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

VOLUME XXXII.--NO. 13.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

WHOLE NO. 1626.

institution can confer on him.

of revelation.

by divine authority.

The Sabbath instituted in Eden,

Jesus Christ, who was its "Lord"

operations when this day began;

special object, is an imperative duty

which no man can innocently and

without injury to himself and others

folly and falsity of atheism and

who make such claims to show facts

admirably, and will continue to do in the country, and though weak as well attempt to perforate and so, if the virtue of the people is com- and sick, she forgot everything honeycomb the mail of our largest

The Sabbath Recorder.

THE CONSCIENCE AND FUTURE

JUDGMENT.

BY CHARLES W. STUBBS.

sat alone with my conscience

In a place where time had ceased, And we talked of my former living

and to face the answer and question

The ghosts of forgotten actions ame floating before my sight,

Was an awful thing to face,

Vere alive with a terrible might. And the vision of all my past life

Alone with my conscience sitting

if a sorrow that was to be mine.

n a land that then was the future,

Seemed judgment enough for me. And I wondered if there was a future

this land beyond the grave;

Bat no one gave me an answer, And no one came to save.
Then I felt that the future was present,

And the vision passed away,

In this land before the grave,

and no one come to save.

How dreadful soe'er it be,

people universally.

out the country.

to be reached.

And I knew the far-away warning

That I may not cry in the future,

I hope to forget it no more. So I sit alone with my conscience

And I try to remember the future

the land where time will cease

And I know of the future judgment,

That to sit alone with my conscience

From the Crawford Journal.

CHURCH AND STATE.

Honored Friend,-The position

Hon. Felix R. Brunot, President America Reform Association, Pittsburgh, Pa.:

assumed by the organization you

represent, is, in one view, of trans-

cendent importance, as aiming to

diffuse the light of the Christian re-

ligion, and establish its dominion

over the minds of the American

should claim, and does receive the

earnest, prayerful attention of sin-

That an interest so wide-spread

among persons so intelligent as citi-

zens snd so prominent as Christians.

with so many learned divines in

their number, should be manifested

in the present posture of our public

affairs, would seem to indicate the

outworkings of divine providence,

and of supernatural agency on the

human mind. But while it is conced-

the Association are divinely influ-

enced and drawn to attempt great

and noble reforms in American af-

fairs, it appears equally probable

that mistakes may be made as to

the methods and agencies through

which that consummation is sought

In the former ages, persons in-

spired to foretell important events.

and to act conspicuously in their de-

Peter 1: 11. The young Samuel

was certainly called by Jehovah,

and destined to fill a most impor-

for him, and runs to Eli. So it

his people to higher efforts for the

advancement of his kingdom, there

will be more or less misapprehen-

sion as to the means and methods

most suitable to accomplish the de-

sired end. More of this anon. The

Association over which you preside,

impressed with the importance and

United States government in the in-

terest of the Christian religion, have

formed an ecclesiasto political com-

bination for the purpose of procur-

ing such amendment in the Consti-

tution as to make that instrument

eminently "Christian;" embodying

and reflecting the essential doctrines

of that system. If the Constitution is

to be Christian, the doctrines, church

system of doctrine must be agreed upon, and some form of ecclesiatical

government established, or there is

Many persons equally desirous

the Constitution of the country is

that righteousness should be estab-

policy of the Association.

nothing to be gained by a change.

cere, intelligent Christians through-

A consummation so beneficent

Will be judgment enough for me.

Which I ought to have known before

the place where the years increas

And which, though I learnt it dreaming

Was a warning of yesterday.

And I pray that I may not forget it.

And I thought of a far-away warning,

And I thought of my former tremblings

And the present would never go by, For it was but the thought of my past life

Then I woke from my timely dreaming,

that solemnly silent place.

now is the present time.

f the judgment day to be,

Throughout an eternity.

and we tand where the years increased.

And I felt I should have to answer

and things that I thought were dead things

Government under the present Con- coming to our shores, and commen- snow balls; or in case of a war with gland experienced the results of a a right to protest against our injus- soldiers across the water in a skiff, union of church and state, while the tice, if we change our Constitution and by these possess ourselves of tion of which an intelligent, patriotic New Englander, or any American, looks back to with shame and horror, people which records the illiberality Williams, and other dissenters from their bigoted policy, their cruel persecutions of the innocent Quakers, and the fanatical jealousy and barbarity towards those suspected of witchcraft under that ecclesiasticopolitico-judicial rule! Yes, the exuberance of blind zeal evinced by the Puritan Fathers—their assuming to control the faith of others unwarrantably-their banishing minbeen regarded as good men can act thority," and can play most "fan-

Is the professed object of the Astional and statutory policy of the wield the weapons of their holy warcountry to the principles of Christianity, would it be possible to elect | umphs of the gospel, and invoke and convene a sufficient number of competent men, or elect a Congress which could agree as to such a policy? and as to what doctrinal Christianity is, or what is the nature of the Christian church government? If this were possible, and should Unitarianism be declared the religbrethren of the Reform Association acquiesce, and profess and preach velopment, have failed to compre. and the oldest, largest branch of nity they could not deny? Old as would be a pronounced failure. Popery is in the world, its installatant sphere; yet he fails at first to | tion here, imperium in imperio, the apprehend who speaks to him, and most absolute spritual despotism. look on the possible, aye, probable, religion of any professedly evangelnecessity of radical reform in the re-establishment of the "Holy In- ical people may be inferred from the

quisition " complacently? Presbyterianism discarded by law. polity, etc., must be included. Some or breaking their necks? It is believed if such a Conven-

tion or Congress were chosen from lished in all the earth, and that the people of this country, especially, should acknowledge God as the Cre- of assembling, so many of these of the country generally inveighs sanctified and blessed the seventh ator of all, and Christ the rightful good mer would be attacked with a against Sabbath profanation—but day, therefore the first day of the 'ruler of nations," are, neverthe- disease which might be properly Sunday desecrators scorn the retion, viz., to make the dominion of home under the excuse of "illness," kinds. Indeed the Supreme Court Christ universal in this nation, or resign in disgust, on reflection, in of Pennsylvania has decided that argument, and a shipload of arguwould seem to be more properly a such numbers that no quorum would Sunday has no claims to be observed result of personal holiness, of Chris- | be present at the time of assembling, | as a sabbath by divine appointment, | tian effort and devotion of higher and the few who might assemble all Americans, because they might | if not better men." Every careful | vails widely in the country.

professions; "doing to others as they | the hand of friendship extended to | formed, pious men in all parts of | bered appropriately on each recur would that others should do to force, and that you will become | (social) sea, high as our mountains, | therefore it is not obedience to God, and that all history proves national religions to be full of hazard to the 3nd children. Send your children patriots and the world." nterests of true piety. If all who to our free schools. Children born

Thus fir the nation has succeeded | New York on the day of her arrival | reaches Ontario and the Atlanticir being "the mother of a Yankee!" navies with a puff of breath—batter

ious; and if there is anything in the freedom, and gives him nothing a hearty laugh. Is there no hope history of governmental administra- but religious slavery in fact. If we then of being able to roll back the make it a Christian instrument, he tide of impiety and Sabbath profanis a Rationalist, he was born and and by what means? There is hope; it is that page of the history of that brought up at Halle, or he is a for God, the great Institutor, requires that He has blessed that day and statesman like Paine, and like him the observance of the Sabbath, and sanctified it, when he has never done of the Pilgrim Fathers to Roger a Deist, or he is what men call an man requires such benefits physic anything like it, and Sabbath-breakmade Christian, as proposed, Jews, Unitarians, Free-thinkers, and Chinese, numbering many thousands, who have come here at our invitation, who are industrious, harmless, peaceable, and happy now, many of whom are "almost persuaded" to be Christians-must now leave the land of their adoption, or of their birth, as the case may be, or live isters and other good men who where they are singled out by con- in their heart of hearts, love the divine law. The subject can not be claimed to do their own thinking in stitutional construction as not Sabbath. It is clear, therefore, that argued here and now, for want of religious matters, proves how weak- worthy of citizenship, if they can ly and wickedly even those who have | not subscribe to the dominant faith. Of all the multitudes now in the when "dressed in a little brief au country, emigrant or home born, who are not Christians, doctrinally, tastic tricks before high heaven;" experimentally, or practically, how and looms up as a beacon of warn- many would be savingly benefited ing that we should not "go and do by making them Christians, or de- the members of the Association take The observation of the original likewise." Now would a return to claring them such by law, or by a that policy improve the condition of | change in the Constitution, or by the country? Would religious and inflicting severe penalties and puncivil interests be safe under such ishments if they refuse to acquiesce? It is humiliating to have such learned, well-informed men as the sociation attainable? If an attempt | members of the Reform Association were made to conform the constitu- are, acknowledge their inability to

legislative aid to supply a defeet in themselves, when the interference they ask would retard rather than benefit their aims. To amend the Constitution a these good men desire, would be to enter on a hazardous experiment, which would certainly give dissatised, and believed, that the minds of ion of the nation, would the valued faction to all parties not specially favored by the change, and inflict irreparable injury on the favored that doctrine? If Trinitarianism party, by inflating them with pride were pronounced to be the doctrine and self-consequence, and causing of the American church, must all them to treat all others with insodissenters, Hebrews, Unitarians, lence, and thus, probably, bring on Arians, and others who do not so a collision of sects, culminating in believe, conform or be disfranchised | sedition and bloodshed. A very and otherwise punished? If the large minority of religionists who Episcopal government were to be have been reared to believe in religadopted as ecclesiastical orthodoxy, lious equality, and have enjoyed the rights of citizenship, would hardly cherish the bantling whose pater | stroyed, the American government | up, and made to occupy "the high | the divine law, or who are subjects | Association, which was believed to were designed to produce in every is confident the priest has commands | co-existing within, and dominating | be divine, that conclusion would | sentient human mind the knowledge over a people who have been for a seem to be correct in view of the of the true God, and to operate as a tion would challenge the admiraseems probable that, while God calls century proverbially the freest na- moral status of the country. It is standing rebuke to atheistic notions, tion on earth! Such a state of af- such as might well cause grief and as well as of polytheism and idolafairs would present something "new | fearful apprehension to all Christians | try. And though it is proper al-

fare effectively in extending the tri-

transubstantiation, auricular con- not prosper in any country or age ful authority over the universe of are Christians why not follow his fession, adoration of saints, infalli- without a Sabbath, and that the bility of the pope, &c.? Could they character, tone and influence of the manner in which the Sabbath is ob-Would it be palatable to see Con-served by such people. The pres-neglect. If the law of the Sabbath gregationalism, the most republican ent condition and future prospect of found in the fourth command had lished here, and Episcopacy and does not transpire) is gloomy indeed. Your Association have hardly failed If Presbyterial government were to notice that a very large proporestablished by law in this country, tion even of professing Christians largely, or mostly, of that faith, | ing that the law of the ten com- | been an act supplemental, by which Catholics, the Lutherans, indeed nearly all the principal denominations of professed Christians concur. polytheism, it is incumbent on those among the members of the "Reform | Presbyterians, a small portion of the Association," (which it is probable Baptists, and other smaller organiand proofs of their allegations. The the deliberations of the body, and spending the day in pleasure riding,

but the law requiring its observ-

interests of true piety. It all who learn the Christian name would here are Americans at birth, and learn the Christian name would here are Americans at birth, and learn the Christian name would here are Americans at birth, and learn the Sabbath, Sunday would here are Americans at birth, and learn the Sabbath, Sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would here are Americans at birth, and learn the Sabbath, sunday would ling with the wind." The very best the sleeping deacons of that church would here are Americans at birth, and learn the sabbath in who should imbibe and evince most of the spirit of the Master, and shape their policy with a view to suce of the policy we have always shape their policy with a view to should example of the spirit cease all strife, except to determine need no form of naturalization. sort to such measures as incorporat- shall pass away, but not one jot or and the more wretched. Jesus suspe their policy with a view to expose of the policy we have a response of the policy we have a response of the policy with the guilty feeling law of his life in its social and spir- ing to God regard what the multi- ory there is no chance for experi- in another direction. Come! come! with the guilty feeling law of his life in its social and spir- ing to God regard what the multi- ory there is no chance for experi- in another direction. Come! come! win the world to Christ by a display of those virtues derivable from communion with God, it is believed results in that direction would soon be sults in that direction would soon be reached, which the wisest human reached, which the wisest human legislation in the formation of "Christian" constitutions could never accomplish.

Shores, the generous stranger reers legislation in the formation of a new and strange influence on him; that the impotence of that policy cause there is no light in the marriage or the famble that the impotence of that policy the cause there is no light in the much unhappiness in the tempers of the famble that the impotence of that policy the cause there is no light in them."

We should not nested to keep the mistaken, the real reason for so cause there is no light in them."

In the commands of God." In regard to and the church and the church and the church and the church and the cause there is no light in them."

We should not nested to keep the mistaken, the real reason for so cause there is no light in them."

In the commands of God." In regard to the commands of God. In regard to and the church and the chu Christian constitutions could never a constitutions could never accomplish.

Our government was constructed

Our government was constructed

They have no faults on faults can be seen and test on a great and

out lustily for First-day. Let them the teachings of Christ and then Greek by birth, living in the second look to the chart, conform to Jeho- goes by it. He will then find him vah's law, and cease to "set up their self in the right frame for prayer. | this life, the Lord himself did speak | says Carlstadt, "we are bound to mensurate with their civil and po- else, apparently, in the joy she felt monitors with pistol shots—sink post by the Lord's post." Light is He will enjoy his own meditations, in his own person to all alike the the Bible, and no one may decide increasing. The world sees the in- and his communion with his Master. Previous to the formation of our The emigrant closes a bargain in down the strongest ramparts with consistency of those who "deal He will be a living witness for fore, in like manner, do they remain damnation round the land," on those Christ—never a stumbling block to who know the First-day has no divine others. His life instead of being a means of his advent in the flesh, tian, under the edicts of the Emperor stitution, the people of New En | ces citizenship on our terms, and has Russia, send a single platoon of who know the First-day has no divine others. His life instead of being a claim to be kept. The unregene- jangling discord of inconsistencies rate are coming to doubt the divini- will be a beautiful harmony, both "General Court" had control of all to his injury without his consent, matters, civil, criminal, and religion that most are considered and state, white the most of ance with the Scriptures, and wish of his beloved Lord.—N. Y. Evan. to cross sabres with its champions gelist. in discussion. In ten thousand is oppressed—for he is a Jew, or he ation? and if so, by what agency pulpits, on the next first day, it will probably be said to the Almighty

> Atheist. The Constitution being cally, and intellectually, and moral-ing will be denounced as a great sin, ly, as the Sabbath only, as a divine (meaning Sunday,) while the truth is God has commanded men to labor Doubtless the members of the As- on that day. A sad mistake. The sociation are called from above to conviction that there is no divine be instruments in accomplishing warrant for Sunday-keeping is wonders of reformation in this important field of effort. The evidence might Earth and Sheol hurl their that they are so called is, that they rebel hosts against the Almighty's are strongly impelled to undertake shield of fire, as for men to force The ending of some pleasant dream, it, and because they are people who, deductions on consciences without God means to make them the honored | space, but it can be said that the instruments of a reformation far origin of the practice in question is

> > bound to revere and honor for more which its male parent worshiped than three centuries. Let none of the sun, "that venerable day." offense when the conviction is stated Sabbath (the seventh day of the that they are laboring, all of them, week) is as necessary now to keep under a misapprehension as to the alive in the human mind the fact day of the Sabbath! As Samuel that "the Lord our God is one ran to Eli, when God called him, so Lord," the creator of all; as against they fly to human authority when the abominable idolatries and mum-God calls them to assert his own, meries of the power who sits in the They labor to establish a day as the temple of God, showing himself or

more thorough and perfect than the the adulterous connection of a

partial one under the Reformers that | church of easy virtue with heathen-

the whole Christian world has felt ism, and the day takes the name on

holy Sabbath which God never claiming that he is God, as at any blessed or sanctified as such, and for former period. The power that which there is no proof in the book | brought the Sabbath into disuse and foisted the first day in its place, has also assailed the matrimonial and incorporated in the moral law, relation, the two oldest institutions in the very center of the commands for human society, and decreed that uttered on the flaming Mount in the the church under its control shall ears of a trembling nation, of which | be always ministered to and served publicly by a swarm of bachelors! said was "made for man," i. e., for Get religion into the Constitution, all mankind; which Paul said re- and Popery into the ascendency; mained obligatory on man until he | re-establish the Holy Inquisition; should possess the heavenly rest, or substitute penance, masses, thumb-

the means heretofore in use in this The reasons for its observance can | country to evangelize society, and | cise for the moral law modifier and | thy strength; to give no heed to | never change nor be inoperative. will the condition of things be abrogator, after studying the divine idols, or any other beings, as being Jehovah rested, ceased creative bettered? Will our brethren of the Association relish that consummaand he commanded the family of | tion? The change of the practice holy, because he rested on it after and scriptural Sabbath is easy if it best. creating the earth and the heavens truth is of value. There is necesone to do places" of influence, and fed with of law, i. e., of sound mind; and the Reverting to the influence on the the heritage of Jacob, the father of religious denominations, as now exminds of the members of the Reform | the spiritual Israel. These reasons | isting, need make no change in their present relations if their convictions remain unchanged. Such reforma tion of the Jews who now justly retort on Christians that Christ and his apostles, and the whole church under the sun." Would it be pleas | and philanthropists. It is a deduc- | ways to remember the Creator of | of Christ kept the true Sabbath for ant to be compelled to "accept" tion of reason, that true religion can the universe of matter, and his right more than three centuries. If they

mind, yet to set apart the time, the example in that respect?

