has n

persons. Then let us

as long as life lasts,

stick by us in death, an

life to come, and will

triumphant,

above work, which, instion, more than rea Pectations, and they we

tacked by brigands, who succeeded

and the confector of posts and tele-

was up, confessed that he had

has been proved, though a little too

TURKISH ENGINEERS .- Some iron-

gaged for some months past in ex-

cavations in the Island of Cyprus.

the Temple of the Apollo Hylates.

Several long Greek inscriptions

white marble over two feet in

here is only the left foot wanting.

RAILROAD DISASTER.-A terrible

collision occurred near Washington,

in the night of Jan. 7th, on the Bal-

timore and Potomac Railroad, fol-

and another person was injured. A

of it pertaining to government busi-

ness, some \$300,000 of new legal

tenders and fractional currency.

shipped from the freasury, and

THE Congressional Committee for

SUMMARY OF NEWS.

mmense quantity of lumber on hand.

leserves the martyred Loncoln's

Jan. 9th, says that one of these

would be assassins warns the Presi-

of Abraham Lincoln.

were destroyed.

Other statuettes and a large quan-

had died.

HOME NEWS

al, and

g mat

r of an

paged.

ve and

of our

ba kept

y that

day of

ne sev-

from

But the

eartl

itsell

eventh

would

that

an cre

n there

y-four

a that

to be

t. that

Sabbath School Institute at Long Branch A Sabbath School Institute was held at Long Branch, Neb., Dec. 12th and 13th, 1874, by Eld. J. E. N. Backus, with the following exer-SABBATH MORNING.

Introductory Sermon by Eld. Backns, from Matt. 3: 3: Theme—Children the hope of the charch and salvation of the

SABBATH EVENING.

1. Devotional exercises. nd response by Eld. Backus... 3. Election of officers, and appointment committee on resolutions. 1 The interest of parents in the Subbath chool, how secured? J. G. Babcock. R. unrks by J. E. N. Backus and H. Hull. 5.4thow may we derive the greatest advantage from this institute? J. E. N. tion of Backus. Remarks by J. G. Babcock 6 Essay. The family as the school of religion. Mrs. Lucy Backus. Remarks

religion. Mrs. Lucy Backus. Remarks by Sarah M. Ayars, JrG. Babcock, and J. E. N. Backu-7. Class reading of 1 Cor., 15th chapter. inducted by J. E. N. Backus. S. Season of praver. DEC. 13TH, MORNING SESSION.

1. Prayer for pastors, officers, and teach 2. How shall we best secure teachers for Sabi ath School classes? Sab ath School classes? S. M. Ayars. Remarks by J. E. N. Backus.

3. Essay, Sabbath School Music. Des. time . A. on West. Remarks by J. G. Babcock and E. N. Backus. 4 Prayer for parents.
5. Essay, The Sabbath School teacher L. C. Rogers.

6. Question Box.

7. Mod-1 Sabbath School exercise. Mark

8. Criticisms. 9. Black board exercise by J. E. N. Buckus.

10. How to increase the interest of our durch services. H. Hull. children in church services. H. Hull. H. Prayer by D. H. Max-on. AFTERNOON SESSION. 1. Prayer for children and youth.

2. Essay, The Place and Work of Pastors in the Sabbath School. J. E. N. Buck. us. Remarks by H. Hull and J. G. Bah 3. Teacher's preparation for class. Luther Davis. Remarks by V. Davis, C. Babcock, A. D. S. Ayres, W. Hurley, J. T. Babcock, and L. C. Babcock.

4. How shall we save the children? A. Babcock. Remarks by J. E. N. Backus and H. Hull. 5. Benefits of the International Lessons
J. T. Babcock. Remarks by J. E. N.

6. Bible-class conducted by Cynthia enth Davis. Isa. 53: 1-9. 7. The Committee on Resolutions pre-sented the following report, which was taken up by items and adopted: 1st. Resolved, That we hereby tender to Eld. Backus our hearty thanks for coming among us, and for the faithful Christian spirit in which he has conducted this Sab-bath School Institute, feeling that it will be a permanent blessing to us. Also, we return, through him, our thanks to the

North-Western Sabbath School Board for sending him here.
2d. Resolved, That we request the pubcation of the minutes of this meeting in the SARBATH RECORDER.
3d. Resolved, That the friends in Wisconsin, Dea. Wm. B. West, Eld. L. C. Rogers, and Mrs. Lucy Backus, receive our thanks for sending their essays to be 4th. Resilved, That a laborer should be

constantly employed in the field, and to his support we pledge our prayers and our Sabbath Schools, preperly conducted and prayerfully susof our churches, and the establishment and sestaining of Sabbath truth.

6th Resolved, That we request a copy of the minutes and resolutions of this institute for publication in the county pa-

9. Closing exercises, consisting of parting words by Eld. Backus, pracer by J. G. Burdick, doxology and benediction. ap-The sessions were enlivened by singing, freely interspersed with the

other exercises. J. G. BABCOCK, Clerk.

Revival at Hopkinton City, R. L. New London, N. Y. Jan 1st, 1875. By request of the Seventh-day Baptist Church at the City, I commenced a series of religious meetings there the second week in December, As and spent sbout seventeen days in lay the effort. The location of many of the members was so distant from ied the meeting house that it was not or thought best to hold services during all the day time. But the night meetings were largely attended. A deep and quiot interest prevailed, and we hope much good has been done for the cause of our blessed Master. The cordiality and promptness of Brother Griswold, and his people from both of his charges, the Seventh-day Baptist, and also the First day Baptist Church, to which Bro. Griswold

still administers the "word of life," made my tarry and work among it them very pleasant. A season of general refreshing has been enjoyed throughout the vicinity. Christians are cheered and strengthened, and sinners converted to Christ. No baptisms had occurred when I left, but thirteen had requested baptism. who, with others, are soon to follow Christ in that ordinance; after which Elder Griswold will give a fuller ac-

count of the good work. The time for me to leave in order to meet other appointments having arrived, I started from Rhode Island on the 29th of December. At that date the revival was increasing in extent and power, and meetings were to continue every night into the C. M. LEWIS.

new year. PROPHETIC INTERPRETATIONS. We have received a letter from P. S. G. Watson by which we learn that he has a book now ready for the press with the title, Watson's Prophetic Interpretations, which will make an octavo volume of 500 or 600 pages. It will cost, in plain. binding, some \$2 a volume, besides express charges. When we recieve the book, we will notice the fact, and inform our readers how it may be obtained. It will be remembered that Mr. Watson wrote the articles on "The time Christ lay in the grave," which recently appeared in the RECORDER; and if his book is written with the same care and intelligence shown in those letters it will possess unusual merit.

WE are informed that the Baptist Church, of Andover, N. Y., having completed a reconstruction of their house of worship, will hold dedicatory exercises on Wednesday, January 20th, at 2 o'clock P. M. The sermon will be delivered by Rev. Mr. Crane.

LL.D., former Professor of Law in reputation in the matter and manner | under date of Dec. 12th, says: plan of contributing to the tract and missionary funds, and should of this book, which will be found a valuable addition to the library of turned again into a great battleyou consider it worthy of note, you every thinking citizen. Our fellow field. What I have been long premay give your readers the benefit. townsman, O. M. Rogers, will can-For several years I have read with va-s this vicinity for the work. Tract and Missionary Societies, and

TIES.

I thought I would tell you my

interest the proceedings of both the

vet, when I come to the reports of

the Treasurers, there seems to be

too small an amount "in the Treas-

ury," or a falling short, as has been

still not enough for the demands of

the times. After reading your sug-

gestions in the RECORDER, regarding

the "penny a day," I determined to

adopt that as a rule, and give more

when I could, for the cause of hu-

trol, nothing less than "one tenth'

cause; yet I fear there are such cases,

but hope they may be few among pro-

fessed Christians; for how can a true

Christian possess a little, withered,

"tree is known by its fruit;" and so

a " good man, out of the good treas-

ure of his heart, bringeth forth good

dose from the second chapter of

himself to this work.

Treasurer's department

Now, if all who can labor, and do

saids every month, keeping it sepa-

see in the next annual report a much

larger sum than ever before,

though that sum should be divided

between the two Societies. In the

language of Nelvah, I would say,

"Let us arise and consecrate our-

selves to Christ, and henceforth live

and work for his cause in whatever

LEONARDSVILLE, N. T., Jan. 2d, 1875.

THE VALUE OF FRIENDSHIP.

The value of friendship is very

seldom appreciated by very many

reckless people. Friendship is truly

valued beyond gold or silver. Even

precious gems can be bought with

money, but a friend cannot be bought

with even diamonds. Then we should

strive to keep and stick to a friend

as long as we can. The question to

settle is, "Who are our friends?"

We attach to us those whom we

think to be friends, but alas! we

soon find that we are alone. When

in time of need we look around us

for encouragement and aid, but hear

trusted have left us to our own de-

struction. Oh! what a condition!

What a chill passes over us! and

what shall we do? what shall we

say? where shall we look? where

shall we go? The Bible teaches

that God is always a true friend,

and the only iriend upon whom we

Him and put our whole trust in Him.

Then we we will never be left friend-

less. He is always willing to de-

fend and help us. He is always able

to help us. He has no respect of

persons. Then let us stick to Him

stick by us in death, and even in the

HOPE.

way we may accomplish most."

"The Woman's Tract Society,

To the Editor of the Sabbath Recorder:

DENOMINATIONAL ORGANIZATIONS. To the Editor of the Sabbath Recorder: Permit me to say a few words to your readers in regard to some of our denominational organizations. the case with the Tract Society. We have a Missionary Society for There has been a slight increase, but the propagation of Bible truth; and also a Tract Society for the propagation of Bible truth. These two Societies ought to be united in one. One of these societies has almost precisely the same object as the other, though differing somemanity at large, for the Master says, what in their manner of operations. "The poor ye have always with The Missionary Society, though oryou." Were the purse mine to conganized for the promotion of gospel truth, has as much to do with Sabwould be my rule, for I sincerely bebath reform as with any one single lieve this the true method of giving object; while the Tract Society, orto the Lord. My faith is strong in ganized for the extension of Sabhis promises to "bless" all who bath truth, is largely evangelical in its give cheerfully; I can not conceive labors. One set of officers, and one how any who profess to be the folboard of managers, now required for lowers of Christ, and have an abuneach society, would be amply suffidance of this world's stores can withcient for both, were they properly hold from any really benevolent organized; and we believe that our people would contribute their means more liberally toward one single. live Missionary Society, than they do toward our several organizations selfish heart? It is an utter impossias they now stand. We regard the bility. We may as well think to new movement known as "the gather figs from thistles, for the Ladies' Auxiliary Tract Society," as churches, revived to the purity of pull, and a pull altogether. the primitive church, are all the auxfruit." It would be well for all liary tract or missionary societies who are so unfortunate as to posthat we, as Seventh-day Baptists, sess the kind of heart described need for our work. Can they be above, to study well 1 Tim. 6: 6revived or reformed by a part of 21, apply it, and drink in the pure their members forming themselves essence of it, in connection with a into a separate and independent organization for the purpose of per-James; and if these should fail, the forming labor which belongs to the heart must be so hardened that church? We think not. Every nothing save a new one, full of tensuch organization, composed of any der pity, can save the soul. Has one class of members to the exclunot God freely given us all things? sion of all others, whether they be and shall we withhold that which is not our own? For we are his, with assumption of authority not warall we have. We are only stewards ranted by God's holy Word. It of the great Master, and when he withdraws from the church a part comes to claim his own with usury, of its most effective force, and usual-

woe he to him who has "kept back ly lessens the interest for work in a part," or "has hid his talent," and those who are left to labor in the neglected to make good use of it. church. When a part assume the We are commanded to "give to him responsibility of doing any one line that asketh;" and now, at the very of labor, the other part usually feel gonder bitterness. dawn of the new year, should we free from all responsibility in the not resolve to do more than hereto- matter; and the result is, that only a cooling and the penny wise and pound fore? There comes a cry from over part of the effective force is in active The Toi use, for the promotion of that object. build up the broken law of God." And when any part of the church as-Some one must answer to the call sumes to do their labor outside of, and when we shall have adopted and independent of the control or some regular system of benevolence, supervision of the church, they usuthen means will be at hand, to ally lose their interest in the general enable us to send one who shall give work of the church. And the members of these organizations are seldom, if ever, seen at any business which has been proposed, and aiready, begun with some of the churches, cannot fail of producing much good. Most heartily do I accept not wish to say a word to discourthe term "auxiliary," if it will only age or underrate the labors of wobe the means of helping the cause body. It is all for the same purpose, is one reason why their labor ought the same channel, which is the

church as of the nation.

DEC. 31st. 1874.

"COME BACK." To the Editor of the Sabbath Recorder With you I lament the departure invitation to my friend "J. C. C." his word is despised and trodden under foot, is reckless and blind. We cannot honor the Son while we despise the Father; and in fact the Sabbath belongs to the Son as well the Father in the work of creation Guire of Elmira was elected Speakand consequently in the rest upon er of the Assembly, and Hiram Calno encouraging word nor feel no the seventh day. God has spoken kins of New York, Clerk. Governor helping hand. Those in whom we to us by his Son, "by whom also he Tilden's message was presented, and Decalogue from Sinai is the law of adjourned. The Governor's mesthe Son as well as of the Father. "The Angel" that spake to the fathers at Mt. Sinai was no other than the Son of God. To say the least, he was associated with the Father in communicating the "lively oracan depend. Then let us look to cles," the ten commandments, to be delivered to all future generations. as we go to press, in a new and an en-Acts 7: 38. Thank God that they larged form. It is now a beautifulhave been delivered even to us! The ly printed sheet of sixteen pages.

preaching every jot and tittle of faces of ten persons, who are among these lively oracles, and pronounced | the most noted and successful Sunday as long as life lasts, and He will a blessing on all, in all time then fu- School workers in the country. The ture, that should do and teach them. | Times is conducted with an ability Matt. 5: 17-19. All affected honor second to none of its class, and life to come, and will bring us off and praise to him that sets aside his should be a welcome visitor in every word is fulsome, nauseating, offen-

sive—a stench in his nostrils. THE POLITICAL, PERSONAL, AND PROPER-My friend, come back; come IN RIGHTS OF A CITIZEN OF THE UNITED R. F. COTTBELL.

We have received from the Publishers, S. S. Scranton & Co., THE VOX HUMANA, a journal of the questions at issue will have a Pectations, and they were not small. January number is an excellent one, time to determine.

CONTRIBUTIONS FOR OUR SOCIE- The author, Theophilus Parsons. DISESTABLISHMENT IN SCOTLAND. A correspondent of the New York Harvard College, fully sustains his Observer, writing from Edinburgh

Scotland has become suddenly

dicting has come to pass. The war for disestablishment has begun in dear earnest. No fewer than four meetings in favor of that, end have been held in our chief lowland cities luring the present week; one at Edinburgh, in which Dr. Rainy, Dr. Cairns, and Mr. William Arnot were the chief speakers; another at spicuous figures were Dr Buchanan ests." This gave rise to an animated and Dr. Adam; a third at Perth; discussion, before the close of which and a fourth at Dundee. The senior | the Senate adjourned. M. P's. for Edinburgh and Glasgow, Messrs. Maclaren and Cameron, presided at the meetings held in those cities, and although the members for Perth and Dundee were not present when the gatherings took lice among their constituents, both approved of the objects which

brought them together. I haderstand that the leaders of the Free Church hesitated a good deal as to whether they should make common cause with their voluntary brethren or fight under a banner of who quite sympathize with them in heir desire to see the present connection severed between Church and State. have their doubts about standing side by side with men whose principles are very much more radical than their own, and who would go full tilt against all conceivable establishments: and they were naturally anxious not to divide their own forces. But after consultation they have come to see that more would be lost than gained by refusing to coalesce with the United Presbyterians against the common enemy, and there is accorda step in the wrong direction. Our ingly to be a long pull, and a strong

taken this assault well. I believe that a good many of the laity are disposed to take a patriotic view of situation and to say that one although disendowed, is a far more desirable thing than a sectional Establishment into which a minority of the people are gathered. But the ministers wont hear of such a thing. A meeting of the Prerbytery of Edinburgh was held the day after the Disestablishment demonstration, and member after member rose, and pathetically or indignantmale or female, old or young, is an ly protested against the attack that had been made against their Church-the truth being that not a syllable was spoken against their Church—the battery having been directed simply and solely against its State connection. But it is impossible to get men in a certain poition to see distinctions, and what many are apprehensive of is that the inevitable controversy will en-

Our Established friends have

Everybody is now seeing clearly foolish policy of the Patronage bill. wanted to strangther the old walls but they have only shaken them; or, to use more Scriptural figures, the new wine has cracked the old bottles-a piece of new cloth has been put into an old garment and the rent has been made worse. The Patronage Act has now been subjected to every possible testing process, and the result is satisfactory in no way. It is admitted that in respect of the inherent freedom meeting of the church, leaving it to of the church it leaves things presuffer from the want of the active cisely where they were, and nobody influence of these members. I do now gives it even the credit of restoring to the Christian people the old Scottish privilege of choosing their own ministers. "Adherents" men, for all thinking people know have had equal rights assigned to along; and can see no reason why that they are often more able and them with communicants, and it is women can not help even more by willing to labor for the cause of not in the least unlikely that, as the working separately from the main Christ than are their brethren. This times go; the outsiders may come to he able to swamp the members. and the contributions all flow into not to be misapplied, and why they great broad churchman, Professor ought to work in the church with all Wallace. In opening his class the other day, he exulted over the lati their powers. No church is in pertudinarian change which had been fect working order without the pernot already give "a tenth," will feet co-operation of all its members. made in the constituency, and give one penny each day, laying The whole work of the church is admission of adherents to a poten-

fully as binding upon and necessary rate for the Lord, we shall not fail to for woman as for man. "All are the way for the getting rid of our narrow standards. one in Christ." "United, we stand; divided, we fall," is as true of the NEW ENGLAND JOURNAL OF EDU-CATION is the title of a new weekly just started in Boston, under the auspices of the American Institute of Instruction and the Teachers' Association of the New England States. It is published by Charles G. Chatfrom the faith of such as have field, and edited by Thomas W. turned aside, and would join in the Bicknell, assisted by a Board of State Editors, embracing one from to come back. Can it be that the each of the New England States. son of "Elihu" can utter such weak | There is no doubt of the ability of and fallacious arguments shall I say? | the Journal; and its success is put | No! such reckless and irreverent beyond a question, as it enters upon expressions of defamation against its work as the successor and inherthe holy, just and good law of the itor of the good name and patronage Maker and Redeemer of men. To of the Massachusetts Teacher, the pretend great love to Jesus while Rhode Island Schoolmaster, the Connectical School Journal, and the

> College Courant. - NEW YORK STATE LEGISLATURE.-The Legislature convened on Tuesas to the Father. He was one with day. Jan. 5th, and Jeremiah Mcmade the worlds." Heb. 1. And the after ats reading the Legislature sage is lengthy, and we have not found time to read it, but it is well speken of by the political papers of all parties.

> THE SUNDAY SCHOOL TIMES .- The Sunday School Times comes to us just "blessed Jesus" confirmed in his The cover is illustrated with the home in our country.

> > A FULL JURY has finally been se-Tilton suit, and it is expected that State government by force.

be attended with results pernicious to his health. Referred to the Com-THESDAY, Jan. 5. mittee on Ways and Means. Mr.

In the Senate, several memorials Butler introduced a bill to provide were presented and referred. Senafor a legal and fair election in the tor Thurman offered a resolution requesting the President to inform the to that State a Republican form of Senate whether the army had in any overnment. Referred to the Judiciary Committee. Mr. Kasson case interfered in any way with eithfrom the Committee on Ways and er branch of the Louisiana Legisla-Means, reported a bill providing ture, and if so, by whose authority. that section 19 of the act of the 22d Mr. Conkling objected to the word of June, 1874, repealing moieties, ing of the resolution, as not paying shall not be construed to affect any authority, power, or right that proper respect to the President, and might thereunder have been lawfulmoved to add the words, "If not inly exercised by any court, judge or compatible with the public interlistrict attorney of the United States, to obtain the testimony of an accomplice in any crime against or fraud upon the customs revenue laws, by a discontinuance or dis-

In the House, the army appropriaion bill was taken up in Committee such accomplice, which was passed, of the whole, but no action was reached. Mr. Butler proposed that CONFESSION OF A PRIEST.-A the Civil Rights bill be taken up as soon as possible, which led to a dispriest of Roumania has lately disinguished himself by a most genercussion ? involving the Louisiana troubles, but the House adjourned ous confession of his own past sine, vithout action. regardless of the consequences that WEDNESDAY, Jan. 6.

In the Senate, the session was conamed in the discussion of Mr Thurman's resolution, on the quesion of the amendment proposed by Mr. Conkling, without reaching

In the House, Mr. Hale offered the ollowing preamble and resolution: WHEREAS, the disturbed and revoluionary condition of affairs in Louisiana and civil rule in that State, and whereas, is made the imperative duty of Congress the most practical mode of rendering this guarantee effectual in the case of Louisians s to remove all sense of wrong and oppression from the minds of its people by a new, fair and well guarded election for their civil officers; therefore, Resolved, That the Judiciary Committee

be instructed to prepare and report withtion of State officers and representatives in Congress, in Louisiana, under such guards, restrictions and guarantees as will ensure the fullest liberty to exercise the right of suffrage without fear and without count and declaration of the result as will ensure to the majority their constitutional and legal rights. The resolution was very warmly

liscussed, but objection being made clad ships were recently built in o further debate, the rules England for the Turkish Governing unanimous consent, Mr. Hale said: As objection is made, I now ment, and sent out under the care give notice that I will on Monday of English engineers. On arriving next move to suspend the rules in at their destination these were disorder to adopt this resolution. I do not propose to take the subject from the select committee, if the House choose to send it to it, but the impotency of any committee getting a mechanic of any other nation. nformation that will solve the ques- Being required to start the engines tion is already shown by the fact that of the Mahmouhdie, much delay enthe most high handed proceedings sned: the engines didn't start: they have taken place while the commitwere pronounced "all wrong," and tee is sitting there. Mr. Cox gave one officious Turk, growing impatient notice of another resolution on the after having moved every movable same subject, which comprehends the idea of withdrawal of the military force from Louisiana. The fortification appropriation bill was fortification appropriation bill was scalded by receiving a jet finished, in Committee of the Whole, of steam full in the face, wh only predipitated matters, but him-Then the Sergeant-at-Arms appeared self and several other Turkish genat the bar of the House, having in tlemen backward down a flight of his custody Richard B. Irwin. The iron stairs leading to the fire room.

my duty under the order of the louse, to address to you this question: Are you ready to answer the questions which have been addressed o you by the committee, and which von have heretofore refused to an swer? Mr. Irwin declined to answer the questions, and, by permission, read a statement, giving the reasons why he declined. He was then remanded to the custody of the Sergeant-at-Arms to be kept in the common jail of the District of Co-

In the Senate, the consideration reous stone. The General has also of MF. Thurman's resolution was re- | found a beautiful Greek statuette of sumed and continued until the Senate went into executive session, after which it adjourned. In the House, Mr. White asked leave to offer a resolution thanking

efficient measures adopted by

him for the prevention of violence | wearing armor were found. and forming a tenancy of law and tial voice at vacancies, would pave order in the State of Louisiana, and pledging him the hearty co-operation of the House in sustaining his efforts in that behalf, to which objection was made and the resolution was not received. The House then took up as the special order of the day, the Senate bill to provide for the resumption of specie payments. Mr. Maynard, chairman of the Banking Committee, moved the previous question on the passage of the bill. so as to cut off all debate and amendments, but with the suggestion that members who had prepared any remarks or propositions on the subhaving them printed in the Congressional Record. The previous question was seconded 100 to 90, and then the yeas and nays were called on ordering the main question to be put. The vote resulted, yeas 125, navs 103. The question was then taken on the passage of the bill. The bill ed its labors. was passed, yeas 136, nays 99. The bill now goes to the President for

his signature. Mr. Beck of Kentucky, introduced a bill to provide a uniform currency for the retiring of National Bank notes, and for the resumption of specie payments. Referred to the Committee on Banking and Currency.

FRIDAY, Jan. 8. In the Senate, the House bill apropriating something over \$16,000,-000 for the naval servie for the year ending June 30th, 1876, was agreed to. The consideration of Mr. Thurman's resolution on Louisiana affairs was resumed, and after amending was passed in the following Resolved. That the President of the United States is hereby requested to in-

the public interest, whether any portion of the army of the United States, or any offiarmy, did in any manner interfere or interthe organization of the General Assembly pecially whether any person or persons claiming seats in either branch of said Legslature have been deprived thereof, or revented from taking the same by any been the case then that the circumstances and by what authority such military intervention and interference and usually takes a ride on horsehave taken place, and whether he has any in regard to the existence in zation, hostile to the government of the cured for the trial of the Beecher- State, and intent upon overturning such | ment.

Hartford, Conn., a copy of the music and musical information, is legal settlement; but whether the best Dishert B. Truming the place on the evening of Jan. 5th. health of Richard B. Irwin, the re- The sales aggregated \$70,319, avove work, which, on exampublished monthly by Geo. Woods public mind will be any more set cusant witness in the Pacific Mail against \$58,346 last year. Mr. been suppressed in Madrid. Investigation, is such that his confidence was present and made some the Prussian Diet is sure processed. The Prussian Diet is sure processed in Madrid. finement in the common jail would remarks.