Yours, very faithfully, AN AMERICAN CITIZEN.

CONSCIENCE IN RELIGION.

Men of the world are ready to have been prominently imbedded in frigidly selfish outside of the meet and the faith of Jesus, are twice word.

week is required to be hallowed as

worthy of themselves and their holy is an asylum for you, and here is the Reform Association, well in- divine Architect should be remem- too near. The office of the con- law is spiritual." Such expressions Sabbath day, observe the ordinance science is to detect sin and to sound exalt the law of God beyond re- of baptism according to the primibeckon you to our shores, and warm | the country will answer, in unmis- | ring Sabbath, unless it can be shown | the alarm-bell; then it becomes the | proach or the reach of unholy hands. | tive church, instructed their children them;" allowing freedom of thought and action in everything relating to many millions. Our land is free. bath—blot out that orb of day—sus
or that the ten commands are repealed, duty of the will to seize the helm, or that religion is a myth, and the and steer clear of the danger. If you are Christians, we are glad | pend its blessed attractions and the Bible a forgery! Nothing but di- If the secret could be known, this | peace have they that love thy law," | Carlstadt, who lived in Luther's Christianity really suffers no injury if not, come; we hope to present reign of old Night and Chaos would vine law can bind conscience; there is the reason why so many Christian Christianity really suffers no injury or detriment from the fact that our views to you with convicting or detriment from the fact that our views to you with convicting or detriment from the fact that our views to you with convicting return. The waves of our unquiet is no divine law for Sunday-keeping, professors have such a sorry time of law of the Lord is perfect." These Christians; but come along, you shall would rise and roll, and dash from and the conscience which feels im shine in their religion. They are at the moral law as held by Jesus of the Old Testament. With him doctrines and precepts it contained fearing that if the pew door should inating in favor of some one of the larger organizations of that name; the taking. Make homes among us. Carve out fortunes for yourselves to north, shipwrecking the hopes of and children. Send your children patriots and the world."

to disregard a day he has solemnly resolving every time, "this shall be enjoined by a law which he has the last." But it is not the last. How shall the incoming tide of never repealed or amended - of Every voilence done to their own

A MOTHER'S CARES. do not think that I could bear My daily weight of woman's care, If it were not for this, That Jesus seemeth always near, Some tender word of love or chee To fill my soul with bliss! There are so many trivial cares That no one knows and no one shares Things e'en my husband can not see.

Nor his dear love uplift from me-Each hour's unnamed perplexity That mothers know so well. The failure of some household scheme Deep hidden in my breast.
The weariness of children's noise, That turneth duties into joys,

These secret things, however small, Are known to Jesus each and all And this thought brings me peace I do not need to say one word, He knows what thought my heart! And by divine caress my Lord Makes all its throbbing cease

And then, upon His loving breast In speechless ecstacy? Until it seemeth all in vain— That care, fatigue, or mortal pain, Should hope to drive me forth again, From such felicity.

THE SABBATH IN OHIOAGO. The Moral Law. HOW ESTEEMED BY THE GOOD AND TRUE.

To the Editor of the Chicago Tribune:

CHICAGO, Feb. 25th.

The good and the true are the best exponents. Those whose practice does not harmonize with its teachings, in its letter and spirit, of God, and always remember the originally intended. J. BAILEY. sabbath, is the only weekly Sabbath screws, dungeons, gibbets, &c., for may learn valuable lessons from ten commandments of God—to love them. It will be a profitable exer- the one and only Lord God with all ive character, to consider also its demons. Consider the manifold

hend the divine designs and purposes the family placed in power, as might consent to be treated as vassals, and in six days, with the added fact that sarily nothing sectarian connected my commandments ye shall abide work of creation, but ceased not hurt. It has been suggested to me of the sentence drop to imbecility. relative to those events, the times in be expected, would it be quite inferior to those declared only their he has promised his presence and with it. Keep the day, as God bids every one to all who rightly observe day, as God bids every one that certain expressions the midst of how they should affect society. 1 men of the Reform Association to and the peace of the country de- his day, that they shall be raised who accepts the fourth command as in his love." In the Bible, God's for idleness of the hands." commandments and the moral law are synonymous. Jesus Christ abode it is said: "He gave a plain law to school of suavity, and am therefore ligent men looking as indifferent as in his Father's love as he kept his assist the law of nature, such an the more ready to be instructed by dolts. The sun rose clear, but a fog commandments. The Holy Spirit one as is pure, saving, and holy, in those how have a finer appreciation went up from your countenance and directed John to say to the churches, which his own name was inscribed, of courteous manners than I can Blessed are they that do his com- perfect, which is never to fail, being claim for myself. If I have written much the manner of listening has to nandments, that they may have complete in ten commands, unspot- anything improper of Mr. B., Ledo do with the force of the preaching. right to the tree of life, and may ted, converting souls." They further here and now make the "amende We will take the contract of rousing enter in through the gates itno the say, "O, Lord Almighty, thou hast honorable," and assure him it was the dullest minister that ever adcity." After giving this last bene- created the world by Christ, and not intentional. With Mr. B., inliction to his people, God threatens hast appointed the Sabbath in mem- dividually, of course, I have no con us twenty alert and wide-awake most emphatically those who add to ory thereof, because that on that test. It is with him as the expoor take from the words of the proph- day thou hast made us rest from nent of a doctrine and the repre- from the pulpit, so that in whichever ecy of this book, by adding the our works, for the meditation upon sentative of a class that I am dealplagues that are written in this book | the laws." Tertullian also says of | ing. What I say of Mr. B. I say of | by clash of eyes strike fire. to the former, and taking away Christ, "He was called 'Lord of every man, minister or layman, who their part out of the book of life, the Sabbath' because he maintained teaches the same doctrine. I do and out of the holy city, and from the Sabbath as his own institution." | not for a moment doubt the honesty the things which are written in this I Ireneus also says, "Inasmuch, then, of Mr. B.'s purpose, and the sincerbook, to the latter. This shows im- as all natural precepts are common ity of his views. I have no acform of church government, estab- the country (if a marked change been designed to be temporary only, admit the genuineness of the piety pressively God's estimate of those to us and them (the Jews), they had quaintance with him, and therefore and to have been succeeded by an- which speaks the truth and pays its who keep his commandments and in them, indeed, the beginning and have no reason to presume that he is other day, as in all human and divine honest debts. But when a man is those who modify them or annul origin; but in us they have received not a gentleman, a scholar, and, laws, that portion of the law would fervid in the prayer meeting, and them. The commandments of God, growth and completion." would the Association which is largely or mostly, of that faith, ing that the law of the ten com
| would the Association which is largely or mostly of that faith, ing that the law of the ten com| been an act supplemental, by which | swindle a neighbor with the same | direction of the Holy Spirit in the | the leader of those called Novatians | nounce judgment. If Mr. B. shall compel Episcopal, Congregational, mandments is abolished so far as any the law has been so changed as to smooth tongue—he must expect to language, "Here is the patience of or Cathari, or Puritans, refused to succeed in sustaining his assertion and other people to conform to the obligation to observe a sabbath is substitute another day for the same be held "at a discount." It is a the saints; here are they that keep submit to the edicts of Decius, the that the Sabbath originated at crelaw, either bending their consciences, concerned. In this spirit the Roman purpose, viz: to keep up the remem. tribute of solid respect for Chris- the commandments of God and the Roman Emperor, that required all ation, I will cheerfully award him would not endure from your friends

brance of creation, and prove the tianity that is paid to it by those faith of Jesus." "And the dragon persons to embrace the pagan wor- the badge of philosophy or of any who expect its professors to be upright and conscientious. "By their went to make war with the remnant holding the pure doctrines of Chrishe may claim. fruits ye shall know them," said the of her seed which keep the com- tianity, were from that time distinct Master. Jesus expects and demands mandments of God, and have the from those which under Roman tion to Mr. B.'s hermeneutic efforts could not be done,) before the time | zations, are exceptions. The pulpit | inference that because God has | that his followers shall live up to | testimony of Jesus." This language | Emperors became the Roman church. | to show that the Sabbath was instithe clear, bright standard of his is too direct and plain to be misun- Theywere known by different names, tuted at the creation, and given as derstood, as it carries the authority Novatians, Waldenses, and Anala rule of human conduct. It ought so hereditary, so perpetual that we To do this, the conscience must of the commandments, without baptists, and several others. This to be plain to Mr. B., as it is to all less, unable to see the fitness and named "Americanism," that they proof, and say that the claim is un- the Sabbath, is rather too imploring be well educated, and thoroughly change to the text, and confirms leader of the church, uncorrupted unprejudiced minds, that a precept appropriateness of the methods and | would feel unable to participate in | supported by Scripture, and go on | a position for strong reasoners or | obeyed. A conscience is to its own- | Christ's declaration that he came | by civil power and pagan worship, can not rest on inference, and hence, honest Christians to assume. A er what a compass is to an ocean- not to destroy the law, and that says of the law, "The law was given that in respect to the origin of the that they would either remain at visiting, and diversions of various shipload of (unauthorized)inferences steamer. Some Christians' moral "till heaven and earth pass, one jot to the children of Israel for this Sabbath at creation his hermeneuwould, of course, not be worth one argument, and a shipload of argufected by the presence of disturbfrom the law, till all be fulfilled."

That

or one tittle shall in no wise pass
purpose that they might profit by it, tics, and all hermeneutics, are worthfrom the law, till all be fulfilled."

or one tittle shall in no wise pass
and return to those virtuous manners less as proof. However strong they ments would not be worth one fact! ing elements in the heart, that they It is said of Zachariah and Eliza- which, although they had received may be, they still, as a matter of and good for skating. But no warm No inferences are valid without fact as basis, nor good against fact. The rocks. A conscience that does not tist, "And they were both righteous corrupted in Egypt by reason of and cut off Mr. B., and Dr. Fallows, consecration of individuals, and of would have such torrents of indig ance is really and essentially but a fact that the first day is required to point squarely and unvaryingly to- before God, walking in all the com- their intercourse with a barbarous and the whole church, from all asthe people of God collectively, and nation showered on them by an in- civil enactment." And in that State be kept holy, we repeat, is not found ward the people. Finally, also, those ten sertion of fact. They may all sin. tract of poppy, and ecclesiastical thus to establish his dominion spir. sulted, indignant people, that they the day is largely regarded as a holi- anywhere in the divine law; and is a dangerous one to steer the life Lord blameless." The beloved dis- commandments, on tables teaching cerely believe, and no doubt do; but morphine. itually and really; rather than of shaping the organic law with a view shaping the organic law with a to accomplish that great end only main in the United States during a rest day, under severe penalties, viz: to celebrate the completion of careful man often sets his watch by keep his commandments. He that righteousness in them which had that there was a precept, and that it attentive congregation even if there nominally: It certainly will not be the remainder of their lives, more viz., fine and imprisonment, six days creation by Jehovah. It is never the sun. A careful Christian will saith, I know him, and keepeth not been put to sleep, might revive was observed, when no precept can were not enough brain and heart pretended that such change in the organic law would regenerate, and stitution of their country, and prove process of the law, after the manner of a ship or possibly, or more than like-so we asked in the midst of the serorganic law would regenerate, and stitution of their country, and prove pand, at lart abor, on bread and between the second the resurrection of their country, and prove pand, at lart abor, on bread and between the second the resurrection of their country, and prove pand, at lart abor, on bread and between the second the resurrection of their country, and prove pand, at lart abor, on bread and between the second the resurrection of the resurre tion of Christ. This is utterly un- Paul makes much but not too ness which is in the law blameless." student of constitutional law would | In answer to the question, "What | warranted in scripture, and would | much—of having "a good con- After his conversion, he says, "For XII. deputed two confidential ser- less as the foundation of a doctrine. | man next to him with a white yest. The nation is largely Christian recoil at the injustice of a nation shall be done? The nation is largely Christian under the present Constitution, and no fears need be entertained that it will be less so in the future, if the will be less so in the future, if the will be less so in the future, if the wild so the future will be future, if the wild so the future, if the fut "Ho, friends, come hither! Here es of the President and members of The fabric of nature stands, and the warn its possesor when sin is getting good," and "For we know that the but, on the contrary, they keep the through

David sang, "O, how I love thy in the articles of the Christian faith. law," "Thy law de I love," "Great and the commandments of God." time, was of this class. He differed essentially from Lu-

Scriptures is for the Scriptures, and century, says: "Preparing men for | and the Scriptures for it." Not so, words of the Decalogue; and thereafter the thoughts of his own heart." The division in the church in the extension and increase, but not ab- Decius, would have been healed in rogation." He also says, "For God | the Reformation had Luther adopted he did "on justification by faith." cepts, which from the beginning he | Failing in this, he entailed upon the

Protestant church many errors that by means of the Decalogue (which | he had received from Rome. Promiif any one does not observe he has nent among these is the Sabbath, variously called Sunday, Lord's-day, ing more of them." These declara-Puritan, and American Sabbath. As tions of Irenæus are in harmony authority for this statement I quote with his immediate predecessors, from Prof. W. G. Walters' History the Apostles. He teaches that the of the Roman Catholic church 'The Catholic church maintains ten commaudments are natural precepts, implanted in mankind from that there are doctrines of essential the beginning, and that they remain | importance not contained in the Scriptures, as, for instance, the law-Tertullian, who was born at Car- fulness and obligation of keeping thage, A. D. 150, and was a Pres- holy the Sunday instead of the

had implanted in mankind, that is,

no salvation) did then demand noth-

permanently with us.

byter at Rome, A. D. 196, speaks | Saturday, the real Scriptural Sabof the ten commandments as "the bath." Nearly all leading thinkers, and rules of our regenerate life," thus confirming Jeremiah's declaration, writers, and preachers in Protest-"I will put my law in their inward ant churches teach the obligations and more fire. This demand on the parts and write it in their hearts," and perpetuity of the moral law, and never make exceptions, except and with Paul's expression, "For ] delight in the law of God after the when required to vindicate their nward man." He also speaks of practice in rejecting the fourth prethe sacredness of the command-cept of the law. The practice of the ments, naming several of them, in- Orthodox church in this one point cluding the fourth and seventh. Of is mainly the cause of the no-lawism the latter he says it stands "in the and growing disregard of Sabbath very forefront of the most holy law sacredness that is drifting so fearamong the primary counts of the fully over the church, making Suncelestial edict." Again he says, day a holiday to pleasure-seekers. "For even in the case before us he | "The neglected upper class" of (Christ) fulfilled the law, while in- thinkers and brain-workers seek terpreting its condition; moreover, edification in philosophical lectures, he exhibits in a clear light the dif- and in the writings of independent, ferent kinds of work while doing earnest thinkers, outside of accepted from the pew. We know not why a what the law excepts from the sa- orthodoxy. Teachers of orthodoxy religious audience should not look credness of the Sabbath, and while must show their orthodoxy orthodox as bright as any other audience, but imparting to the Sabbath day itself,

the Father, an additional security ing made no new points in his last they come into a devotional assemarticle, does not need reviewing. I | bly to look stupid. Some hearers Mosheim and Guericke speak of am satisfied to leave the argument shut their eyes, and so extinguish, best counselors. Those who have the "Apostolic Constitution" as a to our candid readers as we have as far as the preacher is concerned, studied closest the philosophy of the collection of views entertained by presented it. I, however, wish to the chief light of their face. What moral law, and have practically Christians in the second, third, and thank him for the points he has is the matter with your eyes? Is it tested it in its workings, are its fourth centuries. From them we made, as it has given me the opportunity for a fuller discussion of the when that is the reason. You are objections to the moral law than I probably trying to review your ac-

which from the beginning had been of which they complain.

consecrated by the benediction of

copy as follows:
"Have before thine eyes the fear

by his own beneficent action."

'MOSES" CONCLUDES HIS ARGUMENT. philosophy of the law in its subject- lifeless gods, or irrational beings, or | To the Editor of the Chicago Tribune:

I shall not add much to the volobjective character in the opinions | workmanship of God, which received | ume of Sabbath literature this week. | the house of God. If a speaker beman to remember it, and keep it of Sunday-keeping to the original and lives of those who have known its beginning through-Christ. Thou I will merely put in an appearance gin a sentence with power, and hapshalt observe the Sabbath, on ac- to show my Sabbath friends that I Jesus Christ teaches, "If ye keep count of him who ceased from his am still alive, and not seriously die comma he will in the last half in my last article were discourteous and subside from eloquence into in-In Book VI., Sec. 4, paragraph 19, to Mr. B. I was not reared in the anity? He saw two or three intelpossibly, a philosopher. But as the Novatian, who lived in the third question of his philosophy is not

> awake, as you probably are, do not let your manner belie your real con-Let us now devote a little attenand return to those virtuous manners less as proof. However strong they church is a pond frozen over, smooth,

Our government was constructed with a view to furnish a "lively experiment" of the ability of a State of succeed and flourish with the most perfect liberty of thought "in religious concernments."

They have no faults, or I no faults can give a new revelation of the fact of the sound and comforter, conscience be different of the sufficiently against the min derision." The day of adverted with a view to furnish a "lively experiment" of the ability of a State to succeed and flourish with the most perfect liberty of thought "in religious concernments."