One of the religious societies of London, describing that city, says that the police boundaries cover 575 square miles and a population of 4,000,000 inhabitants; that there State of Louisiana, and to guarantee are here gathered more Jews than there are in Palistine, more Scotch than there are in Edinburgh, more Irish than there are in Dublin, more Roman Catholics than there are in Rome, and that there is as great a

Lord Bute's game keeper in the Leckwith Woods, near Cogannill, in Wales, was very much astonished the other day to find in one of the rabbit traps an animal which is well known to be exclusively an inhabitant of North America, from Canada ant of North America, from Canada Athens Co., Ohio: "Dr. R. V. Pierce, Butdown to Mexico. The animal in fato, N. Y.—Your Favorite Prescription is question was a fine specimen of a working almost like a miracle on me. I raccoon, and it had been trapped by am better already than I have been for missal of any proceedings against its right fore-paw.

A movement is on foot to reorganize the police detective force of New York city. The bribery, cor ruption, and compounding with thieves, hitherto practiced, have brought the force into such discredit. that the Commissioners are holding private sessions for a thorough innay fall on his head. About five vestigation into the causes of comyears ago the mail running between | plaint. Joseph B. North alias Buffalo Bucharest and Marachesti was at

in getting off with about 80,000 on Christmas evening a year ago, francs. The police immediately was hanged to a telegraph pole by was hanged to a telegraph pole by a mob on the night of Dec. 30th, at started off in pursuit of the culprits, Wallace, Kansas. The noose caught graphs somewhat hastily arrested in such a manner that he was not several innocent peasants, and out choked, death ensuing at last from them to the torture, the only result | exposure to the cold. Notwithstanding the large re being that several of them died under the inflection. The disagreeduction in taxation in England able affair was almost forgotten un- made by Mr. Disraeli's Government creasing. The receipts up to the

Joe, who murdered George Jones

the whole of them were arrested. as compared with £42,930,379 in the And here followed a most touching same period last year. incident. This priest, either touched The State tobacco warehouses, with remorse, or finding the game situated on Long Dock, Baltimore, were burned Jan. 7th, with their hand in the robbery, and even went contents. Twenty-seven thousand so far as to point out the spot where hogsheads of tobacco were stored in part of the stolen money was buried. the warehouses, the loss on which is Thus the innocence of the peasants \$250,000. The loss on buildings is who were so unfortunately tortured \$40,000.

upon the trace of the brigands, and 14th of November were £43,004,630,

Some young men in Vienna have late to be of service to the ones who formed a matrimonial league. Every son of a man of property, and must pledge himself to marry a poor girl, one who has neither dowry nor expectations, and must forfeit 10,000 florins if he violates the pledge. It is said that timber cut in Feb-

ruary will last three times longer charged, and Turkish mechanics sub- and the fact is quite conclusively proved in the timber of a house in | G. J. Crandall. derstands less about mechanics than | Salem, Ct., which was cut in February, 1799, and is now as perfect and sound as when the house was built John D. Lee, accused of the Mormon Mountain Meadow massacre

grant party poisoned a spring, by which several Indians came to their lever, spied some cocks which he death, and in retaliation they were thought might be the right thing to attacked by the latter and slaugh-The remains of a mastodon have

digging down through twenty-two

will offer as a defense that the emi-

hard-pan, and another layer of peat twelve inches deep.

The standard peak inches of twelve inches deep.

The standard peak inches of peat twelve inches deep.

The standard peak inches of twelve inches deep.

The standard peak inches of twelve inches deep. Rev. Mr. Coombs of Washington CYPRIAN DISCOVERIES.—General D. C., for twenlye years pastor of the di Cesnola has been actively enthat city, recently committed suicide from fear of exposure of his klepto-

ancient site of Curium or Kuri and | pears were of long standing. A Times Paris dispatch announces that the entire French Cabinet have tendered their resignations, but Presbearing the name of that deity have already been unearthed, also some them until he has succeeded in formsmaller inscriptions in the Cypriote ing a cabinet out of the new majorilanguage. The latter are for the most part upon statuettes of calca- ty of the Assembly.

The London Globe says corre spondence is in progress between the governments of England and height, representing a naked youth, the United States in relation to some territory in British North America which England claims but has never formally annexed to her dominions the President for the groupt and tity of heads in terra cotta and The Paris house of Rothschild some terra cotta equestrian figures has loaned 30,000,000 reals for military purposes only. This shows that the cause of Spain is not with

out substantial confidence among The heir to the Jamison estate in cotland, worth £1,000,000, was tely discovered in the person of lowed by the burning of the postal car. Thomas Fayman, postal clerk who peddled stationery. on the train, was burnt to a crisp,

large amount of mail matter, much charge of the prison has been changed and orders have been given to treat him as an ordinary convict. Dr. Ruffner, the State Superinten dent of Public Instruction in Vir ginia, reports that there are enrolled ject would have the privilege of \$400,000 in new national bank notes 121,789 white pupils and \$2,086 colsent from the Comparoller's office

Bismarck finds himself under constant espionage. He has felt compelled to arrest a man for trying to read his papers with a powerfu the investigation of the political An unnamed citizen of Syracus

difficulties in Arkansas has conclud-N. Y., has given \$20,000 to the Methodist University in that city, and proposes also to endow a profes-Western lumbermen talk of sus- sorshir pending production because of the

The Rev. Adam Crooks, editor of the American Weslevan, and one of duliness of trade, and low prices. the most able men of the Wesleyan In Chicago vards there are 75,000, Methodist Connection, died at Syra-000 feet of lumber on hand in excess cuse Dec. 15th, in his fifty-first year. of the quantity held at this time last Switzerland, Austria and Belgium year. Perhaps it would be well to have entered into an alliance to pregive the forests of the country a litvent the importation of American tle rest. The Canadian lumbermen otatoes infected with the Colorado agreed some months since to reduce their production one-half during the Bishop Reinkens, of the Old Cath-

olic church, has recently admitted It is reported that President Grant two Bonn students to the priesthas received four letters from Demcratic sources threatening him with Dr. Wilson, of Louisville, who re assassination. Democrats at Washcently declared himself "independ ngton and Baltimore openly say he

ent." has taken the First Presbyte-There are twelve of the Sandwick Islands, their total area being about lent to make his peace with God as equal to Connecticut or Rhode Isl he will surely meet the deserved fate | and The committee of Congress to in

Mr. Bancroft, the historian, is livvestigate the Louisiana difficulties ng in Washington. He is seventyhave completed their labors and four years old; but he rises at six, left for the North. lights his fire, and works until sum-Eight lives were lost by the exmoned to breakfast at eight. After plosion of fire damp in the coal mine breakfast he resumes his labors un- at Rotherham, Eng., Jan. 5th. til one, when he stops for the day, The Rev. Dr. R. S. Storrs, of Brooklyn, has received the degree

back, followed by a "constitutional" of LL. D., from Princeton College. walk of two or three miles. The Bishop Reinkens of the old Cathevening he devotes to social enjoyolic church has recently admitted two Bonn students to the priesthood. The annual auction sale of seats In the House, a certificate was in Plymouth Church, Brooklyn, took Spain before Alfonso's arrival. Castellar is preparing to quit Two Protestant newspapers have Mrs. S. Enos,

been suppressed in Madrid.

The Prussian Diet is summoned W. Kingsbury, Rushford, Wrs. M. Davis, Wellwille, to meet on the 16th inst.

TREATING THE WRONG DISEASE,-Many me Women call upon their family phys cians one with dyspensia shother with nalanother with pain here and there, and in C. Griffin, Richburgh this way they all present alike to themselves and their easy going and indifferent A. Williams, doctors, separate and distinct diseases, for Mrs. D. Wilder, which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all symptoms caused by some O. A. Willian uterine disorder; and while they are thus M. A. Joslin. only able perhals to palliate for a time, they are ignorant of the cause and encourvariety in the languages spoken. made, when the suffering patients are no Mrs. L. Witter, petter in the end, but probably worse for Mrs. J. Dennison.

> Vancy Burdick, "
> ... Wright, Adams Centre, From Ella A. Schafer, Zanesville. Ind.: Dr. Pierce-I received the medicine you sent me and began using it immediately As a result of the treatment I feel better 3. Burdick. From Mrs. John K. Hamilin, Odell. Ill. Mrs.M. Crandall S. Brookfield, 2 50 Irs. S. Wilcox, "87 S. Clarke, DeRuyter, 250 his done me good, which I am very thank

directed to the cause would have entirel

confort instead of prolonged misery, From Miss Lorinda E. St. Clair, Shade,

B. J. Emerson, Scio.

George B Clarke.

J. G. Sisson,

'Burdick.

1 75 32

1 75 31 2 50 31

1 75

2 50 81

2 50 81

2 50 31 5 00 31

1 25

2 50

1 75 31

1 25 30

2 50 31 2 50 32

1 75 31

1 75 31 53

2 59 81

. Clarke, Leonardsville, 250

J. West, State Bridge, 200 Mrs. J. D. Chrisman, Walton, 325

D. Pardee, W. Edmeston, 250

Ayars, Unadilla Forks, 2 50

Dunham, Westerly, R. I., 2 50 31

Wescott, Alma City,

M. Sheldon,

R. Wescott,

D. Randolph, Utica.

J. D. Vanhorn Welton.

J. Maxwell, Elwood.

E. Babcock, Albion, Wis., 8 25

P. S. G. Watson, Salvisa, Kv., 87 31 27

R. Maxson, Jr., Nortonville, 1 75 81

FLOUR AND MEAL.

" fancy 5 20 @5 60
Western shipping ... 4 75 @5 15

St. Louis extras..... 5 90 @8 2

Minn., com. to best... 5 20@10 50

Southern, choice to best

Corn Meal, Jersey...... 4 20 @4 25

GRAIN.

Wheat, No. 2 Spring...... 1 10 @1 15; Winter, red Western 1 26 1 28

Barley Malt, 1 39 Oats, Western Mixed, new. 67

white

Crop of 1874

Live Geese Feathers.....

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

Maple Sugar,.....

Three-quarter and Full-blood Merino

Half-blood Fleece.....

Quarter blood Fleecd.....

ommon Eleece......

Combing Fleece

Choice Selectee Saxony

Common Fleece.....

Combing Fleece.....

Three-quarter and Full-blood

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

Quarter-blood Fleece.....

Washed Fleece.....

Jnwashed Fleeco.....

Juwashed Combing.....

Iowa, Vermont, and Illinois-

.......

Missouri, Kentucky; and Tennessee-

WHOLESALE PRODUCE MARKET.

Review of the New York markets for but

Saxbny Fleece.....

Ohio, Pennslyvania, and Virginia

consin-

choice..... 5 15 @5 7

Western 4 15 @4 6

Amber..... 1 28 @1 29

White Western.... 1 36 @1 37

FOR LESSON LEAVES

I. Burdick, " Mrs. A. C. Potter, "

A. S. Davis.

. W. Bonham.

Potter, Jr.,

F. Hubbard, Plainfield.

. Dunham, New Market.

C. Dunn, Milltown,

Dr. Pierce's Favorite Prescription is sold

WORTHY OF NOTE .- An exchange say there is scarcely a day passes that we do not hear, either from persons coming into onr office or in some other way, of the succure of coughs and colds, so prevalent EATH RECORDER any by recommending Parson's Purgative Pills to be the best auti-bilious medicine in the country, we are willing to do so. We have had about as

CONSUMERS of silk find upon investiga tion that the Eureka 50 and 100 yds. spools the best and most economical to use

sood a chance to know as any one.

J. Weston, Norwich, Ct., 2 50 D.H.Davis, Quiet Dell, W.Va., 2 50 All disease originates in an impure condidisease must depart : but you cannot puriand exhaustive stimulants. The best Blood Purifier ever discovered is Dr. Mrs. M. D. McQueen, Troy, R. Ball, Frankfort, Mich., WALKER'S famous VINEGAR BITTERS, compounded of simple herbs. B. Markman, Onondage Mrs. M. Maxson, Farina, Ill., 2 50 30

SPECIAL NOTICES.

commencing Jan. 19th, 1875, at 61 o'clock P. M. First session devoted to the discussion of the question: "The necessity | A. C. Potter, Southampton, of Normal Classes in our Sabbath Schools." Geography and History," by D. K. Davis. J. B. Edwards, Chicago, Mrs. J. Boscart, Burton, O., 175 M.A.Snyder, St.Peters, Minn.,625 At 2 o'clock P. M., "How shall we Teach than that cut in the summer months, in the Sabbath School?" L. R. Swinney. At 61 o'clock P. M., "Christian Evidences." C. R. Lewis, Transit (i. J. CRANDALL, Chair. S. S. Com

TO THE DONORS OF THE SEVENTH-S. S. Thomas, Mrs. A. J. Main, R. P. Humphrey, reasurer of the Board is ready to receive A. G. Smith. rincipal or interest on notes or pledges L.J. Briggs, N.Richmond, Wis., 250 32 iven for the benefit of the different Insti-Mrs. L. Coon, Edgerton, utions and Societies. Also, to receive new bscriptions for the same. Please berompt in paving, as the funds are needed E. O. Crandall.

any information cheerfully given. Amy A. Hill, 'N. B. Prentice, ' E. R. POPE, Treasurer. Plainfield, Union Co., N. J.