They have no faults, or I no faults can guide and comforter, conscience be different in derision." The day of adguide and comforter, conscience be different by the guide and comforter, conscience be different by the sufficiently against the state of the law written by the guide and comforter, conscience be different by the guide and comforter, conscience be different by the sufficient by the main deriston. They does not need that had not a warrant in the law written by the guide and comforter, conscience the guide and comforter, conscience be different by the guide and comforter promoted by the

now as at some future time, and all the consequent assertions about the desecration of God's holy day. Before the word desecration has any significance, the fact of a sacred day must be established on stronger, clearer, more substantial ground than hermeneutics. When the church and its trained followers give up their empty assertions about the ereation Sabbath, and come to the well-defined and tangible Sabbath given to Israel, I shall be prepared to talk with them on that subject. JOHN MERTON.

> THE OROSS. Blest they who seek, While in their youth,

With spirit meek To them the sacred Scriptures now display Christ, as the only true and living way; His precess blood on Calvary was given Tomake them heirs of endless bliss inheav'n nd even on earth the child of God can trace

The glorious blessings of his avior's grace.

For them he bore

His Father's frown; For them he wore The thorny Crown; Nailed to the Cross, Endured its pain, That His life's loss, Might be their gain.
Then haste to choose,
That better part, Nor e'en dare refuse The Lord thy heart, Lest He declare. "I know you not," And deep despair Should be your lot Now look to Jesus who on Calvary died, And trust on him who there was crucified.

THE DULLNESS OF PEWS.

The laity are saying many true

things in regard to the arousal of ministers. They want more animapart of the pews has had its good effect, and dry bones have got up and shaken themselves, and worn out manuscript sermons, after having been preached ten or twenty times, have been thrown into the stove or put on a back shelf as fossiliferous specimens to be examined by the following generations. Now, as the pews have been so successful in waking up the pulpit, and as "turn about is fair play," it is time for the pulpit to wake up the pews. | We suspect that much of the former duliness of the pulpit was inherited if they would check the heterodoxy how often it is that people who at a concert or lecture look animated, "Moses," alias John Merton, hav- | seem to feel it their duty as soon as emotion? O, no! It is easily seen counts at the store, or calculating the prospects for the Spring. Open your eyes and look the preacher in the face. Your manner is a wet asm. Others listen with an inanimate look. You are a soporific in pen to see your face about the mid-

> hearers placed at proper distances direction the preacher looks he shall How much spirit would you have in conversation if in your parlor your guests should demean themselves as in church, one of your friends in the arm chair closing his eyes, another lying back on the sofa as if he were asleep, another putting chair in front of him? You would quit talking and wish they would take their stupidity out of your parlor and go home. But the stolid and unconcerned manner which you you every Sabbath inflict on your pastor. Wake up, or if you are

beclouded it. It is astonishing how

dressed an audience if you will give

There are some churches in which the unarousable look is so chronic. never want to preach there. If a Methodist should cry out in that assemblage an "Amen" or a "Halletides of life, no meeting of preacher's earnest eve with hearers' intent stare. Every Sunday humdrum, and ex-

ly, there was a precept, the assertion | mon if that grey headed man in the which, under the immediate terror hymns, notices, reading of Scripinspired by the divine presence, they tures, and sermon, and who said promised to observe. To a man | that from some physical ailment it who has no ax to grind, no cherished was impossible for him to keep doctrine to sustain, the passages are awake. One Sabbath while we were plain enough. But suppose I admit preaching on the glories of heaven, for the present that there was or this deacon got in a most unsafe pomay have been such an antecedent sition; his head was leaning far over it, and know nothing of joyous sun- references centain the estimate of ther in regard to the use to be made code, how does any man know what the door of the pew, and we were Christ, the Holy Spirit, and those the law of Moses was still binding. or were embodied in it? It is utter- give away he would land in the lap eminent servants of God-David, Carletadt held to the divine author- ly idle for any man to waste his time of some one on the opposite side of Paul, and John. They might be ity of the Sabbath from the Old or exhaust his energies in such fruit- the aisle, and we modestly expressed greatly multiplied in kind, did full Testament. Luther says of him: less research. The whole effort is the opinion that when these heavenconviction of any mind require it. "If Carlstadt were to write further but "grasping at shadows and sport- ly glories did appear we hoped all raises many queries in reference to

the sleep of the dead, asking ques

tions and answering them, as if he

had answered this whole question.

propose to examine his article.

will follow him to the judgment.

ground, purchased by himself.

mourning," and then he inquires

Where did he expect to find hi

him again, and thus would mourn

his loss to the end of life. But all

this proves nothing as to spiritual

life, for it turns out all a mistake

on the part of Jacob; Joseph was

wait for proof to the contrary.

# The Subbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 30.

N. V. HULL - - - - - EDITOR.

OBSERVANCE OF CHRIST'S RESUR-Our correspondent calls our attentention to the sentiment widely ad-Christ's resurrection day. It is not contended that there is any require- and the most forcible one in favor | were a long list of rites, ceremonies, ment. i. e., commandment of Scrip- of keeping Sunday is, "That is the and customs, going to make up toture to this effect, but it is claimed way the world goes." That the sev- day a large share of the services of that love should compel us to it. It | enth day in the fourth command- | the Roman Catholic church. But will be seen that this is a position ment is unequivocally enjoined is the writer whom we are noticing is having its foundation wholly in the plain to every reader, nor can we unfair, even to the authorities whom imagination. There is no intima- see any other objection to its ob- he quotes, as he only quotes so tion in the Scriptures that the day servance than the one named above. much of what they say as suits his of Christ's resurrection possesses a The difficulties in the way of its ob- purpose, leaving the reader to supsacred character, or is specially to servance we see and frankly ac- pose that he has the whole testimony be kept in memory in that sense. knowledge. But here arises this of those witnesses. To illustrate: The fact of Christ's resurrection is question, Shall we, for the sake of | who would suppose from his quotaan essential doctrine of his religion, | worldly advantage, turn away from | tions from Neander that that writer and is conspicuously placed before a plain commandment, and in its distinctly affirms that the "festival the mind, but the exact time when stead keep a day unknown to the of Sunday was always only a human he arose is not even mentioned. It | Scriptures? No question so puts us | ordinance?" See Rose's translais a mistake that it is the office of on trial as the Sabbath. We want | tion, page 186. love to appoint religious ordinances. to be on the side of the Scriptures, But to further see the ground or That it is the motive impelling us to | and would be if it did not cost too | which Mr. Womack, as a Baptist, obey God's commandments is too much; but where is the man who stands, we call his attention to the elearly stated to be a question in will incommode himself that he may fact that by Pedobaptists, Baptists

doubt. "This is the love of God obey the Scriptures? that we keep his commandments," is the Scripture declaration concern- against the prevailing rationalism of tist is regarded as weak and puncing this question. The facts of the times. It is mournfully asserted tilious. That he devotes himself to Christ's death and resurrection, and that it is undermining the founda- the defense of an abstraction, and the doctrine of redemption as their tion of Christianity, and so weaken so creates division in the church of outgrowth, can not be too highly ing it in all its parts. That there is | Christ without reason. Against this | appreciated, nor are they unrepred ground of fear in this direction, we charge the Baptist answers that he sented by a Scripture ordinance. The death and resurrection of Christ, cause of this outside the human His only reason why he is a Baptist as Scripture facts, are fully covered heart, but ask if Christians them- is that the Scriptures teach the docby baptism, and their fruits in hu-selves may not be charged with oc-trie he holds, and that it would be man redemption are symbolized in casioning its development? The in- wicked in him not to honor them the ordinances of baptism and the sincerity, dishonesty, and worldli- by his obedience. The Scriptures Lord's Supper. To these, nothing ness of professors are a stumbling- are sacred in his eyes, and he is can be added. They cover the block over which myriads of souls bound in honor to obey them at any whole ground, and the idea that are falling to-day. Christians, by cost. The decisions of councils and Christian love can add to the divine profession, are found atthe theater, synods are with him of no value as wisdom in this is surely a mistake. the ball room, the "brilliant" party, against a plain Scripture statement. The office of love is to obey God | the card table, and even other for- | The declaration that he has a "senrather than to suggest religious or- bidden places. In business matters, sitive but mistaken conscience" But it is a mistake that human rupt, but nowhere do they show redemption centers in the resurrec- greater looseness than in their treattion of Christ. Nothing is more ment of the plainest statements of plainly taught than that we are re- Scripture. This treatment of the a thorough Protestant, and accepts deemed by the blood of Christ. Sabbath shows such a want of rever- in sincerity the Scriptures as his re-The central point in redemption's ence for the plainest of Scripture ligious guide. His position comwork is the death of the Redeemer. statements as makes one at times mits him to their teachings at what-This is the teaching of the system of | tremble for the honor of those who | ever cost. The Bible with him is as

# THE CHRISTIAN SABBATH.

al or Jewish dispensations. The for God.

same is true of the teachings of the

New Testament. In the personal

teachings of Christ, how fully does

this appear in the appointment of of his on the cross: "It is finished." and historic basis of the almost universal observance of the first day of "This is my body," and of the cup, the week as time that should be dehe says: "This is my blood of the voted to religious worship, and since many, for remission of sins." In the who, influenced by a sensitive but Epistles, everything centers around untenable position that, in the sight of God, all men are inexcusable this point, especially in those called Sabbath-breakers who do not set Hebrews. No doctrine in Bible might be of service to some one or more to present some of the chief teaching stands out more prominentgrounds for the observance of Sunsacrifice for sin, and any attempt to rest, the Christian Sabbath. overshadow it by the fact of the res-

pervert the system of salvation. tion of his people, and a proof of on the subject of which it treats, was given to it, but there is no evi- offered against the view he advocates entry upon his High Priestly office | named certainly demand the sympa- | ment a mistake? And does it not | to Barnabas, written before A. D. in heaven, where he to day pleads thies of the kindhearted, from the plainly command the keeping of the 120, may be read these words, (c. But we close by entering our ear- sensitive but mistaken conscience." habitually do ordinary business on from the dead.' This is distinct."

nest protest against this system of Perhaps they are as Saul of Yarsus | this day? human inventions as an invasion was before his conversion, when he of the Divine prerogative, and | thought he ought to do many things | uncovered, their authors will often be reproached.

the day for one reason, and another about this, these persons could infor another. One asserts that the form themselves by studying them, the day of observance has been simply by studying the Bible, which family magazine fully sustains the try it. changed, by divine authority, from only exists there by being inter- reputation it has earned as an The object of the sermon in the that scene.

Scriptures say anything about keep-cially over the western churches, so which shall answer definitely the ing that day, and many of them that the practice of Sunday obser-If we ask, do the Scriptures enjoin tion is, who originated this? That prove that it was not where generthe keeping of the first day? candor the Bible does not answer this is ally supposed. John E. Potter & compels the answer, they do not. plain. The keeping of the first day | Co., Publishers, Philadelphia. The strongest argument we have is of a character with all the acts ever heard against keeping the sev- of the apostacy. It seems to have enth day is, "It is not convenient;" been borrowed from heathenism, as

are treated just as he treats Seventh-All over the land a cry is raised day Baptists. By them, the Bapdo not deny. Nor do we find the only stands by the word of God. they often prove abominably cor- weighs nothing with him in the face of a plain Scripture statement. This is exactly the position of the

observer of the seventh day. He is sacrifices, whether in the Patriarch make loud professions of reverence much the property of the people as and sufficient foundation for the of the priesthood. With this senti- duty of keeping the Lord's day." ment he comes to the Scriptures, ments, the seventh as a sacred day keeping the first day, and then overglasses of the Pharisees, who had strength.

doctrinal. Special attention is apart for religious worship and reland use. In the Acts, it is everywhere the doctor takes no notice of the arbath, and supported himself by first place, they "are influenced by not violate the Sabbath law who with joy, in which, also, Jesus arose

the first day of the week," who take of Bible reading in schools; but let noble sheet will be opened to the

resurrection. Others say it makes proofs of it? Nobody doubts that afford a new verification of the ax- correctly before he can make a surno difference which day we keep, towards the close of the second iom that "Truth is stranger than vev that will stand examination. only so we keep one in seven. Now century a sort of sacredness began Fiction." Every American family This attempt to argue from the diask the friends of either of the to be attached to the first day of the should procure and read the April vine standpoint a part of the time above statements in the interest of week by a few of the churches, and Monthly. The Editor announces a and then from the human, and then Sunday observance whether the that in the end this extended esper paper to appear in the May number to resolve them into one, as if there was no difference between them, will question "Where was the Declaraalways bring us to faulty and unsatcandidly acknowledge they do not. vance became general, but the question of Independence Written," and isfactory conclusions. OUERIES UPON OUERIES.

## In the RECORDER of March 23d your correspondent "Westerly THE SABBATH QUESTION INCREAS-

ING IN INTEREST. Evidences are not wanting that the Sabbath question is widely attracting attention. As an illustration of this, we mention the fact that two other eminent Baptist papers besides the Standard of Chicago have recently published articles on the subject, the Watchman of Boston, and the National Bantist of Philadelphia. The article in the Watchman is from the pen of Dr. Hovey, President of Newton Theoogical Seminary, and states the reason for writing it and the end sought in it, the following:

"There are Christians among u

who deem it their duty, in obedience to the fourth command, to keep the seventh day of the week holy, by resting from all secular labor, and who find no authority in the New tinue to be felt for ages after his Testament for observing the first day of the week as a stated time for religious worship. There are other Christians among us who deem it their duty, in obedience to the fourth command, to keep the first day of the week holy, by resting from all secular labor, and who find or think they find in the New Testament authority for substituting the first day of the week for the ast, as a stated time for religious worship. There are other Christians among us who believe it their duty o keep the first day of the weel oly, in obedience to the will of Christ, made known by the example of the apostles and primitive churches—an example which is all the more certainly binding on them. from the circumstance that one day in seven had been set apart by divine authority for religious worship in the Mosaic economy, and prob ably from the beginning. among us who believe it their duty to observe the first day of the week, simply because the church has ordained it, and found it useful, while the New Testament neither enjoins nor forbids the keeping of holy days. Christians of the last two classes are more numerous on the continent of

not dead at all. 4th. "God declares himself the God of Abraham, the God of Isaac, and the God of Jacob, many long years after their decease," and then he queries how this can be if they have so existence. I answer that gland or America. My object, in God is the God of all things that have his paper, will be to lay before you, been, are, and are to come; consenot a new or conspicuous but a true quently is the God of Abraham, of The article of Dr. Hovey does clear?

where it is unmistakably written not show that independence of 5th. "Job says, Thou changest and that would be far better than that God blessed and sanctified, that thought that we had a right to ex- his countenance and sendeth him the trials and sufferings in this life; more than twenty shillings. Since there are many persons who is set apart, the seventh day, and pect from a man of his learning and away. Where?" I answer by but if it was the will of his Father the Supper, and in those last words have never examined, and are thereeverywhere from the beginning experience. Its leading characteristic asking: When your friends grow for him to remain and suffer he subject to the same penalty. made it conspicuous as holy time. is the quoting of most of the texts pale and sicken and die, where do would submit, as Christ submitted hen he wrote the ten command- offered in support of the claim for you send them but to the grave? 6th. "David says, into thy hand was honored with a central position shadowing them with an array of I commit my spirit. Was God's Paul. Life and immortality was of new covenant, which is shed for there are a few pious Christians in the code, and its observance re- passages from the notes of commen- hand in the grave?" I answer yes. | more consequence. mistaken conscience, impose upon quired in terms too plain to be mistaken conscience, impose upon quired in terms too plain to be mistaken conscience, impose upon quired in terms too plain to be mistaken conscience, impose upon quired in terms too plain to be mistaken conscience, impose upon quired in terms too plain to be mistaken conscience, impose upon quired in terms too plain to be mistaken conscience, impose upon quired in terms too plain to be mistaken conscience, impose upon quired in terms too plain to be mistaken conscience, impose upon quired in terms too plain to be mistaken conscience, impose upon quired in terms too plain to be mistaken conscience, impose upon quired in terms too plain to be mistaken conscience, impose upon quired in terms too plain to be mistaken conscience. preaching of the apostles, the doc- themselves the social inconveniences understood. Concerning no ordi- popular practice. Remove these "Therefore my heart is glad, and trine of Christ, a sacrifice for sin, and religious disadvantages of nance of religion did Christ say so quotations, and the doctor's argu- my glory rejoiceth, my flesh also everywhere appears. But in the polemic sectaries, by assuming the much, freeing it from the false ment would be shorn of all its shall rest in hope. For thou wilt not leave my soul in hell (grave)," thoroughly perverted its meaning | It does seem strange to us that &c. Psa. 16: 9, 10.

7th. "Solomon says: Who knowcalled to the letters to the Romans, gard as holy, Saturday, the seventh spoken of as the Sabbath. At guments of Sabbath keepers against eth the spirit of man that goeth up-Corinthians, Gafatians, and the day of the week, I have thought it Corinth, Paul preached on the Sab- the popular use made of these pass- ward, and the spirit of the beast it a revelation of what was to be in or allow any idling, playing, or do- grace. The one crushes manhood, ages. It can not be because their that goeth downward to the earth." working through the week at his force is not felt, for his article is a and again: "Then shall the dust ly than the death of Christ as a day as the Lord's day, the day of trade or "occupation." Concern- confessed attempt to quiet a disturb- (body) return to the earth as it was, ing the keeping of the first day not ance occasioned by them. We do and the spirit shall return unto God heaven, at the present time? Please a loss of his license "forever after" cheerfulness, efficiency. Let each The Chicago Standard (Baptist) a syllable is uttered. Nor can it be not like to say he did not dare un- who gave it." "Did the wise man explain 1st Corinthians 15: 51, 52. for the third offense. The persons pastor be conscious that he is makurrection or any other event is to of March 16th has the above intro- shown that it has any religious title. dertake to overturn them. This understand what he said?" I think ductory paragraph, which sufficient- It is assumed that the phrase "the might seem offensive. But what he understood better than those In all this, we do not undervalue by sets forth the reasons for writing Lord's day," Rev. 1: 10, refers to shall we say? For here is this stub- whom he was addressing. Doubtthe resurrection of Christ, but ac- the three articles promised. They the first day of the week, but it is born fact that, although the doctor less there were men at that time twinkling of an eye, at the last knowledge it of infinite importance. are written in the interest of two only an "assumption." It is not has written a very long article, he who held that men went to their It is the sure pledge of the resurrec- classes of persons not well informed | denied that in after years this title | has not replied to a single argument | proper reward at death as at the present day, and that they went dihis divinity. Equally important was Its object is to better instruct them dence that it was so called at the by Sabbath keepers. We are sin- rectly up to heaven. His question changed." his ascension, because it is the link | concerning the "Scriptural and his- time of this writing. Where, then, | cerely sorry that Dr. H. quotes au- | was equivalent to telling them that in these transactions of salvation torical basis" on which the obser- is there ground to say that keepers thorities so loosely as he does. As they did not know what they were that end in heaven. It was the last vance of the "Christian Sabbath" of the Sabbath have "mistaken coulan illustration of his course, take the talking about. He says: "Who earth scene of Christ, ending in his rests. The second class of persons sciences?" Is the fourth command- following: "In the epistle ascribed knoweth these things." Solomon was called a wise man. Does "Westerly" pretend to be wiser the efficacy of his own blood shed description given of them. In the seventh day? Then, plainly, do they 15): 'We celebrate the eighth day than Solomon? I accept Solomon's decision, that the dust (or body) returns to the earth, and the spirit to Now, first, in regard to this "socalled " epistle of Barnabas, no one THE BIBLE IN THE COMMON knows better than the doctor that it that the spirit ascended upward at in very sharp outlines in the followa corruption of our holy re- contrary to the name of Jesus, | Schools.-Were all the time and | is on all hands conceded to be a for- death. This would separate Chrisligion. It is the gateway which things he also did. It is bad energy spent by politicians in argu- gery, and that the time of its writ- tians farther and farther apart after the offense might abound. But through which has poured an un- indeed to have a perverted con- ing for the reading of the Bible in the ing is in doubt. Nor is there in it leaving this earth; for our friends in ceasing flood of the direct evils. It science, and yet the question arises common schools devoted to its read- a word concerning the keeping of China would take an exactly oppois better that we lovingly obey God's whether a conscience that serves a ing in their families, would there be the eighth day, but simply its cele site direction from us. No! no! commands than that we leave these poor purpose is not about as good any paramount necessity for its use bration, and every one informed on Poor theory. God created man here finitely wise, holy, and just, when undone, and then, from profession as one seared or dead? It is said in the school-room? It is undoubt- the subject knows that in the begin- on the earth, and of love, proceed to do what he has these persons, in consequence of edly true that Catholic leaders de- ning Sunday was celebrated in the breath of life into him; hension of man, is the law of God. not commanded. That many per- having a "mistaken conscience," sire to exclude it to prevent their church as a human appointment, and and he (man) became a living soul. This is the ultimate standard of sons do this without any recognized "impose upon themselves the social children from becoming Protestant that for hundreds of years no other God was with man on the earth, and truth and righteousness. It is as evil intent we do not doubt, never- inconveniences and religious disad- through its reading; but is it not authority was offered in its support. all the spirit man had God gave it pure, changeless, and uncompromistheless, it is an unhealthy proced- vantages of religious sectaries, by equally true that the prime object Those who have never read this "so- to him here on the earth; and in my ing as the character of God. It ure, and in every way to be con- assuming the untenable position of those who so strenuously insist called" epistle of Barnabas would view of the subject, the spirit would embodies the divine excellence and demned. It is positively startling that, in the sight of God, all men on its use in school do so with a on reading it have their ideas of have to go no farther from the earth the spiritual holiness of God. Withto witness the attacks of men upon are inexcusable Sabbath-breakers view to securing the very result it we doubt not greatly lowered, as to find God, than when it came from out this law man is in moral dark-Jehovah's Sabbath, which it would who do not set apart for religious which the Catholic fears? Do not it is not only a muddle, but in sever- God. We are too apt to put God ness. He has no moral standard, seem were made in every form pos- worship and regard as holy, Satur- those who desire its retention in the al of its statements positively silly. too far away; and perhaps we may but his own corrupt, fallen nature sible to human ingenuity, and pressed day, the seventh day of the week." schools cry as loudly against re- We will follow this no further at get to thinking ourselves more gods with which to compare himself. with a determination that only a It is in the interest of such unin- ligious instruction by Catholics as present, but heartily wish we could than what we really are. The devil Hence he can not realize his own full powers to search for, inquire not be generally or truthfully with a determination that only a lt is in the interest of such dimensional by Catholics against the Bible which be permitted to review the doctor in be permitted to review the doctor in be permitted to review the doctor in spiritual depravity and unlikeness after, and arrest all offenders. When charged to poor financierings but to fully, and honorably. Sisters in flatly contradictory of each other are Mr. Womack writes. That he is they well know to be the great the columns of the Watchman, as me ask "Westerly" a question: to God. Thus we see that revelations of the Watchman, as in a columns of the Watchman, as the columns of the watchman as the columns of the w taken by the enemies of the Sabbath, moved by generous impulses will text book of Protestantism? Let we believe the real merits of the Can he tell me how much his spirit tion of the law of God to the conserve under a heavy fine, nor neg-that our churches are able to pay help you to succeed, and thus bless and when these contradictions are not be doubted, nor for this will he Protestants carefully instruct their question are kept out of sight by knew before it entered his body? If science of man is absolutely essen- lect any duty with impunity. False our ministers better salaries than children from the Bible in their him. There is no ground, however, he can not, how can he tell how tial to any clear understanding of answers, or refusal to aid such offi- they are receiving. Our people are only abandon one class for another But how should persons be in- homes, their Sabbath-schools, and to hope that at present we can be much it knows after it leaves the his own unholiness and moral cor- cers, were severely punished. A neither a rich people nor a poor equally bad. They are as were the formed of the grounds of the ob- their churches, and they need have permitted to do this, but hope to see body, and before it is reunited in ruption. It is the means of reveal warden's oath alone was sufficient people. They are generally indusopposers of Christ in his days, oppos- servance of the "Christian Sabbath, no fear on account of the omission the day when the columns of that the resurrection?

rites of the old covenant; that the by somebody else? If the Bible tents of this number are varied, The Rev. Mr. Jones, however, will power of God, by bringing spirit- from God and of his lost condition. officers from their usual duties in ciate the light, glory, the inestimater of the Me-

ciples may be where he is, and be- wards destroying the fundamental shillings. Fines not otherwise given, little appreciation. Much hold his glory. Where was that?" conditions of the gospel. How can arranged for to be applied for the given, much appreciation. Christ At the right hand of God. He says: a man understand his need of salva- support of the poor. These laws to and his kingdom have done and are "I go to prepare a place for you." and receive you unto myself." derstand his lost condition without Sunday to be repealed. (Perpetual crate wholly ourselves and our sub-Again. "Jesus said to the penitent | the law? "But where sin abounded, robber on the cross, This day shalt grace did much more abound." The thou be with me in paradise." "Did | need of a Redeemer and the magnihe mean in the grave?" Not at all. | tude of grace can never be fully But was made happy right there on apprehended without first an apprethe cross before death, and entering the grave, as any other repentant claims of God, and a keen sense of sinner is made happy in Christ. A | sinfulness and depravity. little study on the definition of the

word paradise may give some light.

11th. "The rich man died and

HISTORY OF SUNDAY LEGISLATION

In the Christian Church

BY A. H. LEWIS.

CHAPTER VII.

Province of Massachusetts.

Continued from last week.

In 1761, this code was supple

mented by another act making i

five pounds fine to give any false

answers to a warden, or to refuse

upon. (Acts and Laws of the Prov-

lowing preamble:

THE SUNDAY IN AMERICA.

By your permission, Mr. Editor, was buried, and in hell he lifted up his eyes, being in torments," &c. 1st. He says: "If from death to Was it in the grave he opened his the resurrection the soul uncon eyes?" Not at all, according to my sciously sleeps with the body, how is understanding of God's Word. it that Abel has been speaking for take it that it refers to the time of so many thousand years? Has be, closing up things of this earth, after all this time, been talking in his the resurrection, and when the wicksleep?" I answer that he has not ed are receiving their punishment, spoken an audible word to the world him aid or information when called and after the cleansing process of since his death. Abel was counted this earth has commenced, and after a righteous man, and his life on ince of Massi Bay, folio edition, the Lord has separated the sheep earth is handed down to all genera-1759, 1761, pp. 397, 398.) These and the goats, or righteous and the tions as an example. Thus he wicked. I think this reasonable; speaketh, as every man's influence for spirits without a body would speaketh after he s dead. Thomas next section. have no tongue to parch er cool, as Paine's life and writings will con-

represented in the parable. 12th. "Could it have been that death. He ended his labors at death; but his works and influence the martyr Stephen believed that the soul was but a breath of empty air, which at death passed out of 2d. He says: "We read that existence, when at his decease he so Abraham gave up the ghost and devoutly and confidently committed was gathered to his people," and his spirit to the Lord Jesus, not to Lord's day is highly promotive of then asks, "Where is that?" I the grave?" I think Stephen be- the welfare of a community, by answer, to his own family burying lieved in the salvation of the soul affording necessary seasons for re thus trusting in him, surrendered 3d. "Jacob says, I will go down nis life to him. "For if we believe and the frequent errors of human nto the grave (shoel) unto my son, that Jesus died and rose again, even conduct; for public and private so them also which sleep in Jesus worship of the Maker, Governor, will God bring with him." 1 Thess. and Judge of the world, and for avorite son Joseph," &c. I answer 4: 14. I think Paul and Stephen those acts of charity which support that Jacob supposed his son was agreed pretty well in the death-sleep whereas, many thoughtless and irredead, and that he should never see

and waking at the resurrection.

13th. Again Paul is quoted: "] am in a strait betwixt two (lands), having a desire to depart and be with Christ which is far better." Again, "For me to live is Christ. and to die is gain." Then "Westerly" says: "If the doctrine of materialism be true, what did he gain but a covering of dirt, a long, dark, cheerless night, and a state of unconscious nothingness? What a bargain!" Doubtless Paul believed that eternal life was the gift of God through his Son, and looked Isaac, and of Jacob. Is that not forward to the time when he should be a joint heir with Jesus Christ.

2. All traveling by any person is 3. Walking, loitering, or gatherto his suffering on the earth. Maing anywhere out of doors subject terialism doubtless did not trouble to a penalty of five shillings. 4. No aid is to be given to any unlicensed funeral, by sexton, grave- a competency of the gospel as for 14th. Lastly, John is referred to: digger, porter, bearer or bell-ringer, the farmer to obtain a living and "That John saw under the altar the on penalty of twenty shillings; and competency from farming, or the teachers, we must do the best we

tures are:

the Sunday.

souls of those who had suffered mar- no funeral is to be licensed except merchant from his business. The tyrdom for the truth," &c. Now let in case of necessity. me ask, in the spirit of the gospel, does "Westerly" believe that what keepers of public houses of enter- humility wanted. There is a John represented as seeing was tainment, are forbidden to entertain wide difference between humilia literal reality at the time? or was any one in or about their premises, ty of poverty and that of divine the future? If a reality at that ing of any secular business, on pen- the other exalts it; one is fraught time, where is the new Jerusalem he alty of ten shillings for the first with care, anxiety, distraction, imsaw descending from God out of offense, twenty for the second, and pediments, the other gives freedom, "Behold I show you a mistery: We shall not all sleep, but we shall be changed, in a moment, in the trump; for the trumpet shall sound: and the dead in Christ shall be raised incorruptible, and we shall be

## PLAINFIELD. \_\_\_\_

LAW OF GOD. Having observed that the law of God is coexistent with his relations to man, and the moral obligations resting on man are coexistent with we proceed to notice the relation of God that gave it. But suppose law to grace. Paul, in discussing "Westerly's" theory was correct, this theme, brings out the relation ing words: "The law entered that where sin abounded, grace did much expressed or revealed to the appre-

liability of arrest for damages. ing man to himself. He could never evidence to convict an offender. trious, and in good circumstances 8th. "How was it that Samuel's know his real moral condition were Each warden to carry a "white and their property of the substantial Equally do the defenders of the their faith wholly from the Bible them be equally vigilant in guard- other side of this question, and thus repose was disturbed by the Witch it not for the revelation of the per- wand, not less than seven feet in sort. They are not an illiberal Sunday set themselves in array when that says nothing about it? ing the schools from becoming train- give its readers an opportunity to of Endor," &c. I answer that Sam- fect law. This is the thought of length, as a badge of his office" people, yet they have hardly entered against each other. One observes Did the Scriptures say anything ing ground for Popery or infidelity. see what the other side can say in uel was not disturbed by the Witch; the apostle. "Law entered that the when on duty. their own desense. It sometimes but the Witch was disturbed, as offense might abound;" that is, that 19. Masters and parents were nevolence, and but few are up to

Sabbath law is still binding, but that but how can they find a doctrine The April number of this admirable come to tell our own story. Let us power of God in raising Samuel. A Without it there is no consciousness and children. little close study might help about of sin; with it clearly and distinctly 20. All persons not paying their ligion. We hope there are none Department of the University. So the seventh to the first day of the preted into it by Dr. Neander, who, American periodical of the first class, National Baptist seems to be to 9th. "How came it to pass that a to appear exceedingly sinful. It is in the county jail, not less than five ing the privileges and manifold adweek. Another says that the Sab- by the way, says, "The festival of an exponent of true American sen- show how Sunday should be kept, dead man put into the tomb of the only in the clear light of the holy nor more than ten days. bath was a Jewish ordinance, and Sunday, like all other festivals, was timent, a delineator of American and is an effort to meet the contro- prophet Elisha should come to like and righteous law of God that man 21. The appointment of these ing to give anything for its support. abolished with the other Mosaic always only a human ordinance," or History and Progress. The conversy now going on on that subject. again?" &c. I answer: By the becomes conscious of his separation wardens does not release any other In the proportion a people apprehas been received, and placed on in-

10th. "Jesus prays that his dis- force of the law, goes very far to- where the fine does not exceed forty support and promulgation. Little tion who is not first conscious of be publicly read at stated times, doing great things for us and we "If I go away I will come again, being lost? And how can he un- and all former laws relative to the will but illy repay him if we couse. 198 to 203.)

differences between this elaborate become. God give as more liberal hension of the righteous and holy code and the Provincial laws which hearts, willing hands, and apostolic preceded it. Greater liberty of con- zeal. science is granted to those who do not accord with the ruling orthodox church, and corporal punishment, as a penalty, is laid aside. But our readers are familiar with the fact that at the present time these laws that the power of orthodoxy is far ing they prove that they conscien-

## THE SALARY OF PASTORS.

were all carried over, in essence, to NUMBER III. the State laws, as will be seen in the The fourth and last reason w would now adduce for the increase State Government of Massachusetts. of the salary of our pastors, is The State Constitution of Massa-They should be so remunerated for chusetts went into operation in 1780. their labor that they'can, by econo-Among the "Perpetual Laws" we my, lay up each year something for anxious to do good, but fail in find a Sunday code, passed October future need. It is as natural and as the 22d, 1782 prefaced by the folright for the gospel minister to lay by something for old age, or to fall "Whereas, the observance of the back upon, for support when worn out by service, as it is for any other man. He can not be charged of be-(life) through Jesus Christ, and laxation from labor and the cares of ing worldly minded if he desires and school, thus bringing discouragbusiness; for moral reflections and strives to do it. Is there any good | ment upon the parents, upon the reason why a minister of the gospel, because he is a minister, should not secure a competency for the later der who is to blame. The question years of his life? And since it is required of him to give his whole attention and energy to the gospel ligious persons, inattentive to the duties and benefits of the Lord's work, should he not secure a competency of the gospel? Is it unnatural or counter to grace for the quite a difference between sense and day, profane the same by unnecesminister to have anxious thoughts about the future support of himself sarily pursuing their worldly business and recreations on that day, to their own great damage, as members and family when he becomes unfit may say, that any intelligent person of a Christian society, and to the great disturbance of well-disposed for service, since he has only been able by the closest economy to make est a class once a week. There are persons, and to the great damage debit and credit balance at the end but few who can do it, however f the community by producing dissipation of manners and immor of each year, because of small salaalities of life; be it therefore enactry? However great may be his trust in the Lord and his providence, This law is much like the former vet he has to look the realities of life squarely in the face. There is Provincial laws. Its leading feano endowment fund or provision 1. All work, all play, or attendmade in our denomination as in ance on any public place of amusesome, for the support of indigent ment is fined not less than ten nor ministers who by age, disease, or service, become unable to earn a how many, with Jesus Christ and support. They must depend on re- the apostles, and of good men of

5. All retailers of liquors, and him humble is not the kind of thus "lounging," etc., to pay not ing a moderate headway financially less than five nor more than ten and he will be altogether a more 6. The time to which the above worker in the vineyard. He will regulations apply is stated to be not be distracted in mind, or imfrom the "midnight preceding" to peded in work by worldly anxieties the "sunsetting of the same day." | and perplexities. It may be held 7. All entertainments for pleasure by some that pastors on the average and all lounging, drinking, etc., are are receiving sufficient salaries, but prohibited on the evening preceding | they are poor financiers, or too lavish in their expenditures. Such a 8. Absence from public meetings charge we believe can not be susfor one month without sufficient tained by facts. They make no reason, is fined ten shillings, "pro- more poor bargains than any other his moral relations both to God as vided there be any place of worship class of people. Aside from now creator and to man as fellow-being, on which the offender can consciend and then an exception, there is no tiously and conveniently attend." | class of people more economical or 9. Rude or indecent behavior better financiers than ministers of within the walls of any house of the gospel. They make a little public worship," is finable in "not | money do many things. They are less than five nor more than forty well schooled in economy in their shillings." Servants, and persons preparation for the ministry, and under age, whose masters, parents, have to as rigidly exercise it when more abound." (Rom. 5: 20.) The or guardians refuse to pay such fine, in the ministry in order to live withwill of God, in its very nature, in- are to be imprisoned not less than in their income. Taking into conthree nor more than ten days. sideration their salary, the usually 10. Willful interruption or dis- dribbling and spasmodic way in turbance of any assembly for public which it is paid, and frequently at worship is made finable in a sum the end of the year but a half or from twenty shillings to ten pounds. | two-thirds of it received, it is a won-11. No civil process shall be served der they get along financially as between midnight on the Seventh- well as they do. It is only by the day to midnight on Sunday, under strictest economy, the best of calcupenalty of being made void, and lation, and the most excellent finan-12-18. Twelve wardens to each plish what they do with their intown or district were to be chosen come. If ministers of the gospelannually. These were given very do not secure a competency it can duty of keeping the first day of the week is learned from the example of Christ and his apostles, after his outside of it for arguments and interesting and attractive form as to the outside of the first day of the week, why go information is given in such popular, again. He will be forced to have life to the body again, as we must flecting mind that any theory that ignores the perpetual and universal have jurisdiction over all cases proportion do they give for its the first day of the week, why go information is given in such popular, again. He will be forced to have all come forth, if we ever come at ignores the perpetual and universal have jurisdiction over all cases proportion do they give for its Milton, Wis., March 20th, 1876.