MARRIED At Friendship, N. Y., Jan. 7th, 1875,

In Sangerfield, N. Y., at the home o D. C., for twentve years pastor of the bride, Dec. 31st, 1874, by Rev. J. M. Todd, Western Presbyterian Church of Mr. Charlie R. Crorr and Miss Nellie W. R. Prentice, Alfred Centre, SAUNDERS, both of Sangerfield. A. M. Wells, Berlin, Wis., G. W. Monroe, Moscow, Iowa, In Brookfield, N. Y., Jan. 5th, 1875, by Rev. J. M. Todd, at his house, Mr. Bar. O. U. Whitford, Farina III. H. CRANDALL, of Brockfie'd, and Miss CHARLOTTE A. ABRAMS, of Colum-NEW YORK MARKETS-JAN. 11, 1875

Dec. 23d, 1874, by Rev. J. M. Todd, Mr. Ewin K. Clarke and Miss Ambrosia Coon, daughter of D. C. Coon. In Spafford, N. Y., Dec. 30th, 1874, by Low to good middlings.... Rev. A. W. Coon, Mr. Johnson L. Tho AS and Miss ELFLEDA M. TAFT. Flour, superfine....... 4 15 @4 30 State, extra....... 4 85 @5 15

In Scott, N. Y., Jan. 2d, 1875, by Rev. Miss Georgianna Sincerbox. At the residence of the bride's narent n Roulette, Pa., Jan. 6th, 1875, by Eld. J. L. Huffman, Mr. John L. Smith and Miss CELESTIA E. LYMAN, both of Roulette. In Ashaway, R. I., Jan. 1st, 1875, by of Hopkinton and Miss SARAH A. BAR-Near Wells, Farlbault Co., Minn., Dec.

Sist, 1874, by Rev. H. E. Babcock, HARRISON E. DAVIS and ELIZA J. BOYD, both of

In Farina. Ill., Dec. 25th, 1874, of canlately discovered in the person of cer, Thomas C. Maxsox, in the 63d year W. B. Jamison, a poor young man of his age. Just a month after the death of his wife, he was called to follow her Tweed, having been allowed unusual privileges, the Board having and united with the Seventh-day Baptist Church at Cuyler Hill, N. Y., but at a later period he and his family moved West, first to Walworth, Wis., afterward to Christiana, and Dakota, and finally to Farina. He was an earnest and even Christian man, and a valuable member of the church of Christ. Through all his trying sickness he manifested a complete resignation to the will of God, a patient spiri and an unshaken trust in Jesus. church and the neighborhood will feel the loss of this good man. His and his wife's funeral sermon was preached Sabbath day

> J B Clarke, J H Snyder D H Davis, Mrs Wm W Kingsbury, Henry Hall, Wm A Babcock, O U Whitford 2, A M West 3, W W Clarke, H D Witter, A W Coon, O Williams, Mrs G W Monroe, Julia Chrisman, S L' Howell, Hannah, Dunh E L Burdick, C D Potter, R Stillman 2, F Hubbard, M Van O Linda, G W Bur dick, CR Lewis. Wm P Green, BG Still man, Preston F Randolph, Abram Dun ham, L Coon 2, Jepthah F Randolph, Jo Maria Davis A phear, D Rogers (forwarded), F C Dunn N M Burdick, J D Vanhorn, D H Davis, I R Clarke 2, A Hakes, Lon Weston, Mrs E Spicer, Mrs E A Saunders, H W Sti Three-quarter and Full-blood Merino.... . Mrs H Barber, T V Stillman, C Gri Half blood Fleece.....Quarter-blood Fleece.....

fin, E I Jones, S P Stillman, D P Wil

iams, Geo P Burdick, J G Babcock, C M

Lewis Geo R Wheeler, R F Cottrell J

Henry, J M Todd, H E Babcock, A E Main W B Gillette, L A Platts, D Oglesby, RECEIPTS. All payments for the SABRATH RECORD are acknowledged from week to week a the paper. Persons sending money, the receipt of which is not duly acknowle receipt of which is not duly acknowledged, should give us early notice of

the omission. No receipt under this head hereafter, will be understood to ex the omission. tend back of Vol. 28, No. 27, Paya to Vol. No Whitford, Alfred Centre, \$1 25 81 E. Burdick, Mrs. E. P. Larkin, 1 75 31 2 25 30 1,25 1 72 W. Church John Allen.

A. Thomas, W. H. Wells, Nile,

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 16,675 packages. Exports 913 packages. The market is unsettled, irregular, and been the failures of four Butter Houses here recently, whose liabilities aggregate unwards of a quarter of a million dollars,

supplies for February and March. A little fancy butter may be kept up, but with Cincinnati and Chicago and all the principal markets of the country fairly stocked, and working to supply only a moderate home trade. It is thought that there may be a surplus to export either presently as butter, or in the spring as grease. There were sales of fine Chenango dairies, with Fall all on at 38 @ 381, one or two such at 40 cts. for the extreme top, also State dal ries at 35 @ 36 cents, and some lots of ordinary State at 30 cents, and considerable fresh Western butter, solid packed at 28 @ 30 cents. There were sales of fresh rolls at 25 @ 30, and common Western, down to 18@20 cts. We quote: Finest selected State Fall butter. 43 @ 45

State made Wintry stock 28 @ 85 Middle and Southern Tier Coun-52 N. Y. State butter, poor scally wags 20 @ 25

CHEESE.-Receipts for the week, were 6,250 boxes. Exports balance last three weeks 13,671 boxes Cable 70s. Gold 1121. The market is a shade firmer for fancy fers for such at 161 cts. 30 days time. the with the usual Winter's trade. We quote:

State Factory, fancy, September partly skimmed. 12 @ 134 Skimined cheese. Eggs are not as quick sale, but there is no change in price. Limed eggs are dull,

and it is difficult to get over 20 cents at the mark for good brands. We quote: Near-by marks, fresh, per doz 32 @ 33 Poultry.-We quote: urkeys, # 1b..... GAME.—We quote: Venison saddle, # fb... Quail, trapped, per doz. 2 00 @ 2 25 BEANS .- We quote:

DRIED APPLES. -- We quote: New York State, sliced 8 @ 10 " quarters 6 @ 71
Southern sliced, 8 @ 10 GREEN APPLES have been very dull. and much of the stock that has kept poor ly is being turned out at a low price, and green sound fruit is hard sale. We quote Western N.Y.mixed lots, \$\text{\text{P}}\text{ bbl.2 27@2 50}

" selected " .2 50@3 00 Rough stock, 净 bbl 1 25@2 00 DAVID W. Litwis & Co., 85 & 87 Broad St., cor. South William. NEW YORK. Market your produce faithfully at market rates and promptly for cash 25 years near our present location

and for the last 15 years engaged in th DAIRY PRODUCE ON COMMISSION. ESSON PAPERS,

INTERNATIONAL LESSONS. With questions to aid Sabbath School scholars in their study, prepared by the SABBATH SCHOOL BOARD appointed by the GENERAL CONFERENCE, and published at

SABBATH RECORDER OFFICE. 75 CENTS A HUNDRED

PER MONTH, FREE OF POSTAGE. Address, D. R. STILLMAN, Alfred Cer e, Allegany Co., N. Y. TOB AND BOOK WORK

NEATLY AND PROMPTLY DONE

RECORDER OFFICE

Orders by mail will receive special case

WINTER TERM of Union Academy will open December 16th. Students prepared for teaching, business, or college. pared for teaching, business, or college.

Advantages best. Expenses least, For particulars address the Principal,

G. M. COTTRELL. Shiloh, N. J., Nov. 29th, 1874. WORK At home, male or female

FOR ALL ing. No Capital. We send Valuable package of Goods by mail Free. Address with ten cent return stamp, M. YOUNG, 173 Greenwich St. ONSTANT EMPLOYMENT-/At home, Male or Female, \$30 a week

No capital required. Partic ulars and valuable sample sent free. Ad ress with 6 cent return stamp, C. BOS Villiamsburg, N. Y. ate of the County of Allegany, notice

hereby given to all persons having claims against WILLIAM J. LEVER, deceased late of Andover, in the County of Allegany, that they are required to exhibit the ame, with vouchers thereof, to the under signed administrators, of the goods, chat-tels, and credits of the said deceased, at New York, Michigan, Indiana and Wisthe store of Daniel S. Bradley, in the lage of Andover, in said County of Allegany, on or before the first day of August ALSAMENA F. LEVER. DANIEL S. BRADLEY

TRY THE CHRISTIAN, a large live, family paper, full of stories and cood reading. No sectarianism, polities pills, puffs nor advertisements. Only 7 cts. a year! Send 10 cents for 3 spec mens before you forget it! Splendid Man Premium. Agents wanted ever where Big Commissions paid! H.L. HASTINGS, 538 Washington St., Boston, Mass., 698 Arch St., Phila., Pa.

TAVE YOU TRIED ITIRUBEBA?

ARE YOU Weak, Nervous, or Debilitated ? Are you so Languid that any exertion requires more of an effort than you feel ca pable of making? Then try *Jurubeba*, the wonderful toni and invigorator, which acts so beneficially on the secretive organs as to impart vigor to all the vital forces.

It is no alcoholic appetizer, which stimulates for a short time, only to let the suf ferer fall to a lower depth of misery; but is a vegetable tonic acting directly on the ver and spleen. It regulates the Bowels, quiete the erves, and gives such a healthy tone valid feel like a new person.

Its operation is not violent, but is char

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

acterized by great gentleness; the patien lower for the bulk of stock. There have experiences no sudden change, no marked sults, but gradually his trouble

87 31 26 and this has had a depressing local effect but has been long used with wondering 2 50 31 52 upon the market, but besides this, the out2 50 31 52 look is by no means encouraging. There
2 50 31 52 is no lively demand from extensive mar
2 50 31 52 is no lively demand from extensive mar
2 50 31 52 caly question is whether production has NEW ADVERTISEMENTS.

From Dauchy & Co.

THE NEW YORK WEEKLY

WITNESS, giving News, Markets, ories, Pictures, and Live Editorials at

MONSTANT EMPLOYMENT

ek warranted. No cepital required

rticulars and valuable sample sent free

ddress with 6 cent return stamp, C.

certo Organs. Illustrated Catalogues mail-

MOR COUGHS, COLDS

WELLS' CARBOLIC TABLETS.

Sold by Druggists, and WM. F. KIDDE

ROCK CHYSTAL SPECTACLES

EYE GLASSES A SPECITY.

from 5 to 20 per cent.

TRY ME. All of the previous adver-

tisements in 1873 are still good as new up to date. All those ordering my goods are

is necessary in order to get a perfect fit

wenty-five cents a shift after one year'

wear in my Accommodating Bows, in Gold, Silver, Steel, Rubber and Shell. I have

Frameless Eye Glasses; in fact, every style

ty ever kept by any one, so far as heard

ican Watches no man sells as cheap at re

tail. I sell a watch quoted at \$26 and \$28

on their list, for \$13 and \$14. Send for Price

and coin silver. Also, Ladd's Patent Stiff-

ened Gold Cases, from \$20 to \$28, A No. 1 cases. Coin Silver Spoons less than \$2 pe-

ouce; stamped coin silver with maker's

rame and your name engraved in neat

tivle. All other jewelry as cheap.

I furnish the Trade with spectacles in

any places. I will call on any one, with

out charge, within 30 miles of this place

J. C. POTTER, Box 17, Alfred, N. Y.,

nd you get returns at once. Rock Crys

ials are tested by the touch of the tongue,

Those sending money by express, please

my the charges, as my profits are not suf

THOMAS: PLACE

UNDERTAKER.

ROBES ALWAYS ON HAND.

A nice new Hearse always in readiness

All business in the undertaking line will

Also agent for RANK'S GRAVE

manent symmetry of burial mounds

TUARDS, for the purpose of preserving the

and holding the usual head and foot stone

Furnishes everything necessary

icient to pay express both ways.

n receipt of postal card.
All order should be addressed to,

being colder than glass.

ever offered to the trade: the largest vari

quested to review old advert

No charge for shifting 1

ND ALL THROAT DISEASES, USE

TRIED AND SURE REMEDY.

C. POTTER, OPTICIAN.

OSS, Williamsburgh, N Y.

-At home, Male or Female, \$30 s

\$1 20 a year, Postage paid, has reached

for free sample copy.

offered in New York

arge discount to

Churches, Lodges, Schools, etc.

& CO., New York, Agents.

AT GILGAL, IN THE PLAINS OF JERICHO, B. C. 1612. For Sabbath Day, January 23.

ed away the reproach of Egypt u: Wherefore the name of the from of you: Wherefore the dame of the place is called Gilzal unto this day.

10. And the children of Issuel encamped in Gilgal, and kept the passover on the four-teenth day of the month at evon, in the plains of Jericho.

11. And they did eat of the old corn of the on the morrow after the passover, un-ned cakes and parched corn in the self-12. And the manna ceased on the morrow 112. And the manna ceased on the morrow after they had enten of the children of the fland; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13. And it came to pass when Josisha was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over aminst bim with his sword drawn in his hand; and Joshus went unto him, and said unto him. Art thou for us, or for our adversaries?

14. And he said, Nay; but as captain of the host of the L mo am I now come! And Joshust host of the L mo am I now come! host of the Land am I now come! And Jos a fell on his face to the earth, and did wor-hip, and said unto him, What saith my lord

DAILY READUGS.
1. Josh. 5: 1-9. 4. John 6: 49-58.
2. Exod. 12: 1-14. 5. Exod. 23: 20-25.
3. Exod. 16: 11-35. 6. Dan. 10.
7. Acts 7: 20-38.

GOLDEN TEXT.— Looking unto Jesus, the author and finisher of our mith. 9-Heb. 12: 2. OUTLINE. l. The reproach rolled away. v. 9.

9 The Passover, v 10 2. Eating the fruits of the land. v. IL L Ceasing of the manua. v. 12. 5. The angel. v. 13-15. \$ QUESTIONS. 14

of the people a reproach? v.5. What is the meaning of rolled away the reproach? (Re-

2. v. 10. When did they keep the Passover Where? What was the Passover? (A momorial feast. See Exod. 12: 1-14.) 11? (Barley or wheat.) Why was it called old sorn? (It was the last year's growth. It was now harvest time.) When did they first eat of

4. v. 12. When did the manna cease to fall What was it sometimes called? Exod. 16: 4

did Joshua mean by "adversaries?" What What did Joshua do? Would Joshua worshi suppose was the Son of God.) Where did a TOPICS FOR MEDITATION.

1. The reproach rolled away. ▼. 9. This day. If "day" here means a time, the same God is fulfilling that cove was an ancient mode of expressing pro tion, ye saints of the Lord we. the solar day, then allusion is made, problemant. Their feet already stand in Ca- found reverence. The captain of

ust been performed, (v. 2-8,) as the time God at the Jordan proved that he had powwhen the reproach was rolled away. But | er and the purpose to complete the fulfillerhaps it does not denote a day of twenty- ment of his promise, by driving out before four hours, but that present period, in them nations greater than themselves. 3: which case there may be an allusion to his | 10. 2. The Pessover was a commemorasafely bringing them into the land of | tion of their deliverance from Egpyt. While Canaan, as well as to the circumcision. they were in the wilderness their deliver-The reproach of Egypt. What ance was not complete, but now, arrived in particular form of reproach is here meant, Canaan, their deliverance was complete. t is not easy to determine. Egypt had | Instead of giving immediate attention to been a reproach to Israel in several re- their salety or preparation for conquest, spects, among which we may reckon, per- their first acts after entering the land were haps. (1.) the infamous act of the sons of of a strictly religious character, and of Israel in selling their brother Joseph as a such a nature as to manifest faith in God. slave into Egypt; (2.) the long continued | This pious example of giving to religious slavery of their descendants in the same duties the first place is worthy of our im-

land, and perhaps their defilement with its | itation. idols, (see Josh. 24: 14); (3.) their lusting 3. Eating the fruits of the land. after the delicacies of Egypt while passing 7.11. The old corn—the product of through the wilderness, (Num. 11: 4-6.) the previous year, called old in distinction and also their rebellion at Kadesh and their from the grain just ripe, for it was now roposition to return into Egypt, (Num. 14: hervest time. 3: 15. The word "corn'); (4) the uncircumcision of all who were vas used at the time when the Scriptures oorn in the wilderness during forty years, were translated, and is still used in Eng the consequence of their bondage and of land, to denote wheat, rye, cats, and barley. Indian corn is a native of America of the covenant, of which circumcision and was not known before the discovery vas a seal; and (5) possibly the Egyptians of this country. When the Saviour's disaunted them while tarrying so long in ciples "plucked the ears of corn," they he wilderness with being forsaken of rubbed them in their hands, i. c., the heads their God. But now that they have safely of the wheat or barley, so as to shell out entored Causan, and have renewed their the kernels. The parched corn is overant with God by circumcising the unsupposed to have been the new grain. circumcised among them, the reproach is which was probably not dry enough to taken away. But it was God who wiped | grind, and hence was roasted. The people it out. "This day have I rolled away of the land had fled into the walled city of the reproach of Egypt." During all their Jericho for safety when the Israelites: degrading slavery in Egypt, God had crossed the Jordan, and left their granaries watched over them still, and rotwith and harvest fields undefended.

ions in the wild-ruess, he continued to appears from verse twelve that the manna carry them in his bosom; and now he had continued to fall until the day of the crowns his mercies by graciously wiping | Passover, but now that there was an ample out all the reproach which they had supply in the granaries and harvest fields brought upon themselves. The boundless that fell into their hands, the manna sudlove and mercy of God! Gilgal means | denly ceased. This circumstance must rolling, and hence is a name significant of have forcibly reminded them of its miracuthis folling away the reproach from them lous character. The manna had been pro--a figurative representation of this revided without interruption for forty years; proach as a burden upon their backs. Giland hence, to a large number of the per gal was the place of their first encamp ple, it undoubtedly seemed as natural as ment in Canaan, and is described in 4: 19. the falling of the dew, since all who wer as being "in the east border of Jericho." born in the wilderness had been familiar It was between Jericho and the Jordan, and is said to have been about a mile and a half ceased to fall, now that it was not needed it would no longer seem a natural producor two miles from Jeri ho, and six or eight from the river. Travelers say that no trace tion. We are apt to look upon our daily blessings as a matter of course, by reason 2. The Passover. v. 10. Encamped in Gilgai. This does not denly withdrawn, we should be reminded

5. The heavenly visitant. v. 13-15. When Joshua was by Jericho. the walls of the city, and to plan his opera to place clearly on record the place where thous against the enemy that up within While thus engaged there ap peared to him what he supposed to be a man with a drawn sword in his hand Over against him. " As if with a hos tile intent, in somewhat of a threatening attitude. The same phrase in the original occurs. (Dan. 10: 13.) . The prince of the probably the third feast from the institu- kingdom of Persia withstood me.' (Heb. 'Stood over against me.')"-Bush. His Cananites or of the Israelites. So, boldly marching up to him he puts the question. "Art thou for us, or for our adversaries?" law of the institution. There was great Nay. You have mistaken my characsignificance in circumcision and the ter. I am not a mortal combatant, "but as covenant of circumcision. God forgives What does loosing the shoe signify? (Rev. Passever on this particular occasion, captain of the host of the Lord am I Low our sins when we, in penitence, turn from vate their conceptions of the eternity and | perhaps also the appearance of the strang | the land and its fruits to the children of | LADIES' GENTS', AND CHILDREN'S

of the chapters be so made that the sixth shall begin with verse 13 of this lesson, then read what is now verse 1 of the sixth chapter as a parenthesis, thrown in to describe the condition of the city and we have a clear account of the visit and its object, viz. to encourage Joshua by the assurance that Jericho, though so closely shut up as he now beheld it, was given into his hands and to instruct him how to proceed against it. The division of the Scriptures into chapters and verses was made at a com-4. Ceasing of the manna, v. 13. I paratively late period, and is no part of Cheaper than he who will not be undersold the work of icspiration. These divisions are not always the most happily made. TEACHERS' CABINET.

Lord's army. "Host" means an army. It

is possible that Israel is here recognized as

the Lord's army, but more probably the

heavenly powers are meant. The angels

are spoken of in Scripture as an army.

Thus, in Luke 2: 13, "a multitude of the

Michael is called a prince or leader of this

army, Dan. 10: 13: Rev. 12: 7. Possibly

this was the angel that was promised to g

before them into the land. Exod. 23: 20-

23. But there are strong reasons to sup

pose it was the Son of God. 1. He did

not decline but encouraged Joshua's wor-

place was holy. These are the same word:

that were spoken when Jehovah appeared

to Moses in the wilderness. Exod. 3: 5.

No other reason appears why the ground

should be holy than the presence of this

personage. 3. It is almost certain that v.

munication which the visitor came to

make to Joshua, and there (v. 2) is called

"the Lord." In these verses in chapter 5.

we find no intimation of the purpose for

which he appeared. But let the division

heavenly host." (Greek, straties, an army.) 75,000 circulation in three years. Send

2-5, of the next chapter, contains the com- ed. Great Inducements to the Trade, A

CONNECTING HISTORY. After the erection of the memorial, 40,000 fluen of war from the tribes of Reuben, Gad, and half tribe of Manasseh, led the host of Arael across the Jordan. 4: 12, 13. The Lord magnified Joshua in the sight of the people. v. 14. Joshua commanded the priests with it all their lives. But as it suddenly to come up out of Jordan, and the waters again overflowed his banks as before. v. 15-18. The host encamped in Gilgal, and Joshua explained the object and meaning of the memorial. v. 19-24. The inhabitants | List of all American, Howard, National of their constancy. But if they were sud of Cansan hearing what the Lord had done Springfield, and all other watches, in gold for Israel were greatly terrified, 5:1. Joshua renewed the rite of circumcision.

GEOGRAPHICAL. Locate Gilgal and Jeri Probably he had gone out alone to view cho. Plain of Jericho. The Bible Union translates, "The desert plains of Jericho." Much of the valley of the Jordan is described as "a dry waste of shinmering sand." Portions of the plain are made productive by irrigation, while here and there are seen oases made by springs of water rising up in the plain, or by the streams which come down from the mountains. Jericho stood in the western edge of a magnificent grove of palm trees. This grove was eight miles long by three in the eve of their departure from Egypt, warlike demeanor made Joshua desire to breadth. At or near the eastern edge of know whether he was on the side of the this grove was, probably, Gilgal, the Israelitish encampment, in the desert plains of

DOUTRINAL 1. God rolled away the reproach of Israel, after I-rael renewed the unchangeableness of God. 1. It had been | er on nearer approach, at once convinced | Israel, not because they had earned them, more than four hundred years since God Joshua that he was not a mere man as he butbecause he is faithful who had promised. covenanted with Abraham to make him had supposed, and he at once prostrated Yet Israel must take possession. See the a father of great nations, and to give to himself in the attitude of worship, and relation of grace and works. 2. In the his seed the land of Canaan for an inher said: "What saith my Lord unto his serve Prince ("captain") of the host of Jehovan having had an experience of over ten years, itance, and since circumcision, the sign of ant?" "What communication has thou (v. 14) we have the Son, the second person satisfaction is guaranteed in all cases. that covenant, was instituted. Gen. 17: For thy servant? I am ready to obey thee of the trinity,

nore securely and permanently in position Charges always reasonable. ALFRED CENTRE, N. Y.

FOR SALE CHEAP!

for funeral occasions.

A DAIRY FARM

ALFRED CENTRE.

one mile from a first class choose factory well watered with living springs, good a fruit, comfortable house and good barns If desired, the stock on the farm, cor sisting of 25 cows, and a flock of choice sheep, will be sold with the place. For further information inquire of D. R. STILLMAN, at Alfred Centre, N. Y., or of the owner, CALVIN HALL, Scio,

dage over the head to keep it warm, TALUABLE FARM FOR SALE IN ALFRED.

> The subscriber offers for sale his wellnown farm lying about midway petween the Eric Railway and Alfred Centre. It contains 125 acres of land under cooimprovement, is well, watered, has good

COMMODIOUS BUILDINGS. fine orchard of choice fruit, and a good eugar-bush. There is a good cheese factory within

the bounds of the farm, and the s tuation 11 miles from Alfred University, render t a very desirable location. For terms, or further information, in WM, H. GREEN, Alfred, N. Y. A GENTS WANTED FOR

THE LIFE OF JESUS. For Young People. A work presenting Christ to the young a more interesting and attractive manne than has ever before been done. Agent always succeed with it, because parents will have it for their children. Contains 550 quarto pages, with 50 full-page engravings.

For territory address H. S. GOODSPEED & Co., Publishers, 14 Barclay St., New CHOES FROM ZION.
THINGS NEW and OLD in Sacred Song. Edited by W. F. SHERWIN. For Pravel the leading favorite songs with manychoice new ones. The most desirable collection of Devotional Hymn- and Music ever is ued. It contains 128 handsome pages. Price, paper 25 cents, \$20 per 100. Boards, 30 cts.

\$25 per 1:0. Cloth, flexible, 35 cts. \$30 pe 100. Mailed at retail prices. Publishers, HORACE WATERS & SON, 481 Broad way, New York, Box 3567. 66 THE ALFRED STUDENT." PUBLISHED BY THE LITERARY SOCIETIES & FACULTY

-- OF --ALFRED UNIVERSITY.

tional News, Local and Personal Notes, &c., &c. 16 quarto pages. Monthly (10 numbers per annum) \$1 25. Single copies, 15 cents. Address subscription and business letters to SILAS C. BURDICK, Treasurer, Alfred Centre, N. Y.