Laws of the Commonwealth of Mass. stance to him and his service. The from 1780 to 1789, folio edition, pp. | more we give, the heavier we lift as a people for the law and gospel, the There are but few noteworthy stronger and better people shall we

What have we for the little folks? Our National Series of lessons are well adapted to the adults, who are

are essentially a "dead letter," and to a class in theology, but what less in Massachusetts now than in true that the most of them have former times. The present statute parents, and we select for them as exempts Sabbath-keepers from the good teachers as we can procure: penalties of the Sunday law, provid- and yet there is something lacking. tiously and habitually observe the who can interest a class of little Sabbath.

latives, friends, or the cold charity stale and uninteresting. There are of the world for support.

We firmly believe that it is just

as right and proper for the gospel

keeping a minister poor to make cheerful, free spirited, and efficient ciering that they are able to accomthe infant class in systematic be- I have since learned that this sub-Potter's American Monthly.— makes a great difference when we well as Saul, by the miraculous sin might be seen and felt as sin. made liable for the fines of servants the standard of God's ancient peo- Fund, but to pay Rev. T. R. Willple in giving for the support of reliams for his labor in the Theological vantages of the gospel, are unwill-

JUSTICE.

SABBATH SCHOOLS.

well instructed in Bible knowledge. have we for the little folks? It is It is seldom a teacher can be found ones for any length of time. It seems to me to be indispensable that they should have some helps that are not found in our lesson papers. I have thought much on this sub. ject, for I find that many good teachers who are anxious to succeed fail for the want of a guide to assist them in their work. They are being able always to interest the class. And after laboring from Sabbath to Sabbath, and failing to hold the attention of the children, they become discouraged, the class soon scatters and becomes lost to the children, upon the teachers, and upon the whole school, and all wonis, how can this be oblitiated? Is there no remedy? Some will say, get a teacher that can and will entertain the little folks. But how, with laughable stories? There is should be able to instruct and interanxious they may be to succeed. What, then, can be done? The books in the library are of but little help to those who teach the children. It is true, an intelligent teacher can talk and tell them about Adam and Eve, Cain and Abel. Noah and Moses, Jesse and David. Enoch and Anna, and I don't know sisters who are-willing to teach; they are well informed and wish to minister to not only live but secure do good. It is a gift that but few possess to adapt themselves to the capacity of children; in getting can. If a series of lessons were to be arranged and published in connection with the National Lessons, adapted expressly to the little folks. it would in a measure obviate the difficulty; at least, be a great heln. The adults have but little need of lesson papers; they are generally capable of analyzing and interpreting the lessons for their own edification, but not so with the little folks. If the parents would take more pains in explaining to their children the lessons, it would aid

the teacher much; some parents will do this, but there are many who will not; they think they can rot. The next best thing for the little folks, in my opinion, would be a child's paper. Yes, a child's paper. one expressly for them. I do not believe in the worn out excuse, that it won't pay. If conducted prudently, and economically it will pay. The Sabbath Recorder pays, and may we not conclude that there would be among our people as many copies of a Sabbath-school paper taken as there are of the SABBATH RECORDER? In many families where vou would find one number of the RECORDER you would find two and sometimes three numbers of a Sabbath-school paper. There is much in the RECORDER in which the children have but little or no interest. The Sabbath editorials and long discussions on that subject, they do not appreciate or understand; they are intended for older heads. We want a paper that talks to the children, not baby talk, but good common sense. I wish that some of our educated sisters, having the love of God in their hearts, and the good of the children in view, would engage in this much needed enterprise. I have in my mind now more than one of those noble Marthas

your race. W. B. GILLETTE. Correction. - I stated in the SABBATH RECORDER of Feb. 17th, that it seems by the report of Alfred University this year, that it has secured \$2,231 15 in individual donations for the Theological Fund. there remains \$2,389 52 to be raised toward making the Theological Fund \$15,000. Hon. Joseph Pot-

Soliciting Agent, Memorial Fund.

the rights and welfare of ou lows. Each subject, according his several ability, is expecte render what he has. The child is to love with such can and knowledge as he has, the with his, the mature man wit The same with the ignorant an learned, the weak and the st where there is a willing mind, accepted according to what a has, and not according to wh has not. Thus the command is not grievous but reasonable. one can rightfully complain the requirements of the law a complicated, or obscure, or so acting, that obedience is, for reason, impracticable; for each is only directed to love with own heart, and soul, and mind strength; not with those of other person. Again, the la perfect in the fullness of its req ments. It asks all that is Where one cent or one dollar is it calls for one. Where a hun cents or a hundred dollars is o it claims /not ten, nor fifty, ninety-nine, but one hundred. thy heart, all thy soul, all thy m God is always infinitely and

changeably worthy of all

honor, gratitude and obedie

From childhood to the grave,

BIBLE STUDIES.—NO.

The Perfect Law Continu

The perfection of the law is

scented in its simplicity and a

tion to the nature and circumst

of its subjects. It requires si

a certain voluntary disposition

state of mind with its corres

ing fruits. A supreme volu

regard for the rights and w

God, and an equitable regar

BY BIBLOPHILOS.

claim is full and constant. half a heart, he asks, nor a heart half the time, but the heart, and at all times. The law would be imperfect required less or more. The la perfect in its impartiality. reaches every rational human alike. Saint and sinner are obligated. The one willing gladly; the other, though unwil is neither less nor more boun its claims. To him who has his heart, who delights to de will of God, it is the perfect la liberty. To the disobedient in l of course it is a law of const The sanctions of the law are pe In order to this, they must t proportion to the righteousne the law, and its value and it tance to the welfare of the univ The claims of the law being exactly to our nature and relaits righteousness is absolutely fect. Obedience to all its pre tends to universal and perp order and well-being. Disobed tends to produce universal eternal rebellion and disc wretchedness and ruin. Ac ingly, eternal peace and joy is reward of steadfast loyalty, et wretchedness and woe the wag persistent rebellion. The right ness of the law, its import eternal weal and eternal wo gether with the amazing good of God manifested in all his w of providence and of redemp furnish the strongest possible

ducements to obedience. THE WORK IN GREAT BRITA The following letter from Eld. ner to the General Agent of the Tre ciety indicates a degree of interest Sabbath question, that should hope, and corresponding labor and outions on the part of those wh morally pledged to the support of mission]

5 N. E. PARK St., Dennistow Dear Bro. Stillman,-The b tracts and RECORDER EXTRA received and came in a good A good sized box filled with should be sent to Belfast as so possible, to the care of A Chisim, 140 Corporation s Much interest has been awal there, and a new champion ha tered the field, a colporteur i person of Bro. Hampton, a champion he is. Bro. A. C has thrown a new bomb int popular camp, in a tract filled good arguments, following the of twenty pounds reward i single text proving that C changed the Sabbath from seventh to the first day of the The churches are becoming alar and are appointing their prin men to go out and persuade people to call the first day the bath instead of Sunday, an impress them with more reve for it. Our brethren there meeting them in open cor The Scotch don't move so quic the Irish; but we see evide every few days that the leav working here also. Bro. Haye have an edition of 40,000 out week, of a tract he has written the Episcopalian standpoin donation to the work. Bro. writes of increasing interest around Elgin; and so we a likely to get into hot water in

ready, and 5,000 of each will bly be struck off pext week. probably write a number mor then put them together into as well as print in leaflets. told me to day that anothe bath-keeper, near Glasgow, ha reported to him, whom we to hunt out next week, and s N. WARD WORK AND PLAY for Mar

Four of my leaflet tracts at

some striking and humorous p and an unusual variety of to read with eagerness the s "Christel, the Goose Girl;

hearts, willing hands, and apostolic SABBATH SCHOOLS. What have we for the little folks? Our National Series of lessons are well adapted to the adults, who are well instructed in Bible knowledge. to a class in theology, but what have we for the little folks? It is true that the most of them have parents, and we select for them as good teachers as we can procure: and yet there is something lacking. It is seldom a teacher can be found who can interest a class of little ones for any length of time. It seems to me to be indispensable that they should have some helps that are not found in our lesson papers. I have thought much on this subject, for I find that many good teachers who are anxious to succeed fail for the want of a guide to assist them in their work. They are anxious to do good, but fail in being able always to interest the class. And after laboring from Sabbath to Sabbath, and failing to hold the attention of the children, they become discouraged, the class soon scatters and becomes lost to the school, thus bringing discouragment upon the parents, upon the children, upon the teachers, and upon the whole school, and all wonder who is to blame. The question is, how can this be oblitiated? Is there no remedy? Some will say, get a teacher that can and will entertain the little folks. But how. with laughable stories? There is quite a difference between sense and nonsense. We want our children taught wisdom, not folly. Some may say, that any intelligent person should be able to instruct and interest a class once a week. There are but few who can do it, however anxious they may be to succeed. What, then, can be done? The books in the library are of but little help to those who teach the children. It is true, an intelligent teacher can talk and tell them about Adam and Eve, Cain and Abel. Noah and Moses, Jesse and David. Enoch and Anna, and I don't know how many, with Jesus Christ and the apostles, and of good men of

can. If a series of lessons were to be arranged and published in connection with the National Lessons. adapted expressly to the little folks, it would in a measure obviate the difficulty; at least, be a great help. The adults have but little need of lesson papers; they are generally capable of analyzing and interpreting the lessons for their own edification, but not so with the little folks. If the parents would take more pains in explaining to their children the lessons, it would aid the teacher much; some parents will do this, but there are many who will not; they think they can rot. The next best thing for the little folks, in my opinion, would be a child's paper. Yes, a child's paper. one expressly for them. I do not believe in the worn out excuse, that it won't pay. If conducted prudently, and economically it will pay. The Sabbath Recorder pays, and may we not conclude that there would be among our people as many copies of a Sabbath-school paper taken as there are of the SABBATH RECORDER? In many families where you would find one number of the RECORDER you would find two and sometimes three numbers of a Sabbath-school paper. There is much in the RECORDER in which the children have but little or no interest. The Sabbath editorials and long discussions on that subject, they do not appreciate or understand; they are intended for older heads. We want a paper that talks to the children, not baby talk, but good common

sense. I wish that some of our

educated sisters, having the love of

God in their hearts, and the good

of the children in view, would en-

gage in this much needed enter-

prise. I have in my mind now more

than one of those noble Marthas

and Marys, who could both edit

and publish such a paper success-

fully, and honorably. Sisters in

Christ try it, yes, try it, and may God

help you to succeed, and thus bless

modern times. This soon becomes

stale and uninteresting. There are

many well-informed brethren and

sisters who are willing to teach;

they are well informed and wish to

do good: It is a gift that but few

possess to adapt themselves to the

capacity of children; in getting

teachers, we must do the best we

your race. W. B. GILLETTE. Correction. - I stated in the SABBATH RECORDER of Feb. 17th. that it seems by the report of Alfred University this year, that it has secured \$2,231 15 in individual donations for the Theological Fund. I have since learned that this subscription was obtained not for this Fund, but to pay Rev. T. R. Williams for his labor in the Theological Department of the University. So there remains \$2,389 52 to be raised toward making the Theological Fund \$15,000. Hon. Joseph Potter's additional subscription of \$500 has been received, and placed on int by the Treasurer of the Me morial Fund. W. C. WHITFORD, Soliciting Agent, Memorial Fund. MILTON, Wis., March 20th, 1876.

BIBLE STUDIES,—NO. 5. George Klingle's well drawn sketch. "Helping the Helpless." Then the The Perfect Law Continued BY BIBLOPHILOS. New Centennial Game will surely The perfection of the law is manattract their attention: "Mabel Forifested in its simplicity and adaptaester's Sewing Society," will intertion to the nature and circumstances est the girls. The "Capture of Fort of its subjects. It requires simply Mott," both boys and girls; while a certain voluntary disposition or the "Centennial Poem" and "Justate of mind with its correspond- | bilee Record," will have interest for ing fruits. A supreme voluntary old and young. Work and Play is regard for the rights and will of the organ of the Children's Centen-God, and an equitable regard for nial Band, and gives information the rights and welfare of our fel- about the "Roll of Honor" that is lows. Each subject, according to to be placed in the Philadelphia his several ability, is expected to Exhibition. Published at 57 Bible render what he has. The little House, New York.

child is to love with such capacity

and knowledge as he has, the youth

with his, the mature man with his

The same with the ignorant and the

learned, the weak and the strong;

other person. Again, the law is

perfect in the fullness of its require-

ments. It asks all that is due.

Where one cent or one dollar is due.

it calls for one. Where a hundred

cents or a hundred dollars is owed.

it claims not ten, nor fifty, nor

ninety-nine, but one hundred. All

thy heart, all thy soul, all thy mind.

God is always infinitely and un-

changeably worthy of all love,

honor, gratitude and obedience.

From childhood to the grave, his

heart, and at all times.

perfect in its impartiality.

HOME NEWS. Hopkinton, R. I. For a considerable part of the time during January and February. where there is a willing mind, it is extra meetings were held here, the accepted according to what a man | First-day friends of Potter Hill has, and not according to what he uniting with us. Only one has been has not. Thus the commandment | baptized into fellowship with our is not grievous but reasonable. No church, but several persons in one can rightfully complain that the First-day society have professed people would be pleased to have the requirements of the law are so conversion. Much good seed was complicated, or obscure, or so ex- sown, we devoutly trust, which acting, that obedience is, for that | must be left in the Spirit's care. reason, impracticable; for each one and many Christians testify that is only directed to love with his they have been very greatly helped own heart, and soul, and mind, and in their efforts to advance in the strength; not with those of some Christian life. Most faithful help was given by our brother, Eld. Henry Clarke, while circumstances of juvenile religious education. It allowed, and also by Eld. Rodman, was altogether different from any of the Seventh-day Adventists. Mr. George Gerrish, a Congregational brother, superintendent of the Potter Hill Union Sunday-school, worked like a good soldier of the cross, which he is, during all the meetings; and ever since he came to Potter Hill he has been one of the best workers in our Friday evening meet-

claim is full and constant. Not Our graded school, taught by Mr. half a heart, he asks, nor a whole and Mrs. James A. Estee and Miss Emma E. Kenyon, closed its winter heart half the time, but the whole term last week, and gave an entertainment on Seventh-day evening, The law would be imperfect if it consisting of original declamations, required less or more. The law is papers, recitations, colloquies, music, etc. The character of the exercises, reaches every rational human being previous examinations, and the genalike. Saint and sinner are both eral condition of the school, show obligated. The one willingly, that it is in first-rate hands. The gladly; the other, though unwilling, work of these teachers has been is neither less nor more bound by faithful and efficient, and they are its claims. To him who has it in deserving of the people's most genhis heart, who delights to do the will of God, it is the perfect law of operation. We have great reason liberty. To the disobedient in heart, to feel proud of our school, and to of course it is a law of constraint. The sanctions of the law are perfect. believe that money, effort and time used in its support, backed by cor In order to this, they must be in proportion to the righteousness of dial sympathy and the desire and ment in the lesson system and in the law, and its value and importance to the welfare of the universe. improvement of the opportunities The claims of the law being fitted afforded for the education of the exactly to our nature and relations, young among us, would pay a very mind of the Rev. John H. Vincent, its righteousness is absolutely perfect. Obedience to all its precepts The results which we would have the place for such a discussion would and Social Problems." This wellright to expect are manifold: a more tends to universal and perpetual order and well-being. Disobedience elevated and refined, and therefore more attractive society, and an intends to produce universal and eternal rebellion and disorder, creased fitness in the coming generation for the duties that pertain to wretchedness and ruin. Accordingly, eternal peace and joy is the citizenship, to business, to social and home life, and to every other relareward of steadfast loyalty, eternal tion where cultured manhood and wretchedness and woe the wages of persistent rebellion. The righteousness of the law, its importance, is attended to with equal faithfuleternal weal and eternal woe, to-A. E. MAIN. gether with the amazing goodness ASHAWAY, March 23d, 1876. of God manifested in all his works of providence and of redemption.