POSITIVELY CURED. The worst cases of the longest standing,

TURNITURE.

STRONG & BURDICK SUCCESSORS TO C. R. HURLBUT,

UNDERTAKERS. WHOLESALE AND RETAIL DEALERS IN FURNITURE,

FRIENDSHIP, N. Y.,

ship. 2. He commanded him to put off SOOPIANOS AND ORGANS, his shors, (a mark of reverence,) for the SOOPIANOS AND ORGANS, ters will be sold at Lower Prices PICTURE FRAMES &c., or Cash, or on Installments, or for rent, it City or Country, during these Hard Times A fine assortment of and the Holidays, by HORACE WATERS & SON, 431 Brondway, than ever before offered in New York. Agents wanted to CABNET sell Waters' New Scale Pianos, and Con-

> HOUSEHOLD FURNITURE COFFINS. CASKETS

BURIAL ROBES.

CONSTANTLY ON HAND

A first class hearse always in readiness for Funeral occasions, with personal atendance, if required. also, proprietors of L. C. STRONG'S

NEW BOOK & VARIETY STORE. L. C. STRONG. SOMETHING NEW.

PURCHASING AND SELLING AGENCY.

R DUNHAM offers his services to any who ant them. He will purchase Dry Goods, Proceries, Hardware: Clothing. Sewin nes,&c., at the LOWEST MARKET PRICE, in the City of New York, Boston illadelphia, for any one remote, either i New York State or any of the Western States; also will sell Butter by the Dairy or Package, Cheese, Eggs, Grain, Flower Vood, Hay, &c. His experience in Buy ng and Selling enables him to get the lighest Price the market affords, by sellng to the consumer direct, in a large de tree, thereby saving large commissions Also in Buying, thinks he can Buy a Great Advantage, having had an exper ence of 28 years in the Mercantile Bus ness. Any business entrusted to his car will be promptly attended to, and Terms Reasonable. For further particulars, Address

R. DUNHAM. Plainfield, N. J.

Box 260.

IF YOU WANT

A Solid Gold or Silver Watch, a Chain, a Clock, or anything in the line of Jewelry, Solid Silver, or Plated Ware, a pair o Genuine

ROCK CRYSTAL SPECTACLES, As cheap as the cheapest, please call at or order from

JEWELRY STORE, Alfred, N. Y. Sure Eyes etc. In these, as in all other constitutional diseases, WALKER'S VIN WATCH AND CLOCK REPAIRING! EGAR BITTERS have shown their great Jobbing and Engraving done in the best Having had over Sixteen Years' Expe ience in the business. I feel confident of IC RHEUMATISM Gout, Bilious, Remit-tent, and Intermittent Fevers, Diseases of giving entire satisfaction

THE LADD PATENT GOLD WATCH CASES FOR AMERICAN MOVEMENTS, AND ROCK CRYSTAL SPECTACLES A SPECIALITY.

Prices of any goods, and Descriptive Cir ulars of Ladd Cases sent free on applica

DR. FLINT'S

QUAKER BITTERS.

These celebrated Bitters are composed of choice Roots, Herbs, and Barks, among ries, and are so prepared as to retain all their medicinal qualities. They invariably cure or greatly relieve the following complaints: Dyspepsia, Jaundice, Liver Complaint, Loss of Appetite, Headache, Bilious Attacks, Remittent and Intermittent Fevers, Ague, Cold Chills, Rheumatism, Summer Complaints, Piles, Kidney Diseases, Female Difficulties, Lassitude, Low Spirits, General Debility, and, in fact, everything caused by an impure state of the Blood or deranged condition of Stomach, Liver, or Kidneys. The aged find in the Quaker Bitters a gentle, soothing stimulent, so desirable in their declining years. afflicted with an incurable disease) after taking a few bottles of the Quaker Bit-

At their Great Medical Depot,

PROVIDENCE, R. I. FOR SALE EVERYWHERE

and even. tation of the Human Voice. Ministers, Churches, Schools, Lodges, etc pecial inducement to the trade. trated Catalogues mailed. HORACE WA

TERS & SON, 481 Broadway, N. Y., P. O. 500 PIANOS AND ORGANS, New and Second hand, of first lass makers, will be sold at Lower Prices or Cash, or on Installments, or for rent, in City or Country, during these Hard Times and the Holidays, by HORACE WATERS & SON. 481 Broadway, than ever before offered in New York. Agents wanted to sell Waters' New Scale Pianos, and Concerto Organs. Illustrated Catalogues mail

ed. Great Inducements to the Trade. A large discount to Teachers, Ministers, Churches, Lodges, Schools, etc. ONGS OF GRACE AND GLO-RY. The very best Sunday School Song Book. By Sherwin & Vail. 160 pp. Splendid Hymns, Choice Music, linted will be convinced of the latter statement paper, Superior Binding. Price in boards 35 cts.; paper covere 25 cts.; mailed \$3 60

Alfred Centre, Mar. 1st, 1874. With greatly improved Oil and Lime lights, Self-condensing Gas Cylinders, NEW SLIDES & EFFECTS. Circular free, Manual describing all 50 cts.

TINEGAR BITTERS. THE SABBATH RECORDER LIST OF LOCAL AGENTS. PURELY VEGETABLE.

Adams-Dr. C. D. Potter. Alfred-Charles D. Langworthy. Brookfield-Richard Stillman. Berlin-J. Byron Whitford. Ceres-William R. Maxson. DeRuyter-Barton G. Stillman. Genesee—E. R. Crandall. Hounsfield—Benjamin Maxson. ndependence-John P. Livermo Leonardsville-Asa M. West. Nile-Ezekiel R. Clarke. Portville-A. B. Crandall Richburgh-Geo J. Crandall. State Bridge—Joseph West. Scott—Byron L. Barber.

hey remove the cause of disease, and the patient recovers his health. They are the West Edmeston-J. B. Clarke great blood purifier and a life-giving prin CONNECTICUT. iple, a perfect Renovator and Invigorator Mystic Bridge—George Greenman. Waterford—Oliver Maxson. of the system. Never before in the histo RHODE ISLAND pounded possessing the remarkable quali st Hopkinton-Alfred B. Burdick, 2d. ties of VINEOAR BITTERS in healing the 2d Hopkinton-S. S. Griswold. sick of every disease man is heir to. They Rockville-James R. Irish. are a gentle Purgative as well as Tonic Westerly-Sanford P. Stillman relieving Congestion or Inflammation o

the Liver and Viscoral Organs, in Bilious DR. WALKER'S CALIFORNIA VINE GAR BITTERS act on all these cases in a Shiloh-Henry Hall. PENNSYLVANIA similar manner. By purifying the bloo they remove the cause, and by resolving Mosiertown-J. Greene. away the effects of the inflammation (the Roulette-LeRoy Lyman ubercular deposits) the affected parts re ceive health, and a permanent cure is e WEST VIRGINIA

let them use VINEGAR BITTERS as a medicine, and avoid the use of alcoholic stemulants in every form GRATEFUL THOUSANDS proclaim INEGAR BITTERS the most wonderfu

FREE FROM ALCOHOL.

Dr. J. Walker's California Vinegai

BUTTERS are a purely Vegetable prepara-

found on the lower ranges of the Sierra Nevada mountains of California, the me

diginal properties of which are extracted

therefrom without the use of Alcohol. The question is almost daily asked, "What is

the cause of the unparalleled success of VINEGAR BITTERS?" Our answer is, that

re of the world has a medicine been con

usual heat and dryness, are invariably ac

companied by extensive derangements of

lip stomach and liver, and other abdomi

nal viscera. In their treatment, a purga

these various organs, is essentially neces

ary. There is no cathartic for the pur-

se equal to DR J. WALKER'S VINE

JAR BITTERS, as they will speedily re-

nove the dark-colored viscid matter with which the bowels are loaded, at the same

time stimulating the secretions of the liv-

functions of the digestive organs.

add of a system thus fore-armed.

.dvertisement.

r, and generally restoring the healthy

Blood Liver, Kidneys and Bladde

MECHANICAL DISEASES.—Persons

these Bitters have no equal. Such dis

ases are caused by Vitiate. Blood.

NEGAR BUTERS occasionally.

that imprévement is soon perceptible.

brough the skin in Pimples, Eruptio

R. H. McDONALD & CO.,

AT THE

WALTHAM AND ELGIN. WATCHES

MADE A SPECIALTY,

Which, for durability, beauty of finish

and accuracy, are unequalled. Has on hand American, Seth Thomas, and Ithaca Cal-

andar Clocks. Ladies' Hurting Case Gold Watches as low as \$30, solid Gold Chains

for the same, at corresponding prices. 18K Gold Rings, Gold Pins, Ear Rings, Studs, and Cuff Buttons, Coin Silver Watch Chains, Silver Thimbles, Fruit Knives and

Napkin Rings, Society Badges (made to order), Silver-Plated Forks, Spoons, But-

er Knives, Cups, etc., at the lowest rates. Also keeps on hand the best Violin and

Guitar Strings, Pocket Knives, Knife Blades Razors, Razor Strops, Scissors,

Pocket Books, Spectacles, Eyeglasses, Perfumery, Hair Oil, Sewing Machine

Oil, Gun Caps, Metalic Cartridges, Cartridge

the leading articles of the trade.

istols, Revolvers, etc., together with all

REPAIRING

A. A. SHAW,

Watchmaker and Jeweler,

ealth of the system will follow,

and Charlton streets, New York.

A. SHAW,

of the public

these Bitters.

ive, exerting a powerful influence

fected.

in, mide chiefly from the native

nyivorant that ever sustained the sinking Albion-E. L. Burdick. NO PERSON CAN TAKE THESE BIT TERS according to directions, and remain Milton-Paul M. Green ong unwell, providing their bones are no Milton Junction-L. T. Rogers. destroyed by min-ral poison, or other Utica-L. Coon.
Walworth-Howell W. Randolph means, and the vital organs wasted beyond

ILLINOIS.
Farina-O. U. Whitford. BILIOUS, REMITTENT, AND INTER-MITTENT FEVERS, which are so prevaleat in the valleys of our great river throughout the United States, especially Welton-L. A. Loofboro those of the Mississippi, Ohio, Missouri-Illinois, Tonnessee, Cumberland, Arkan-Toledo-Maxson Babcock MINNESOTA
Alden—David P. Curtis. sas, Red. Colorado, Brazos, Rio Grande earl, Alabama, Mobile, Savannah, Roa Transit-C. R. Lewis. noke, James, and many others, with their Irenton-J. W. Ayars. vast tributaries, throughout our entire quitry, daring the Summer and Autumn *Wasioja*—Charles Hubb<u>ell</u> and remarkably so during seasons of un

KANSAS. Pardee-Dennis Saunders NEBRASKA. Long Branch—Joshua G. Babcock North Loup—Oscar Babcock

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run through without change between Salamanca, Buffalo, Niag ara Falls, Suspension Bridge, Cleveland Cincinnati, St. Louis, Chicago, Detroit and New York. EASTWARD. STATIONS. [No. 12*1] No. 4 | No. 6 | No. 8

che, Pain in the Shoulders, Coughs, Tight ness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the fouth, Bilious Attacks, Palpitation of the leveland : 7.30 \ M 3 20PM 4 03 " 4 50 " 5.20 " Arrice of Buffalo 12.45AM NiagaraFalls 1.16 "

> ADDITIONAL LOCAL TRAINS EASTWARD. 4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forest ville 5.39, Smith's Mills 6.03, Perrysburg 6.42, Dayton 7.03, Cattaraugus S.(0, 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, Hinsdale 12.45, Cuba 1.22. Friendship 2.10, videre 2.40, Phillipsville 3.05, Scio 3.83, Genesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsville

9.30 A. M., daily, from Dunkirk, ping at Sheriden 9.45, Forestville nith's Mills 10.08, Perrysl urg 10.00, Dayton 10 40, Cattaraugus 11.10, Little Valley 11.33 A. M., Salamanca 12.10, Great Valley 12.20, Carrollton 12.35, Vandalia 12.55, Alle gany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32. Friendship 3.07. Belvidere 3.26 Phillipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, arriving at Hornellsville at 6.00 P. M. 9.15 P. M., daily from Dunkirk, stopping at Sheriden 9.30, Forestville 9.42, Smith's Mills 9.54, Perrysburg 10.17, Dayton 10.25, Cattaraugus 10.55, Little Valley

STATIONS. | No. 1 | No. 5 | No. 3* | No. 9t 9.00AM 10.45AM | Port Jervis | 12.13pm | 10.55 " | 11.35 " | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | 11.35 | Arrive at | 7.00Am | 3.35PM | 7.15PM

6.00AM 5.20PA Leare Little Valley 12.22AM 6.27AM 11 57PM 4:15 "
Arrive at Dunkirk 2.20 " 7.50 " 1.30 " 5.45 " ADDITIONAL LOCAL TRAINS WESTWARD. The 3.00 A.M., except Sundays, from Hor nellsville, also stops at Belvidere 4.24, Friendship 4.84, 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 750 A. M. ping 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. 4.80 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.00, Scio

7.35. Phillipsville 8.05. Belvidere 8.2 1.27, Catton 1.55, Little Valley 2.47, Cattaraugus 8.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20, Forestville 5.45, Sheriden 6.07, and arriving at Dunkirk at 6.30 P. M.
12.30 P. M., daily, from Hornells ville, stopping at Almond 12.43, Alfred 12.55, Andover 1.15, Genesee 1.34, Scio

1.42. Phillipsville 1.51. Belvidere 2.00. and arriving at Dunkirk 5.45 P. M.

9.40, Allegany 9.58, Vandalia 10.23, Carrollton 10.48, Great Valley 11.05, arriving Salamanca 11.55 P. M. * Daily. † Daily between Salamanca and New

† Daily between Port Jervis and Dun-Baggage will be checked only on Tick rchased at the Company's office.
JNO. N. ABBOTT. General Passenger Agent, N. Y OR SALE AT THIS OFFICE.