Sabbath Interest in Pennsylvania.

ducements to obedience. THE WORK IN GREAT BRITAIN. [The following letter from Eld. Wardner to the General Agent of the Tract So ciety indicates a degree of interest in the hope, and corresponding labor and contributions on the part of those who are morally pledged to the support of that mission]:

furnish the strongest possible in-

5 N. E. PARK St., Dennistown, GLASGOW, Feb. 7th, 1876. time on Sabbath reform and revival subjects, at seven different points Dear Bro. Stillman,—The box of tracts and Recorder Extras are within a circle of thirty-five miles. . . received and came in a good time. I never saw anything like the inter-A good sized box filled with tracts est here manifested on the Sabbath should be sent to Belfast as soon as question in any other place. . I have possible, to the care of Angus had uniformly good congregations Chisim, 140 Corporation street. and serious attention, and some Much interest has been awakened converts and a good many conthere, and a new champion has en- | vinced." tered the field, a colporteur in the CIRCUMSTANTIAL EVIDENCE.--Four person of Bro. Hampton, and a champion he is. Bro. A. Chisim innocent men have just been parhas thrown a new bomb into the doned out of the Oregon State pris popular camp, in a tract filled with on after spending three years there good arguments, following the offer on life sentences. In 1872 a stage of twenty pounds reward for a was stopped, in a lonely place, by single text proving that Christ four masked men, who took from it changed the Sabbath from the gold dust worth \$4,200. The nearseventh to the first day of the week. est house was the residence of the The churches are becoming alarmed, four men, who were afterward and are appointing their principal wrongfully convicted. Footprints of this Congress set forth the qualimen to go out and persuade the were found leading from the place people to call the first day the Sab- of the robbery to that house, and it was also ascertained that the men bath instead of Sunday, and to had been out on the night of the impress them with more reverence crime. There was no other indicafor it. Our brethren there are tion of their guilt; but the public meeting them in open combat. The Scotch don't move so quick as facts were demanded. A mob visthe Irish; but we see evidences ited the house, caught one of the every few days that the leaven is men, and scared him with threats working here also. Bro. Have will of hanging into saying that he and have an edition of 40,000 out this the others were guilty. The false week, of a tract he has written from life, but the arrival of an officer did, the Episcopalian standpoint—his and then I e declared the untruthfuldonation to the work. Bro. Scott ness of his statement. The four growth. writes of increasing interest in and were tried and hurriedly convicted, around Elgin; and so we are all and sentenced for life, although the likely to get into hot water in some

Four of my leaflet tracts are now ready, and 5,000 of each will probably be struck off next week. I shall probably write a number more, and then put them together into a tract, as well as print in leaflets. Bro. H. told me to day that another Sabbath-keeper, near Glasgow, has been to hunt out next week, and see if it N. WARDNER.

vere detected.

to sell liquors to be drunk on the premises and withheld it from all thers. The result has been a great ncrease in the number of victualers. In the nineteen cities of the common wealth there were granted in 1874 five hundred and forty-three licenses to victualers. In 1875, in the same cities, twenty-five hundred and fifty victualers' licenses were granted. All that is required is that the proprietor of a grogshop, shall put in a few tabler, and have some crackers and pies around for show. He can then get a victualers' license, and proceed with his rum business as before. These facts are familiar to every Bostonian who has looked into the matter; but the papers which were so ready to talk of the "farce of prohibition" have not a word to say of this broad burlesque.

SUNDAY-SOHOOL CONGRESS. Not having enjoyed the pleasure of attending the Sunday-school Congress, and none of our brethren who did attend having furnished us any report of it, assuming that our some information in regard to its doings, we copy the following resume from the Christian at Work, as the best we have found among our exchanges:

The Sunday - school Congress which has just closed its session in Plainfield, New Jersey, marks a n-w era in the history of the work gathering which has preceded it. It was not a convention not an institute, not a mass gathering. It combined the excellent features of these, and was held for a different purpose from that which unsually brings these together. For the last half-dozen years the

work of the Sunday-school has been taking new shapes, not only as to quantity, but as to quality. The inroduction of the convention habit. a dozen or more years ago, was one of the causes which led to this. Another was the holding of institutes, 2 feature of the work which grew out of the increased interest stimulated by conventions. Out of conventions and institutes grew a demand for a ural supply in the harmonious adontion of the International Lesson idea. The history of the growth erous appreciation and hearty co- found a hearty and almost world-

wide reception. But with all its cordial reception. and with all its features of excellence, its best friends admit that there are possibilities of improvepurpose to make the best possible the various branches of management which grow out of it. To discuss these was one of the chief reasons for calling this Congress. The practical not de an international mass con vention, nor even a state convention. nor vet such an assembly as that which met in the pleasant shade of the groves of Chantauqua; but rather in a comparatively small body of careful writers, close students, advanced thinkers, and skilled workers. As he has seasoned the city of his residence with a spirit of Sundaywomanhood is needed, assuming, of school study and work far in excess course, that the culture of the heart of what is enjoyed at most other places, Plainfield was the most nattural place on the continent for the

holding of such a Congress. The composition of this body was somewhat remarkable. It was largely made up of editors, lesson-writers. From a business letter from and others who have had a prominent part in moulding Sunday-school Eld. L. C. Rogers, dated Roaring thought and effort. The whole Springs, Blair Co., Penn., March number of accredited delegates was 23d, we make a few extracts shownot much over two hundred. Yet ing the interest in that part of the there was more thought and more State. He says: "I conclude my value in the deliberations than are Sabbath question, that should inspire engagements in this and Bedford usually found in much larger bodies. The Congress meant business—hard counties, for the present, with a solid, and practical. It invited the meeting here to night, which makes candid presentation of all objections iust four weeks of labor here, having and all difficulties. These were in spoken every evening but one in the vited not so much for the sake of mere criticism as with a view to improving on whatever might be

faulty. In intimate connection with the lesson system of the present day is the work of the convention and institute, and with the growth of convention, institute, and lesson, the work of the superintendent has become altogether a different thing from what it was a generation ago. These three topics, therefore, occupied for the most part the attention of the discussion of the Congress: the Superintendent, the Lesson, the Convention and Institute.

THE SUPERINTENDENT. The time was when the superintendent was merely a man whose work it was to start and stop the exercises of the school, or to act as a policeman to keep the children rom making too much noise. The of place to-day. The discussions fications of that officer as second only to those of the pastor. He must be a Christian, a gentleman, a student of the Bible, a man or fine administrative ability, a commander, and yet not a tyrant; a speaker, sentiment was very strong against and yet a keeper of silence when robbers, and no more convincing

pletely in sympathy with the work of Bible study and Christian growth as to be able to lead the teachers in confession would not have saved his THE CONVENTION AND INSTITUTE The features of the requirements driver of the stage swore to an opin-

ion that they were not the robbers, for which testimony he narrowly eswonderful growth and progress, as caped being linched as an accomcompared with what satisfied the olice. Recently the real criminals Sunday-school public, even as lately as a dozen years ago. Then, a con-LICENSE IN MASSACHUSETTS.—According to the Independent the together for a pleasant pow-wow over general ties. They went home working of the license law in Massawith the idea that the Sunday-school chusetts does not seem to be very satisfactory. In the argument of reported to him, whom we intend Governor Andrew, in 1867, he laid in by the thousands. So far, so special stress upon the fact that good. The institutes at first exhibmany persons desire to use liquors | ited pedantic marvels of scholastic with their meals, and thought it a gymnastics, on the blackboard and legislative, executive and judicial The party most intimately acquainted WORK AND PLAY for March has great hardship and an undue inter- otherwise; and afforded opportunity appropriation bill, a spirited debate Work and Play for March has great hardship and an undue intersome striking and humorous pictures and an unusual variety of good an unusual variety of good

point to a higher aim for them, and sonal interest, there was more talk more practical usefulness. than action, no vote being reached. THE LESSONS.

ticular passages to be studied. As every writer of expositions is allowed the largest liberty to treat the passage as he pleases, there is great elasticity in the handling of it. It is but natural that there should b some objectors. Some men, and useful men they are, too, seem to have been born with objections in their mouths, as others are born with spoons of gold or other mate-Their objections serve to awaken thought and to correct error. But, although the present interna tional system in all its points had close attention and a more ample dis cussion than any other subject be fore the Congress, there was not one radical improvement enforced; not one important change agreed upon. Many valuable suggestions were made. Some wanted the Committee to omit the selections of 'golden text," and leave them fre to every expositor to select according to his preference; but the general mind was that the uniformty gained by the Committee's hoice was a good feature, and that the choice was generally as wisely made as could be. Some brethrer wanted a Sunday a month for mis sionary and other meetings. But the general agreement seemed to be that it is best as now to have a les son for each Sunday, and in connec-

As to the lessons, and the lesson

ystem—of course it was impossible

to please everybody, either in the

olan, or in the selection of the par-

I prefer thus to tell the readers of the Christian at Work what the Congress did, than to give a detailed statement of how each hour was spent. And yet, so rich was the least spread for the guests that it would be ungracious to close without a word as to some of the details

tion with it to spend such time as

objections which were made were

earty spirit of fraternal good

Plainfield opened its doors with ts well-known hospitality, and its people came out with great enthuiasm to the sessions of the Congress. The sermons of Sunday, preliminary better and more systematic course to the congressional labors, were of Biblical study than had been in attended by great throngs of inter vogue, and this demand found nat ested people. But the greatest throngs were seen and felt at the evening meetings, at which the relations of the Bible to our Sundayand progress of that idea is before school work were discussed. Dr the world. Far exceeding the most | Sims, of Newark, gave a masterly ardent hopes of the most sanguine address on "The Bible and Personal of its original promoters, it has Character." Dr. John Hall, of New York, held a vast congregation for over an hour on "The Bible and Modern Doubt." Professor Seelye, of Massachusetts, gave us "The Bible and Intellectual Culture."

Dr. Deems had suffered the loss of his manuscript at the hands of a sneak-thief, but delighted his hearers with "The Bible and Natural Science," and the witty and racy Dr. Hatfield, of Philadelphia, showed us the interest which the Sunday large per cent. on the investment. D. D., conceived that the proper school teacher has in "The Bible was as valuable a feature as it was interesting.

> not present in full force. Of course, samples of him were on hand; but they got little chance to be heard. President Vincent has a delightful way of causing such fellows to sit down. Chorister Mc-Cutchen was centurion of a trained band of a hundred choice singers. and magnificent was the music they sang. The ladies of the various churches entered into happy competition, as to which should furnish the best supper for the Congress, the meal being of a different persuasion each evening, and each evening voted "the best of all." Take it altogether, this Congress will vield more decided and more beneficent results than any convocation of Sunday-school workers,

"The Sunday-school Bore"

CONGRESS.

talkers, and thinkers, ever before

The Senate passed the House bill for supplying the deficiency for feeding the Sioux Indians after raising the amount from \$100,000 to \$150,000. The House not concurring in the increase of the appropriation, the subject was referred to a Committee of conference. The the votes of President and Vice railway car for four hours, the in President was passed by a vote of 32 to 26. Mr. Thurman moved a reconsideration. The motion was In the House, Mr. Blaine offered

an amendment to the bill making it a misdemeanor for any person in the employment of the United States to solicit or contribute funds for election purposes, or canvass in any election in any State, County or drunkard. District in the United States, extendsuperintendent of those days is out | ing its provisions to Senators, Representatives and Delegates in Congress, while a candidate for Congress, and in addition to operate as a disqualification to his holding his seat, which was adopted, and the of the Lutheran denomination, the bill as amended passed. A bill was passed repealing the law which forsilence is wanted. He must be as | bids appointment to any position in thoroughly an educator as if he were teaching a class, and so comin any capacity in the military, naval or civil service of the Confeder- gave work to 500 people. ate States, in the late rebellion. A their studies, and to help them and | bill was reported from the Military | yssinia 18 concluded. The Abystheir scholars in real religious Committee fixing the pay of army hostilities immediately ceased.

officers as follows: General, \$10,000: Lieutenant General, \$8,000; Major General, \$6,000; Brigadier General, for conventions and institutes, as \$5,000; Colonel, \$3,500; Lieutenant discussed in the Congress, mark Colonel, \$3,000; Major, \$2,500; Cap- year are spent at the 8,403 drinking presence is hoped for. Brethren and tain, mounted, \$2,000; Captain, unmounted, \$1,800; Adjutant, \$1,800; First Lieutenant, mounted, \$1,600, vention was generally a body of First Lieutenant unmounted. \$1.500: good-natured teachers who came | Second Lieutenant, mounted, \$1,500; Second Lieutenant, mounted, \$1,500; She is said to have possessed a very irri Second Lieutenant, unmounted, \$1,- table temper, and her name has become 400. A bill was passed appropriatwas a great work, and that it was | ing \$62,000 to supply a deficiency a grand thing to gather the children for the manufacture of postal cards for the year ending June 30th, 1876. In Committee of the Whole on the

FORCED LOAN.—The necessities of the Mexican government in the effort to suppress the revolution, has caused Gen. Lebarre, of the Government troops, to call for a loan of \$300,000,to pay his troops, and place Matamoras in a state of defense. He offered a promise of thirty per cent n custom house bonds, saying it was friendly offer, and if it was not acepted he could raise the money by force, and would not scruple to use severe means, and that if it were necessary to seize the merchants to effect his object he would do so He said he had the interests of hi rovernment in his hands, and that would subserve them at all haz

LITTELL'S LIVING AGE.—Number 1659 of the Living Age, bearing date March 25th, is the last of the current volume. The next number the first in April—begins a new volume, and is a good one with which to begin a subscription. For fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price \$8. Littell & Gay, Boston, are he publishers.

March Snows.—Most. of our exchanges are dealing with the snowy weather of March as contrasted with the winter months preceding, may be practicable on all the other but judging from the letters regood causes which from month to ceived we conclude our readers month come before us. All the "know how it is themselves," and presented and answered in the most so will not go into detail in the matter, only saying that Allegany not an exception to the general

> WIDE AWAKE for April is decidedly pictorial. Its management evidently understands that boys and girls have a taste for good pictures, and has furnished a generous supply, many of which are fine specimens of art. The literary character of Wide Awake is unexceptionable, interestng and instructive.

> TAX ON EMIGRANTS. - The Su oreme Court having decided it un constitutional to tax steamship companies for each emigrant landed in this country, the Cunard line have notified the Commissioners of Emigration that they will in future land their passengers at Jersey City.

Mexico. — A revolution under Gen. Diaz is making considerable headway in Mexico. An important battle is reported at Oaxaca, in which the government forces were defeated with the loss of 1,500 men, and all their artillery and wagons.

SENSATIONAL.—Those of our readers wishing to combine information with fine literary effect will do well bearings of the Bible on our work to habitually read our Market Reports. They are not only reliable but ofttimes really amusing

> SUMMARY OF NEWS. The Independence was the first

steamboat to make a voyage from Cincinnati to New Orleans, consuming eight months in her downward and upward trips. She was furnished with a rudely constructed engine, and was pressed into service by Gen. Jackson, commander of the American forces, to assist in the battle of New Orleans.

The remains of a mastodon have been discovered at Lisle, Broome county, N. Y. The portions so far found are a piece of tusk 7 feet inches long, and another piece 2 feet long; a humerus 38 inches long; one rib 49 inches long, and 21 shorter ribs; the atlas, 10 by 17 inches, and several of the caudal vertebræ.

De Pauw College, in New Albany, Ind., has been destroyed by fire. Some of the school girls lost their clothing and valuables. The college was a large brick structure. erected in 1853 under the auspice of Indiana Conference of the M. E church, at a cost of \$35,000.