MENT; OR THE SUNDAY, THE SABRATH, THE CHANGE AND RESTITUTION. A Dis cussion between W. H. Littlejohn, Seventh day Adventist, and the Editor of the

DLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates' having been used, suitable for any church, for sale at this office. Price by mail, poatage paid, per dozen, 20 cents; per quire, 35 cents; per har. dred, \$1 25. Church Clerks will find them both convenient and economical

ATALOGUE OF

AMERICAN SABBATH TRACT SUCIETY ALFRED CENTRE, N. Y.

THE SABBATH AND THE SUNDAY. By Re-A. H. Lewis, A. M. Part First, Argaments. Part Second, History 268 pp. Fine Cloth, \$125. This volume is an earnest and able presentation of the Sabbrth question, arga. nentatively and historically, and should e in the hands of every one deather ight on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE Pastor of the Seventh day Baptist Church at Little Genesee, N. Y. Second Edition 125 pp. Fine Cloth, 50 cents. Paper 10 cents.

This is in many respects the most argument yet published. The author was educated in the observance of Sunday and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the argument in favor of Sunday, and especially of the work of James Gilfillan, of Scotland which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notion, relative to Sunday, with great candor kindness and ability. We especially com mend it to those who, like Mr. Brown have been taught to revere Sunday at the Sabbath. NATURE'S GOD AND HIS MEMORIAL

Series of Four Sermons on the subject the Sabbath. By Rev. Nathan Wardner late Missionary at Shanghai, China. 1. Teachings of the Old Testament, a plied in answering the Objections and Arguments of Advocates for the First Day 2. The Theory of a Change of the Sab bath examined in the light of the New Testament.
3. The No-Sabbath Theory Examined

4. The History of the Change, showing how, when, and by what authority, the Change of Day was effected. 111 pp. Paper, 20 cents. Mr. Wardner was also educated to observe Sunday, and has written with the power which comes only from personal er

perience. DEFENSE OF THE SARBATH, in reply to Ward on the Fourth Commandme ed. 168 pp. 25 cents.

This work was first published in London n 1724. It is valuable as showing the state of the Sabbath argument at that time. VINDICATION OF THE TRUE SABBATH, is 2 parts. Part First, Narrative of Recent Part, Second, Divine appoint Events. ment of the Seventh Day, by W. Morton, late Missionary formed Presbyterian Church, 60 pp. This work is one of decided value, not

only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the tria and excommunication of Mr. Morton from the Presbyterian Church. THE ROYAL LAW CONTENDED FOR By Edward Stennet. First printed in Low

The Society also publishes the following tracts which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sablath question. Twenty per cent. discount made to clergymen on any of the above named books, and a liberal discount to the trade. Other works soon to be published.

TRACTS No. 1-Reasons for introducing the Fourth Commandment to the consideration of the Christian Public. 28 pp. 2-Moral Nature and Scriptural Ob-

2-Moral Nature and scripton servance of the Salbath. 52 pp. 3—Authority for the change of Day of the Sabbath, 28 pp. 4—The Sabbath and Lord's Day History of their Observance in the Christian Church. 52 pp. 6-Twenty reasons for keeping holy in each week, the Seventh Day, and not the First Day. 4 pp.
7—Thirty-six Plain Questions, pre-

senting the main points in the Sabbath controversy: A Dialogue be tween a Minister of the Gospel and a Sabbatarian; Counterfeit Coin, Spp. 9—The Fourth Commandment, False Exposition. 4 pp.
No. 10-The True Sabbath Embraced and erved 16 pp. (In English, French and German.)

1—Religious Liberty Endangered by Legislative Enactments. 16 pp. No. 13—The Bible Sabbath: 24 pp.
No. 14—Delaying Obedience, 4 pp. No. 15—An appeal for the restoration of the Bible Sabbath, in an Address w the Baptists, from the Seventh day

No. 16-The Sabbath and its Lord. 28 pp. No. 19—Onestions concerning the Sabbath No. 21—The Sabbath and the Sunday. (Bible facts—Historical facts.) 4 pp. No. 22—The Bible Sabbath. A Dialogue No. 23—The Bible Doctrine of the Weekly Sabbath. No. 24-Reasons for Embracing the Sabbath. 8 pp. No. 25-The Day of the Sablath, 16 pp.

-" Show it in the Book." 8 pp. Orders for the Society's Publication accompanied with remittances, for the use f its Agents, or for gratuitous distrib should be addressed to D. R. STILL-MAN, Alfred Centre, N. Y.

The Subbath Regorden, PUBLISHED WERKLY. BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALLEGANY CO. N. Y As the Denominational Paper, of the

Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reforms tory measures which shall seem likely to prove the moral, social, or physical co dition of humanity. In its Literary and Intelligence Departments, the interests TERMS OF SUBSCRIPTION.

o the poor, on certificate of Local Agent.... No paper discontinued until arrearages re paid, except at the option of the pub

ADVERTISING DEPARTMENT. Transient advertisements will be insert ed for 50 cents an inch for the first insertion, and 25 cents an inch for each subse quent insertion. Special contracts with parties advertising extensively, or for

Legal advertisements inserted at legal Yearly advertisers may have their tisements changed quarterly without No cuts or large type can be inserted but advertisements may be displayed by spacing to suit patrons.

No advertisements of objectionable character will be admitted.

JOB PRINTING

CONDUCTED BY - REV. L. A. PLATTS. CONQUEST. 💆

JOSHUA 5: 0-15.

\$. And the Long said unto Joshwa. This day their rebellion.) and the virtual suspension

his servant?
And the captain of the LORD's host said
Joshur, Loose thy shoe from off thy foot,
the place whereon thou standest is foly:
Technically and the control of the

TOPIC .- The reproach taken away

1. v. 9. Where were the people now en-emped? Where was Gligal? 4: 19. What did the Lord say to Joshua? What is the meaning of "reproach?" (Ans. Censure min-gled with contempt; also shame, disgrace.) Was the bondage in Egypt a cause of re proach ! Did any of the Israelites ever serv the gods of Egypt! See Josh. 24: 14. Did Num. 14: 4. Was the uncircumcision of a par

moved it. wined it out.) What is the meaning 3. v. 11. What is meant by "corn" in verse the fruit of the land? What was their princi-

What kind of food was manua? See Exod. 16. How long had they eaten manna? Exod. 16 5. v. 13-15. Whom did Joshua see near Jeri cho? What did Joshua say to him? Whom

was the answer? v. 14. What does "host" mean hero? (Army.) Was the "host of the Lord" composed of man or of angels? Was the a mere man, or a superhuman being? What did Joshua do? Would Joshua worship the first month or Nisan, according to the before a mere man? What did Joshua call him? What did he tell Joshua to do? v. 15.

. Sin a reproach. The mercy of God who takes away r reproach.
God's great condescension to sin-

NOTES AND COMMENTS. 1-10. And now, after the lapse of so long as my leader" Prostration on the face

Miscellaneous.

The solemn old bells in the steeple Are ringin'. I guess you know why! No? Well, then, I'll tell you, though mostly It's whispered about on-the sly. Some six weeks ago, a church meeting Was called—for nobody knew what.

THE DEACON'S STORY.

But we went, and the parson was pre-And I don't know who or who not. Some twenty odd members. I calc'late, Which-mostly was women, of course: Though I don't mean to say ought ag'in

I've seen many gatherin' werse; Then in the front row sat the deacons, The eldest was old deacon Pryor, A man countin' four score and seven And generally full of his ire. Beside him his wife, countin' four score, A kind-hear ed, motherly soul And next to her young deacon Heartly, A good Christian man on the whole

Miss Parsons, a spinster of fifty,
And long ago laid on the shelf, Had lodged herself next, and beside her, Was dencon Monroe—that's myself. The meetin' was soon called to order: The Parson looked glum as a text : They gazed at each other in silence, And silently wondered, "What next?

Then slowly up rose deacon Heartly, His voice seemed to tremble with fear, My good friends, for nigh forty years. And you scarce may expect a confession Of error from me; but you know My dearly loved wife died last Christ

The winter went by long and lonely, The spring hurried forward apace: A woman about the old place The children were wilder than rabbits, And still growing worse every day; No help to be found in the village, Although I was willin' to pay. In fact I was nigh 'bout discounged,
For everything looked so forlorn,
When good little Patience McAlpine

It's now nearly ten months ago.

Skipped into our kitchen one morn. She had only run in of an errand, But she laughed at our miscrabl And set to work just like a woman. A purting the whole place to right; And though her own folks was so busy, And illy her helpin' could spare, She'd flit in and out like a sparro

And most every day she was there So the summer went by kind o' cheerful, And one night, my baby, my Joe, Beemed feverish and fretful, and By erving at midnight, you know; I was tired with my day's work, and

aleepy, And couldn't no way keep him still, Bo at last I grew angry, and spanked him, And then he screamed out with a will. Just about then I heard a soft rapping Away at the half open door; And then little Patience McAlpine

Bays she: I thought J sey was crying, guess I'd best take him away, I knew vou'd be gettin' up early So I staved here to-night to get breakfas I guess he'll be quiet with me-Come, Josey, kiss papa, and tell him What a nice little man you will be

Walked shyly acro's the white floor

She was stooping low over the pillow, And saw the big tears on his cheek, Her face was so close to my whiskers, I darsent move really, or speak; Her hands were both holdin' the baby, ereye by his shoulder was hid; But her mouth was so near and so rosy, I—kissed her. That's just what I did.

Then down sat the trembling sinner,

No doubt she was mostly to blame

The sisters they murmured of "shame.' And she shold nt, oughter let him,

When straightway up rose deacon Pryor; Now, brethren and sisters, he said,

And all sat as still as the dead;) You've heard brother Heartly's confes sion, And I speak for myself when I say, That if my wife was dead, and my chil-Were all growing worse every day, And if my house needed attention,

standing all their murmurings and rebell-

of the place now remains.

adicate a new encamoment, but probably of the Giver.

means they continued their encampment

in Gilgal, or else it is a repetition of the

statement made in 4: 19. The design of

the statement in this connection may be

the Passover was first celebrated in Ca-

man. And kept the Passover.

The circumcision spoken of in the former

part of this chapter, prepared them for the

celebration of the feast of the Pa-sover.

partake of it. Exod. 12: 48. This was

tion of the Passover: the first being on,

(Exod: 12.) and the second, one year after

at Mount Sinal, (Nam. 9: 1-5.) Four-

adither were both well calculated to ele-

No uncircumcised person was allowed to

And Patience McAlpine had come, And tided the cluttered up kitchen, And made the place seem more like And if I was worn out and sleepy, And my baby wouldn't lie still But fretted and woke me at midnigh As babies, we know, sometimes will And if Patience came in to hush him,

And 'twas all as our good brother says, think friends—I think I should kiss her And bide by the consequences. Then down sat the elderly deacon, The younger one lifted his face, And a smile rippled over the meetin' Like light in a shadowy place.

Perhaps then the matronly sisters.
Remembered their far away youth, Or the daughters at home by their fir Shrined each in her shy modest truth; For their judgments grew gentle and kindly,
And well—as I started to say, The rolemn old bells in the steeple

Are ringing a liridal to-day.

-N. S. Emerson.

A GOVERNOR IN A HOGSHEAD. A good-natured philanthropist was walking along the docks one Sunday morning, when he found a oy asleep in a hogshead. He shook him till he was wide awake, and then opened the following conversa-

"What are you doing here boy?" "I slept here all night, sir, for I its nail, and putting it on the stove | been to Sabbath School, and had had no other place to sleep in." "How is that? Have you no fa- the piece of steak previously pound- quire of her father about the differther or mother? Who takes care ed, but to their surprise did not ent form of crosses used for the purof you?"
"My father drinks, sir, and I don't know where he is. I have to take He allowed the steak to merely glaze to ask how many kinds of mad he care of myself, for my mother's dead; over, and then turned it quickly to had. The inference was that he she died not long ago." And at the other side, turning it several was known to be cross.

eyes filled with tears. give you a home, and look after you steak was never eaten. It was, when night driven into the canal and is well as I can." The child thus adopted on the warmed, and was buttered and saltcharf was taken to a happy home. He was sent to a common school, to a | Allowing the steak to heat but a mocommercial school, to a classical ment on each side, helped it to reschool, and afterwards employed as | tain all its sweet juices, and putting eerk in the store of his benefactor. the salt on at the last moment after When he became of age, his friend it was on the platter, drew out its and benefactor said to him, "You juices. have been a faithful and honest boy and man, and if you will make three promises, I will furnish you with

to make?" inquired the young man. or reduced to powder; mix one part "First, that you will not drink of this powder with half a pint of intoxicating liquors of any kind." "I agree to that."

"Second, that you will not use pro-

"I agree to that." "Third, that you will not become | tight. ı politician." "I agree to that."

fane speech.'

apon his friend and adopted father. enough to mold into cakes; also add sit down anywhere.

In the course of a happy interview, a cohol, half an ounce; camphor, half Keep company with the good, and the philanthropist asked his adopted an ounce; hartshorn, half an ounce; thou wilt be one of them.

aby, only to the circumcision that had man, and the miraculous manifestation of the Lord's host. The leader of the faithfulness. We knowed then that something was son if he had kept his total abstinence | color with half an ounce of pulver-

> pledge. "Yes," was the answer "Have you abstained from the use of profane speech?" "Yes," said the man with empha

> > haps I should have said-blushed and said, "Without my consent I State, and elected. I am now on my a fishy flavor. way to Washington to transact important business for the State." Did ever a hogshead turn out so good a thing as a teetotal governor perore? It had to be emptied of its

the little Arab, who ran wild in that wilderness of marble and mortar, and it will give immediate relief. the great city of New York. The streets and wharves of the great metappolis of commerce invite missionary effort, and the writer hones that the little waifs affoat on the waves of outdoor life will not be neglected.—George W. Bungay.

How to Cook a Beefsteak.-Some of useful knowledge in human form became an inmate of a family. show them a better way to cook the where he deposited it safely at the steak for breakfast?" He took the | feet of its terrified mother. thin, long handlest frying pan from the mention of her name the boy's times in this manuer until it was done. Four minutes were not em-"Well, come along with me. Pil | ployed in the operation, but a jucier | done, laid on the platter, previously ed and set a moment in a hot oven.

To FASTEN HANDLES TO KNIVES. -The following mixture is recomgoods and letters of credit so that mended for this purpose in the Sciyou can start business at the West entific American: Mix together on your own account."
one pound of rosin and eight ounces
"What promises do you wish me of sulpher, and keep it either in bars iron filings, fine sand, or brick-dust. and the cavity of the handle is to be filled with the mixture. Heat the stem of the knife or fork and insert

support." "Wisible!" cried the astonished defendant, as he pulled from his nocket a section of molds it bot, and when cold it will be found How to Make Erasive Soap .- | sick that he walked seventy eight The young man started business in the West, and by minding his own business in a few years he became a rich man. At the close of the war he came East, and called upon his friend and adonted father.

ized charcoal.

GEESE AND DUCKS .- Boiling water should be poured all over and inside of a goose or duck before preparing it for cooking, to take out "Hate you had anything to do strong oily taste. If a lemon that has been carefully pared without break. of 225 acres, 2 miles west of with politics?" The visitor—the adopted son, ner ing the thin inner white skin, be placed inside a wild duck, and kept there for forty-eight hours before was nominated for Governor of my cooking, it will remove all trace of

To CURE EARACHE-Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up wine before it could be a shelter for sert it in the ear. Put a flannel banand tie it: dip in sweet oil and in-

ODDS AND ENDS. Worcester has the intelligent dog, and his penchant is for tending; he is a Newfoundland, and his charge and playmate a six months-old youngster. Baby was up stairs the other day, when its mother going time since a complête encyclopædia away, the little fellow set up a pitiful cry, to the great distress of the dog, who barked and whined. No When this learned guest came among | relief appearing, doggy took the them he was constituted as an ora- matter into his own charge, and cle in many cases, and was asked picking up the baby, carried it down one morning, "Would he tell or two flights of stairs into the kitchen

A little four year-old who had heated it quite hot. In this he put been requested by her teacher to input a particle of butter in the fry- pose of punishment, informed that ing pan, and did not salt the steak. parent that her teacher wanted her

> A cabman named Mullen was charged at the Police Court in Dublin with having on the previous nearly drowned five females whom he was carrying. When a constable went to his assistance he coolly told him to "save the mare, but don't mind the women."

We wouldn't give much for a ugubrious Christian, for he wont work alongside a cheerful one. The cheerful one will outrun him. There s no need of somberness in Christian service, if what the Scriptures ell us is true: "All the ways are oleasantness, and all the paths are A Chicago vagrant was about to be condemned to imprisonment for

sausage and a hard, old crust of bread; "Wisible, Judge! ain't A Pennsylvania boy got so home-

FITS AND EPILEPSY

by using DR. HEBBARD'S CURE. A bottle sont Free to all addressing J. E. DIB. BLEE, Druggist, 814 Sixth avenue, New York. L. J. MARCY, 1340 Chestnut St., Philada.

No one can remain long unwell (unlose

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

WATERS' NEW SCALE PI ANOS are the best made. The ch elastic, and the tone powerful, pur WATERS' Concerto Organs cannot be excelled in tone or beauty; they defy com-The Concerto Stop is a fine im PRICES Extremely low for cash during the Holidays. Monthly instalments re-ceived. Second-hand instruments at great wrgains. Traveling and local Agents Wanted. A liberal discount to Teachers

per dozen; \$30 per 100. HORACE WA-TERS & SON, Publishers, 481 Broadway, MULTUM IN PARVO MARCY'S SCIOPTICON,

Verona—Thomas Perry. Watson—D. P. Williams Wellsville-Charles Rowley

NEW JERSEY. Marlboro-J. C. Bowen. New Market-Albert B. Avres Plainfield-Ethan Lanphear.

Hebron-Geo. W. Stillman Berea-Z. Bee. Lost Creek-Wm. Kennedy

IF MEN WILLENJOY GOOD HEALTH. New Milton-J. F. Randolph ston F. Randolph A. Burdick. Quiet Deli-D. H. Davis. OHIO. Jackson Centre-Jacob H. Babcock. WISCONSIN. Berlin-Datus E. Lewis Edgerton-Henry W. Stillman

Villa Ridge—M. B. Kelly. West Hallock—Truman Saunder

RIE RAILWAN ABSTRACT OF TIME TABLE. Adopted November 16th, 1874.

FORTIEY THE BODY AGAINST DIS EASE by purifying all its fluids with VIN DYSPEPSIA OR INDIGESTION, Head

leart, Inflammation of the Lungs, Pain it he region of the Kidneys, and a hundred ther painful symptoms, are the offsprings of Dyspepsia. One bottle will prove a bet or guarantee of its merits than a lengthy SCROFULA, OR KING'S EVIL, White Swellings, Ulcers, Erysipelas, Swelled Neck, Gutre, Screfulous Inflammations, Indolent Inflammations, Mercarial, affect 4.40 10.58 17.30 12.26PM 3.48AM 4.45 ions, Old Sores, Eruptions of the Skin grative powers in the most obstinate and

FOR INFLAMMATORY AND CHRONngaged in Paints and Minerals, such as Plambers, Type-setters, Gold-beaters, and Miners, as they advance in life, are subject to Paralysis of the Bowels. To guard.

gainst this, take a dose of WALKERS FOR SKIN DISEASES, Eruptions, Teter, Salt Rheum, Blotches, Spots, Pimples Pastules, Boils, Carbuncles, Ring-worms Scald head, Sore Eyes, Erysipelas, Itch, Scarfs, Discolorations of the Skin, Humors and Diseases of the Skin of whatever nam or nature, are literally dug up and carried out of the system in a short time by the use PIN, TAPE, AND OTHER WORMS lurking in the system of so many thousands, are effectually destroyed and removed. No

WESTWARD. helminities will free the system from FOR FEMALE COMPLAINTS, in young of old, married or single, at the dawn of Bitters display so decided an influence CLEANSE THE VITIATED BLOOD chenever you find its impurities bursting

r Sores i cleanse it when you find it of tructed and sluggish in the veins; cleans t when it is foul; your feelings will te ou when Keep the blood pure, and the Druggists and General Agents, San Fran isco, California, and corner of Washington SOLD BY ALL DRUGGISTS AND DEALERS

BLUE FRONT JEWELRY STORE. is constantly receiving new stock in Friendship 8.54, Cuba 9.50, Hinsdale 10.45, Watches, Jewelry, and fine Plated Ware, Olean 11.25, Allegany 11.47 A. M., Van to which he cordially invites the attention dalia 12.11, Carrollton 1.07, Great Valley to which he cordially invites the attention

> Friendship 2.10, Cuba 2.32, Hinsdale 2.47, Olean 3.02, Allegary 3.10, Vandalia 3.2¢, 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, Hornellsville, stopping at Genesee 2.38, Belvidere 3.24, Olean 4.55, Carrollton 5.42, and arriving at Salamanca at 6.00 P. M.
>
> 4.00 P. M., daily from Hornellsville, stopping at Almond 4.25, Alfred 4.45, Andover 5.38, Genesee 6.37, Scio 6.55, Phillipsville 7.15, Belvidere 7.33, Friend ship 7.55, Cuba 8.37, Hinsdale 9.09, Qlean 0.40

fully performed and warranted. High prices invite competition; low prices defy competition. Call and examine, and you

A GENTS WANTED—IN EVA centre, Mar. 1st, 1862.

A GENTS WANTED—IN EVA centre, Mar. 2st at a state of the control of the con

BOOKS AND TRACTS

And God from heaven a He daily shared the riches From him who is all lo But roon the evil tempter PUBLISHED BY THE In serpent form was he And bade old Eve to freel The one forbidden tree She listened to the artful The fatal blow was giv When from that earthly

Sinful man was driven He left the ways of innoc The paths of sin to trea When God declared, by h And sweat should he e Sin's blighting curse-had Love's glittering golder And doomed our race to s And die in grief and p Then God, in great compa Looked from his throne And sought to save us ire

By his redeeming love

All heaven and earth were

Until he onve his only S

The Sabbath

THE FRIEND I poem read on Christi Woodville Sabbath Sci

STILLMAN, and forward

When man, the noblest

Came pure from his ow He walked on Eden's blis

Obeying God's comma

On man the angels swee

To suffer and be slain. The "King eternal" leave To save mankind from Excluded from an inn. An angel of the Lord com From glory he appears:
Short-ds | I bring you id
Believe, and do not real " For unto you is born this In David's city there, A Saviour which is Chri He'll break the tempter The heavenly hosts in rap Earth's jubilee to sing, The Lord of glory has con To reign on earth as kir

To rule with sword and My kingdom is within, he My sceptre is the right. It's like a grain of mustare A little germ is there, But when it's grown its br The birds that wing the He came to lead us back To him all praise be gi To open wide the golden For man to flee to heav He often wept for sinful For all—the worst, the That he might lead the w

He sat not on an earthly the

To seek eternal rest.

In all our trials here below

If we but put our trust in

To us he's ever near.

When his people were opp By Pharach's command He led them forth by pow Into the promised land. And in our country's dark While struggling for the The Lord that freed the 1 Sustained us in the figl Though eighteen hund Since Jesus walked wi This Christmas Eve, his 1 Is just as great as then For when he left this wo To reach his heavenly He taught us if he went The Comforter would "And ever has his Spirit o

Celestial light beams i Members of our Subbath 'Twas love for you and That Jesus left his thron To die upon the tree. And can we slight such ! To cleanse us with his We in his blessed Book The precious promise That all by him may ent The pearly gates of he THE SABBATH (

Testimony from the Gos day Sabb

To hearts depressed with and if the doors we open

A Revi In the article unauthor has drawn ver a code of "ethics, culiarly convenient f in propagating uns ious theories or prac er the code is one own invention, or from another, is a not care to discuss its effect is simply t one who uses it, in to the Bible to st the truths there reve within the secret r own inventive geni unassisted by anythin the Word of God, theory, that will ex own fancy. Howeve conflict with Bible be true, according to can then bring out tion and lay it bes thoritative records," the "records" fai

ry to modify those i ing a little hère, and little there, until t made to agree with always using specia where unfaithful scr to incorporate them ords" to supply suc characters mentione him This is pecul as the motive any o doing a thing enters manner in which the strued, and the effect the question at, issu any fact is found no ords that happens to with his idea, and ca of in any other way fact altogether, a t

with his theory, it, i

records.

factured is fully sustained by these outline of this ver accomodating "co shown how easy it sistance to establish that may happen

done with all safe easily inferred that be so enamored with that he will take small a matter as th of one little inciden which does no mor main feature of the untruth, Then, aft authoritative reco and corrected that: conflict between the just put on a digni ly assert that the t

Having thus bri