Chicago has a new way of heating her horse cars. A red-hot 100 pound shot is placed in a box under the car, with registers to admit the bill in relation to the counting of heat. Five of these will heat a In the old record book of a Con

necticut church, dated 1702, is this item: "For making a noise in church, Ann Bolton, spinster, is to sit three days in the poor pew, and pay a fine of five shillings.' Daniel McFarland, who will b

remembered as the assassin of A. D. Richardson, of the New York Trib une, some years ago, has been arrested in St. Louis as a common The Baptist Sunday-schools

New York State contributed last year for their own expenses \$48, 593, and \$19,064 for benevolent purposes. From the latest statistics, it ap nears that the numerical strengt

world over, is 42,250,000, including twenty-three crowned heads. The West End Cotton and Woolen Mill at Augora, Pa., was The war between Egypt and Ab

The Medical Department of the University of Pennsylvania, March 10th, made 124 M. D.'s

saloons in New York City. Xantippe. It seems that the memory of this wom in, like that of her renowned husband. a synonym of "vixen" or "scold." It more than possible, however, that the judgment passed upon her by mankind disposition would undoubtedly have dis-covered in her many good qualities, and have attributed her failings more to physical infirmities than to moral obliquity. with her, and therefore best able to form

bear with composure. It is fair to infer that most of the tantrums of Xantippe crates, as he returned from the Senate the Gymasium, or the Atheneum, have stopped at Pestle & Mortar's Drug Store, and carried home a bottle of Dr. Pierce's Favorite Prescription, now and then, no

tain lecture," allayed many a "domestic proil," made it much pleasanter for the children, and more enjoyable for himself, and rescued his wife's name from the unenviable, world-wide, and eternal notori ety it has attained. bless the day on which Dr. Pierce's Favorite Prescription was first made known to them. A single bottle often gives delicate and suffering women more relief than months of treatment from their family physician. In all those derangements causing backache, dragging down angeling of the state of the s ensations, nervous and general debility. t is a sovereign remedy. and healing properties render it of the ut-most value to ladies suffering from internal fever, congestion, inflammation, or uleration, and its strengthening effects tend o correct displacements of internal parts ne result of weakness of natural sup-

To Consumptives, Weakly People, and all Persons Suffering with Scrofula, Catarrh, Scurvy, Syphilitic Affections, Salt Rheum, Piles, Erysipelas, Ring Worm, Tetter, Pimples and Blotches on the Face, Sore Eyes, Rheumatism, Dyspep sia, Fever and Ague, Liver, Kidney and Urinary Diseases, Nervous Debility Heart Disease, Fits, Broken Down Con stitutions, and every kind of Humor ithe Blood. Having suffered more or less for man years with catarrh, weakness of the lungs and a scrofulous disease which appear

ports. It is sold by all druggists.

on my face in pimples and blotches, and and trying many kinds of advertised rem finding any permanent cure, I experimented by compounding roots, using the nedicine thus obtained. I fortunately discovered a most wonderful Blood Searcher or Medical Bitters, which not only gave me great relief, but after a few ime effected a radical cure. I was free from catarrh, my lungs became strong and sound, my appetite good, and the scrofulous cores had disappeared. I then prepared a quantity of the Root Bitters, and was in the habit of giving them away to the sick. I found the medicine possessed the most wonderful healing virtues, ef from bad blood or weakness of the system as if by magic. At last the dem came so great I found myself called upon

to supply patients with medicine far and vide, and I was compelled to establish a aboratory for compounding and bottling the Root Ritters in large quantities for use. Root Bitters are strictly a medicina reparation, such as was used in the good old days of our forefathers, when peopl ere cured by some simple root or plant and when calomel and other poisons of he mineral kingdom were unknown. For Consumption, Asthma, Catarrh, Scrofla, Scrofulous Eruptions, Rheumatism Piles, Fits, Heart Disease, Dizziness, Liv r Complaint, Kidney and Urinary Die eases, Fever and Ague, Dyspepsia, Lost Vitality, and Broken Down Constitutions, hese Root Bitters are universally admitted to be the most wonderful discovery in the world. Their searching, healing proper ties penetrate every portion of the human frame, soothing the lungs and strengther ing the stomach, kidneys, and liver. For weakly, nervous young men, suffering from loss of memory, etc., caused from abuses in early life, and to delicate fe males these Root Bitter are especially recommended. No other medicine will cure Scurvy, Syphilis, Salt Rheum, Boils, Tetter, Ring Worm, White Swelling, Sore Eyes, Running of the Ears, Ulcers, Fever

Sores, Cancerous Formations, Dropsy, Erysipelas, Pimples, Flesh Worms, Pustules. Blotches, and all skin diseases, so quickly as the Root Bitters. All diseases have their origin in bad blood. The Root litters lay the axe at the root of the tree of disease, by searching and purifying the blood which will nourish and invigorall over the

> remedy, and particularly such persons as have given up all hopes of ever being G. W. FRAZIER, Cleveland, Ohio.

world should receive the benefit of my

[Extract from Letters Received.] PIMPLES AND ERUPTIONS ON THE FACE. Dr. Frazier: Dear Sir .- I have been lous affection on my face, which broke until 1872, when she moved to Lost Creek out in pimples and blotches. I was also weak, with no appetite. I never found repeated by Dea. H. W. Marson, with whom she had lief till last summer. Your Bitters being lived since 1863. Here she united with highly recommended as a blood medicine, I procured a supply, and in a few weeks a member at the time of her death they effected a cure. I now enjoy better Through all the vicissitudes of her longhealth than I have for ten years. My Christian life, she maintained an abid case was one of the very worst. I can ing love of her Lord and Savier, and honestly recommend your bitters to all. she was heard to say a short time honestly recommend your bitters to all. MISS LIZZIB CORNWALL, Cleveland, O.

Sold by Druggists, and at country stores. Price \$1 per bottle, or six for \$5. Show this advertisement to your medicine dealer. Ask for Frazier's Root Bitters, and accept no substitute. large circular filled with certificates of wonderful cures (published in English and German). Sent free my mail.
G. W. FRAZIER, Cleveland, Ohio.

THOUSANDS DIE EVERY WINTER O Consumption, Bronchitis, Diphtheria, and ang fever, whom a few doses of Hale's Honey of Horehound and Tar, given in time, would have saved from a premature grave. Sold by all Druggists. Pike's Toothache Drops cure in

You will ratus when you buy a paper. You will find D. B. DeLand & Co.'s Best Chemical is full weight and perfectly pure. Try all the next morning. She was the mother of five children, of whom four are now living. "Blessed are the dead that die things, and hold fast to that which is best living. "Blein the Lord." and true on weight and quality both. A COUGH, Cold, or Sore Throat requires

To Housekeepers .- Weigh your Sale

immediate attention, as neglect oftentimes results in some incurable lung disease. "Brewn's Bronchial Troches" will almost invariably give relief. EURERA MACHINE SILK .-Unwind each spool and measure it

From end to end; you'll find Eureka silk is true in length+ In nothing falls behind. ABOUT SPAVING.—The New England

Farmer recently contained a lengthy arti cle in which the writer states that Dr. B J Kendall, of Enosburgh Falls, Vt., has made the discovery of a combination medicines which will cure a Spavin, Splin or Callous, and completely remove the bunch without blistering or causing any soreness; and we are informed from a re liable source that he has prepared the in gredients into an ointment, which can be ent by mail, and as the price is only one dollar, it will place it in reach of every horse owner in the United States.

SPECIAL NOTICES

QUARTERLY MEETING.-The next Quarterly Meeting of the Hebron, Hebron Centre, Allegany River, and Oswayo churches, and society of Bells Run, will be held with the Hebron Centre church, sinian King sued for peace, and at Greenman's Corners, Sabbath, April 8th, 1876, beginning on Sixth-day evening. and holding over First-day, April 9th, on | The attendance and help of Elders N. V. Hull, J. Kenyon, W. B. Gillette, C. Rowley It is estimated that \$60,000,000 a and L.M. Cottrell is requested, and their friends from abroad are invited, and we H. W. North, trust the season will be one of blessing Mrs.S.M.Babcock," from the presence of the Lord. The Lord's Supper will be administered after the morning sermon on the Sabbath. JAMES SUMMERBELL. Hebron, March 22d, 1876.

CANCER

Cured by Dr. Bond's Discovery. Reme dies, with full directions, sent to any par of the world. Send for pamphlets and particulars. Address, H. T. BOND, M.D., Mrs.C.W.Murphy" Penna, Cancer Institute, 1838 Columbia A. Whitford Avenue, Philadelphia, Pa.

MARRIED.

At the house of the bride's father, in David Davis, Shiloh, nellsville N. Y., March 15th, 1876, by Rev. H. P. Burdick, Mr. ZEPHANIAH HALL, MrsL.McPherson " Hartsvile, and Miss MARY D. WHIT-ORD of Hornellsville Artis C. Davis, Marlbot At Ceres, Pa., March 18th, 1876, by Rev. M.H.Davis.LostCreek.V H. W. Maxson,"

Alfred Centre, and Miss Flora E. Bar-BER, daughter of Mr. Rowland Barber, o L. J Kennedy, " the former place. In Scott, N. Y., March 19th, 1876; by Rev. A. W. Coon, Mr. ERNEST M. CLARK, L. Bond. Jr. Wm.Batten.Sr. Semphronius, and Miss E. NETTI

HAZZARD, of Niles.

In West Genesee, N. Y., March 20th, 1876, EUGENE EDWARD, child of John auford, aged 3 months In Hornellsville, N. Y., March 26th 1876, after a brief illness, Mrs. ABBIE E. VAN ANTWERP, wife of Mr. Tunis Van Antwerp, in the 50th year of her age She was a daughter of the late David and Grace Vincent, of Almond. In early life through grace, she was brought to hope in he pardoning mercy of God in Christ, and to the end maintained her integrity, dying n the fullness of a ripe Christian faith she was a member of the Second Seventh day Baptist church of Alfred.

in Semphronius, N. Y., March 18th, 1876 Miss Ella Alvord, in the 19th year of er age. Another victim of consumpt

In Verona, N. Y., Feb 7th, 1876, of co umption, JEMIMA GARDNER, widow of Geo. Gardner, and daughter of Ichabod and Polly Williams, in her 70th year. Sister Gardner was born in 1896, in South Kingstown, R. I. When quite young, her ather moved with his family to Verona where she has since resided. At the age of thirteen she obtained a hope in Christ s her Redeemer, was baptized by Eld. Curtis in 1831, and subsequently united uring the pastorate of Eld. J. L. Kenyon with the 1st church of Verona. This church continued to be her religious home, with harmony. Though her earth-life was re lete with trials, yet she maintained I Christian hope uuto the end, and as sh walked down into the valley of the shad-

fastenings, where other sailors never went before, and where no man in the two cities ow of death, she feared no evil, for the dared to follow. We saw him take off his Lord was with her. In Verona, N. Y., Feb. 20th, 1876, poots, one by one land his stockings, and nia, Lucretia Bennett, wife throw them down and as our ferry boat he late Knight Bennett, and daughter o neared New York, he seemed, as a last leo, and Mercy Williams, in her 70th Dare Devil feat, to be trying to balance year. It is supposed by some of her friends that her death resulted from a fall imself lengthwise across the knob of the received about a year ago, from the effects opmast, with nothing to hold onto. He f which she never recovered. Sister Be had finally got up just about where this nett was born Nov. 5th. 1806; made butter market now is. It's playing public profession of religion when qui young, uniting thereupon with the 1st church of Verona, with which she held freak and has climbed to the tip end of the sky scraper, and there's er membership until the time of he nothing for farmers, and merchants, and death. She was cousin of Sister Gardner consumers to do but to look on : it can't go whose death is noticed above, and during higher, and if after a little there shall be he last sickness of the latter, she was a safe descent, it is all that can be exfor her: after her death, she returne pected. There is not much stock here; ome, became almost immediately ill, and and at the higher prices asked, but little on the day of the funeral was unable ttend. She failed very rapidly, and business. The fact is, everybody has within two weeks from the time she urned home, her body was resting in the 1875 All hands were bound it shouldn't ame cemetery with her cousin Jemima' rot and go to grease, as it did last spring, and we believe her spirit took up its ha itation with kindred spirits in the world nd they've overrun time a little, and got of eternal light and glory. D. H. D. the business wound up a week or two At the residence of her son-in-law, Des ahead, but it's a good jeb well finished At present read outside prices. New butparalysis, TEMPERANCE BURDICK, widov ter sells quick, mostly at 38 @ 40 cents, of the late Perry Burdick. The decease was born in Petersburgh, N. Y., Feb. 29th, 1788, and died on her birthday, Feb. 29th, and strictly fancy tubs 42 cents. We 876, aged 88 years. She was the daughter of Daniel and Temperance Burdick, and was one of nine children, of whom one only Mrs Abigail Stillman of Lincklaen, N.

Choice new milks make.........38 @ 40
Fancy creamery or finest dairies
(Sep. and Oct. make).......49 @ 42 Choice fresh tubs of Sept. and survives her. She made a profession religion in her nineteenth year, and united with the Seventh-day Baptist church of Fine middle and Southern tier Burlin, N. Y., then under the ministerial care of Eld. William Satterlee. Soon county dairies entire.......35 @ 36 Good to fair middle and Southern after this her father moved with his famitier counties dairies entire....32 @ 34 ly to Chenango county, and settled in the town of Lincklaen, then called German and Northern counties, dairies entire she became a member of the church in ate every organ and part of the body and that town. At the age of twenty-four, she keep it in repair until a ripe old age. It is was married to Perry W. Burdick, of CHEESE.-Receipts for the week were she lived about fifty-five years, and whom she survived about nine years. In 1820 she moved with her husband to Scott 16.243 boxes. Experts, 16.885 boxes. Gold 1141. The cheese market seems to and united with the Scott church. In 1830, they moved to Jefferson county, where she drag along about as before; receipts and became one of the constituent members of exports are about equal, and the best the Seventh day Baptist church of Houns cheese offered freely at 14 cents. We field. She subsequently lived, at different times, in the vicinity of other Seventhday Baptist churches, but retained her State Factory, fancy, September and membership with the Hounsfield church October make... Fair to good late made, and early cheese...... 8
Early sour or off-flavored cheese...4 Skimmed..... Eggs -Are steady with quick sales at 6 cents. Fine cut straw and good sound Through all the vicissitudes of her lon

> for packing. We quote: Near by marks, \$\partial doz......16 @ 161 before she was stricken down, that her Canada, Western and Southern ... 15 @ 10 hope in God was strengthened as she LIVE POULTRY.-We quote: neared the close of her earthly life. The Bible, the Book of Private Devotions, chiefly from the writings of Hannah More, and Bunyan's Pilgrim's Progress were her constant companious in the line BEESWAY .- We quote: books. She took great interest in our denominational paper, and the interests

which it represents, and contributed from time to time to the tract and missionary

funds. These contributions were in par

f not mainly, the fruits of her own labor

In November last, she was stricken with paralysis, which deprived her almost

wholly of the power of speech; she how ever retained her reason, and became able

notwithstanding a second, but lighter at tack, to resume her life long habits of in

dustry, which she continued until the day before her death. On the 28th of Februa-

ry, she had a third attack while sitting i

her chair, which rendered her insensib

to the time of her death, which took place

H. P. Burdick, Byron F. Clarke, Henr

Thorngate, E. S. Bliss, J. Bailey, A.

Prentice, E. D. Spicer, T. Saunders 2, 2 E. Brown, B. J. Kendall, C. L. Polan, Perr

E. Brown, B. J. Kendall, C. L. Polan, Perry Stillman, H. H. Hall, Dr. W. Hill, M. S. Browning, D. C. Long, A. R. Babcock, R. Stillman 2, Geo. P. Burdick, L. B. Davis, M. W. Harris, J. L. Huffman, A. M. West, J. B. Babcock, Mrs. H. B. Booth, A. W. Coon, L. F. Randolph, L. C. Rogers, Gilbert Hurley, J. B. Wells, D. H. Davis, Geo. H. Babcock, A. H. Lewis, T. R. Reed, J. C. Bowen, S. R. Wheeler, M. B. True, A. E. Main, W. B. Gillette, N. Wardner, F. Langhear

RECEIPTS.

All payments for the SABBATH RECORDE

are acknowledged from week to week in

the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of

Mrs. L. S. Allen, Alfred Cen., \$1 95 32 52

W.W.Willard, LittleGenesse, 3 25

Mrs. A. Brown, Boyntonville, 1 75

2 50 32

2 50

2 50 2 50

 $\frac{250}{250}$ 

2 50

2 50 32 52

2 50 32 52

D. Remington, "J. P. Hamilton, Alfred,

. Canfield.

3. Clarke,

R. Burdick.

Samuel Davis.

C. N. Burch, C. Whitford,

Mrs. L. Rogers.

W A Babcock.

Mrs. M. Clarke,

Mrs. D. Hardin.

J Clarke, Unadilla Forks

A O. Wells.

S. C. Maxson, "Mrs. L. J. Worden."

H. H. Crosby, Adams, N. L. Burdick, "

S. D. Clarke, Brookfield,

R. E. Brand, Leonardsville,

H. Burdick, Andover,

E. Lanphear.

'urkies......14 @ 1 Pure ......32 @ 32.

BEANS are almost a drug at very low rices. We quote: Iarrows, per bush., 62 lbs...1 50 @ 1 fediums . . . . . . . . . . . . . . . . . . 1 10 @ 1 20

DRIED APPLES.—This market is very slow. About 200 bbls. were taken for German export at 9 cents, but home trade s still. We quote: MAPLE SUGAR.—Window pane shapes

(like the little window panes of the olden times) and about 1 to 14 to 2 inches thick weighing, say, even 1, 1, and 1, 2, and 3 lbs., each; these are most in favor with buyers. Prices are somewhat lower and the supply is as yet very irregular. We quote: Prime new window pane shape 

Old Sugar..... DAVID W. LEWIS & Co. 85 & 87 Broad St., cor, South William NEW YORK.

Market your produce faithfully at marke rates and promptly for cash For 25 years near our present location the last 15 years engaged in the sale of DAIRY PRODUCE ON COMMISSION.

PIUM AND MORPHINE habit absolutely and speedily cured. Painless; no publicity. Send stamp for particulars. Dr. CARLTON, 187 Washington St., Chicago, Ill. \$250 A MONTH. AGENTS wanted everywhere. Rusi

wanted everywhere. Business honorable and first class. Particulars sent free. Address J. WORTH & CO., St. Louis, Mo CEWING MACHINE NEEDLES

Send to SILAS C. BURDICE, Alfred Centre, N. Y., for the needles of all Sewing Machines in common use. 60 cents Rose Growers, West Grove, Chester per dozen (except Wilcox and Gibb's, 7 | county, Pa.

TRUIT, EVERGREEN AND ORNAMENTAL TREES.

SELECTED APPLES, PEARS, PLUMS,

Shrubbery.
These trees, &c., are warranted by Responsible Nurserymen to be the varieties

from the Livingston County Nurseries a Dansville, for the Spring of 1876, or they can be

will sell at

paper the grandest Art Premium ever of-fered in this country. It consists of one of the largest pure steel engraving ever produced, being in size 26 by 37, inchesmore than three feet high and two feet two inches wide—and is entitled THE THREE GRACES.

It portrays three of the most grandly women, representing the three Christian graces-Faith, Hope, and Charity. Each figure is more than one-third-life size, and all are wonderfully beautiful. Its value may be determined by the following card issued by the National Art

Entered according to act of Congress by th National Art Company, of Cincinnati, O in the year 1876, in the office of Librarian Congress, at Washington.

GOLD

IMPORTANT NOTICE TO SUBSCRIB

GRAND PREMIUM GIFT

Of the Finest and Largest Engraving

PREMIUM WORTH \$30 IN

Office of NAT'L ART Co., Cincinnati, O. -Dear Sir: Assure all subscribers that the retail price of the foreign impressions of "The Graces" is Thirty Dollars Gold, and that we will pay \$5 for each and every copy equal to our Premium edition, out-side of our issue. NAT'L ART CO. This grand Premium is given to each reader of this paper who cuts out the Pre-mium Certificate found below, and sends it to the National Art Co., together with 25 cents to pay cost of mailing and post age. It is sent by mail, securely packed, and warranted to reach its destination un-

Cut out this Certificate and send it to the National Art Co. It is worth \$5. PREMIUM CERTIFICATE.

On receipt of this Certificate, togeth with 25 cts. to pay postage and mailing tube, we will mail to the sender one copy of the Engraving, size 26 by 36 inches, entitled THE THREE GRACES.

This Certificate is good until June 1876, after which 10 cts. additional will be charged. No copy will be sent without this Certificate, except upon receipt of \$7, the retail price for our, and the only American edition. All Cer-tificates must be sent directly to THE NATIONAL ART CO. 230 Walnut Street, Cincinnati, O

NOTE THESE INSTRUCTIONS All Certificates should be sent in by Jun-. 1876. All sent in thereafter require then become necessary. The Certificate must in all cases be sent, otherwise persons who are not subscribers might real the benefits intended solely for the patrons of this paper. Each copy of "The Graces" will be enclosed in a strong tube; business. The fact is, everybody has 28 inches long, and postage will be pre-worked with a will to market the crop of paid thereon out of the 25 c, sent in But one copy can be obtained for each copy of the paper this week, and the Certificate not be again printed in this paper hence the importance of cutting out this Certificate at once, and sending it in for edemption. Address all Certificates to he National Art Co., 230 Walnut Street Sincinnati, Ohio, and you will receive by

OYSTERS

return mail the largest and handsquest

Premium Engraving you ever naw.

mill butter (as in quality)20 @ 25 BURDICK & ROSEBUSH'S GROCERY of the market is all picked up clean. Z PACKAGES FARM SEEDS. circulars of Blooded Cattle, Sheep,

Hogs, Poultry, Sporting Dogs, etc., sen-free for two stamps. N. P. BOYER Parkesburg, Pa. TEN YEARS AGO MESSRS GEO. P. ROWELL & CO. established

their advertising agency in New York City. Five years ago they absorbed the business conducted by Mr. John Hooper, who was the first to go into this kind of enterprise. Now they have the satisfaction of controlling the most extensive and complete advertising connection which has ever been secured and one which would be hardly possible in any other country but this. They have succeeded in parrels are the best material and packages working down a complex business into so thoroughly a systematic method that no change in the newspaper system of Ameria can escape notice, while the widest in ormation upon all topics interesting to ad

vertisers is placed readily at the disposa NEW YORK TIMES, June 14th, 1875.

TEAS\_THE CHOICEST IN the world-Importers' prices-Largt Company in America—staple articlepleases everybody—Trade continually increasing—Agents wanted everywhere— best inducements—don't waste time—send for circular to ROB'T WELLS, 43 Vesey St., N. Y. P. O. Box, 1287.

TO \$25 PER DAY TO FARMER'S SONS AND OTH r energetic young men to sell an article s Staple as Coffee, to Farmers and others n their own neighborhoods. Particulars ree. Address THE CENTENNIAL CO. St. Louis, Mo.

DARMERS! BUY THE BUF FALO HONEST FERTILIZERS -Ammoniated Bone Super Phosphate Pure Ground Bones and Plant Food. The goods are unadulterated, guaranteed, and their standard proved by regular analyses of Prof. Liebig, of Baltimore, and other eminent chemists. Send for Spring Circu-lar, containing full information. . 252 Washington Street, BUFFALO,

> MARDS, CARDS, CARDS 50 / Beautiful cards with your name printed on them for 20 cents, and sent post-paid to any address. You will get all kinds of Cards. Agents wanted. commission to agents and larger cards than any card printing establishment in the U.S. Send 10 cents for outfit and commence business. Address, F. F. HARRIS,

Scio, N. Y. DEAUTIFUL EVER BLOOM ING ROSES. Strong Pot Roses, suite e for immediate flowering, sent safely by mail, postpaid. Five splendid varieties, all labeled, \$1, 12 do. \$2, 19 do. \$3, 26 do. \$4, 35 do. \$5. For 10 cents each, additional, one Magnificent Premium Rose to every dollar's worth ordered. Send fo our new GUIDE TO ROSE CULTURE nd choose from over 300 finest sorts. We are the largest Rose Growers in America,

selections. Satisfaction guaranteed. Address THE DINGEE & CONARD CO. FOR \$2. - THE parties will do all they parties will do all they laim."-New York Weekly Sun. Jan. 12. 1876. For particulars send stamp. C. F. WINGATE & CO., (limited.) 69 Duane St.

TO BOOK AGENTS

I Great inducements are offered agents male and female, to sell the New and Popular Book, Centennial Edition, Cherries, Peaches, Quinces, Grape vines, Roger's Early Varieties, &c., Raspberries, Bulbs, Roses, and most kinds of Garden OUR FIRST HUNDRED YEARS! The Life of the Republic of the United States of America Elegantly bound and fully illustrated. Send for circular and terms. UNITED STATES PUBLISH-

ING COMPANY, 18 University DELIVERED AT ALFRED CENTRE TIRWEIN ISTHE NAME OF A New remedy mentioned in the Journal of Materia Medica for January, s particularly valuable in Catarrh, Bron-hitis and all affections of the throat and

ungs—those of public speakers, and give everal cases of cure. DUCKEYE BELLS BUCKRYE BELL FOUNDRY, established in 1837. Superior Bells of Copper and Tin, mounted with the best Rotary

and an unusual variety of good reading. The children can not fail to read with eagerness the story of created with eagerness the story of the control of the

SHIPPED BY RAILROAD direct from Dansville if desired. I would solicit orders early that I may be sure to obtain such varieties as are wanted.

offered, given to each and every Sub-scriber to this Paper. A grand oppor-2 50 33 2 50 38 Postmaster, " 25 32 Mrs.N.D. Kildow, Cox's Mills, 1 75 33 Arrangements have been made with the Mrs. C. C. Davis, Chicago, Ill., 1 25 32 National Art Company of Cincinnati, O., which secure to the patrons of this Mrs. L. C. Davis, Bradford. 1.75 38

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FOR LESSON LEAVES.

WHOLESALE PRODUCE MARKET.

Review of the New York markets for but

ter, cheese etc., for the week ending

March 25th, 1876 reported for the RECOR

DER, by David W. Lewis & Co., Produce

Broad street, New York. Marking plates

BUTTER.-Receipts for the week were

2,793 packages. Exports 141 packages.

As the nine o'clock ferry boat left Brook-

yn last Monday morning, every one with-

sight was looking at a man who ha

climed to the top of the foremast of the

East India ship, "British King." There

ne was high in mid air, above all the rope

Hurley, Athens, Kan.,

B Prentice Adams Centre.

Thorngate, Brockfield, Mo., L. Polan, New Milton, W. Va.

S. Browning, Rockville, R. I.,

. C. Long, New Enterprise, Pa. . F. Randolph, Marlboro, N. J.,

R. Wheeler, Pardee,

B. Wells, DeRuyter,

G. Pope, Alfred,

B. Waldo.

Vm. Craven.

For Sabbath Day, April 8

ACTS 2: 1-11. 1. And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

them.
4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under eaven.
6. Now when this was noised abroad, the 6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
7. And they were all amazed, and marvelled, saying one to another, Behold, are not all, these 8. And how hear we every man in our own tongue, wherein we were born?
9. Parthlans, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asla,
10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

TOPIC.-The spirit in the church.

TOPICAL READINGS.

1. The Messianic spirit. Isa, 61: 1-11.

2. The convicting spirit. John 16: 7-15.

3. The converting spirit. John 3: 1-8.

4. The witnessing spirit. I Cor. 2: 1-16.

6. The comforting spirit. John 14: 15-27.

7. The sanctifying spirit. Ezek. 36: 24-28:

Titus 3: 4-7.

GOLDEN TEXT.—"He shall bap-tize you with the Holy Ghost, and with fire."—Matt. 3: 11.

I. The Spirit sought. v. i. Prayerfully.

3. Unitedly

II. The Spirit sent. v. 2-4 2. A sound, as wind III. The Spirit speaking. v. 4-11.

1. Through the disciples 2. To the amazement of the multitude 3. To the glory of God. QUESTIONS.

I. The Spirit sought. v. l. Where w e disciples at this time? Acts 1: 12: Luke What was this promise? 1: 4, 5, 8. Were the disciples expecting its fulfillment? How long (See last lesson.) Give the origin and signifi-9-22: Deut. 16: 9-11: Who must attend this feast every year? Deut. 16: 16. Who had come to em on this occasion? v. 5. Mention | ing for Christ." 2 Thess. 3: 5. some reasons why God should choose this day for the giving of the Holy Spirit to the disci-

II. The Spirit sent. v. 2-4. In what ways son does Jesus make in John 3: 8? What is the significance of the fact that the appearance was as a longuel That it set upon each of

do men usually acquire the ability to speak in other languages? Was this the course purso many strange languages? v. 4. What good vidence is here that there was no deception Where in this lesson do we learn that the Holy Spirit is a divine person? That God those who honor him?

PRACTICAL SUGGESTIONS. dwell together in unity." Psa. 133: 1. 2. "Sound from heaven." v. 2. "The wind bloweth where it listeth, . . . so is

Miscellaneous.

THY BROTHER HAS FALLEN.

Thy brother has fallen; O, go to him now

brow; Speak words of pure kindness, and bid

From error to virtue-from earth to the

Thy brother has fallen! assist him to stand

Throw round him thy mantle, extend him

Though sunk and degraded by error and

Wait not for to morrow, to-day is the time,

Before he is hardened in error and crime.

Ask not for the reason that brought him

That he is disgraced is sufficient to know;

When virtue has triumphed, joy beams in

With tears he will bless thee with hands

To save a lost brother what honor so great?

Yet thousands, neglected, are left to their

When a word, or a look even, would vir

And keep the lost brother from wandering

A SAVING WIFE.

siding in Philadelphia, who former-

ly lived in rather an extravagant

certain sum of money for table and

other household expenses tof the

week; he never mentioned his busi-

ness to his wife, and she, deeming

him sufficiently capable of attend-

ing to his own affairs, never inquired

into them. About fifteen years aft-

er their marriage, through some

slight mismanagement, and the ras-

canty of his confidential clerk, Mr.

merchant kept the affair a secret,

and the first intimation his lady had

then left the room, hurried up stairs,

and shortly afterwards returned

with a splendidly bound Bible in

her hand. Handing it to her hus-

marriage you gave me this precious

as a rich fountain to look to

the hour of gloom." She then left

"George, after the day of our

——, a merchant, now re-

on and kindness, once felt in the

Till early affections are cold as the ice;

Vith love in thy bosom and smiles on thy

3. "Filled all the house." v. 2. "Whither shall I go from thy Spirit?" Psa. 139:

4. "On each of them." v. 3. Individual 5. "Filled with the Holy Ghost." v. 4. Baptized. Matt. 3: 11. 6. "Spirit gave them utterance." same hour what ye ought to say." Luke 12: 12.

7. " Every nation under heaven." v. 5. Witnesses to the ends of the earth." Acts : 8. 8. " Wonderful works of God." v. 11. Of the abundance of the heart his mouth

speaketh." Luke 6: 45.

CONNECTING LINKS. From seven to ten days elapsed between the ascension of Jesus and the day of Pentecost. (See Connecting Links in last esson.) Though the disciples were waiting for the promise of the Father, they were not idle. They continued in prayer and supplication. They also, during this time, chose Matthias to the apostleship. They were at Jerusalem, probably in private rooms occupied by the apostles as a lodging place. ch. 1: 13. The whole number of disciples together were about

one hundred and twenty. v. 15. BIBLICAL COMMENTARY. I. The Spirit sought, v. 1. "Every ne that asketh receiveth: and he that seeketh findeth." Matt. 7: 8. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 13. 1. Prayerfully. "These all continied with one accord in prayer and suppli cation, with the women, and Mary the nother of Jesus, and with his brethren." ch. 1: 14. "And they worshiped him, and returned to Jerusalem with great joy, and were continually in the temple, prais ing and blessing God." Luke 24: 52.53. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22. "The effectual fervent prayer of

5: 16. 2. Patiently. "Wait for the promise of the Father." ch. 1: 4. "Tarry ye in the city of Jerusalem until ve be endued with power from on high." Luke 24: 49. 24: 49. How numerous were they? 1: 15. "If we hope for that we see not, then do How were they occupied during these days of we with patience wait for it." Rom. 8: 25. "Rest in the Lord, and wait patient ly for him." Psa. 37: 7. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3: cance of the feast of Pentecost. See Lev. 23: 26. "The Lord direct your hearts into the love of God, and into the patient wait-3. Unitedly. "They were all with one

accord in one place." v. 1. "These all continued with one accord in prayer and supplication." ch. 1: 14. "If two of was the presence of the Spirit manifested? v. supplication." ch. 1: 14. "If two of 2, 3. What filled all the house where they were you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19. "Behold, how good and fulfilled. Hence they waited in Jerusathem? With what were the disciples filled? how pleasant it is for brethren to dwell lem. They continued in prayer, and when together in unity; . . . for there the Lord | the baptism came, they were ready to recommanded the blessing, even life forever- ceive it. Pentecost. v. 1. "The fifmore." Psa. 133: 1.3.

shall baptize you with the Holy Ghost, and 16. "The feast of weeks." Ex. 34: 22. sued by the disciples on this occasion? How with fire." Matt. 3: 11. "Ye shall be A harvest festival. "The time of the fesbaptized with the Holv Ghost not many tival was calculated from the second day ceived, but the woman being deceived was in days hence." ch. 1: 5. "They were all of the Passover, the 16th of Nisan. The in this matter? v. 5-10. What was the theme filled with the Holy Ghost." 1. From Lew prescribes that a reckoning should be heaven. "And suddenly there came a kept from the morrow after the Sabbath' mitteth sin transgresseth also the law, for sin sound from heaven." v. 2. "Until the (Lev. 23: 11, 15) to the morrow after the is the transgression of the law." 1 John 3: 4. Spirit be poured upon us from on high. Isa. 32: 15. "The Comforter . . . I will send unto you from the Father, even the of opinion as to the meaning of the words, Spirit of truth, which proceedeth from the received the spirit of the world, but the and Christian writers of all ages that the Spirit which is of God." 1 Cor. 2: 12.

bill. He opened it at the first page

and continued to find an X between

the commencement of the book of

Revelations. He was saved—could

capital of \$9,000 to commence

"Request your mistress to come

to me immediately," said the mer-

The lady obeyed, entering the

"Kate! Kate! Where did you

"'Tis the weekly savings of our

"Because it is a good bank, and

one which will not suddenly break,'

BREATHING THROUGH THE NOSE.

There are various reasons for con-

sidering the nose the natural outlet

1st. If we breath through the

nose, we will be enabled often to de-

tect the presence of noxious odors

in the air we breathe, and so be

years, and yet have escaped all the

4th. By drawing our breath only

Per contra the habit, so common,

of breathing through the mouth.

to breathing through the nose.

procure all this money?"

chant.

and a smile.

from the wolf.

replied the lady.

to his heart.

bachelors.

through the nose.

style, was in the habit, every Mon- of the lungs, hence various advan-

day morning, of giving his wife a tages to be derived from breathing

quested her husband to remain in forms of fevers which usually follow

the parlor a few moments, as she a residence in the country, who

had something to say to him. She have ascribed their exemption solely

have been precious to me; and, as by contact with the membranes be-

return it to you, that you may inflammations and congestions of

The merchant opened the book has many disadvantages. In this

book, as a token of your love, and open contagious poisons.

glean from it some consolation in these organs are avoided.

Kate?"

filled all the house where they were sitit listeth, and thou hearest the sound thereof but canst not tell whence it cometh. and whither it goeth; so is every one that is born of the Spirit." John 3: 8. 3. A tongue, as fire. "There appeared

into them cloven tongues, like as of fire, and it sat upon each of them." v. 3. "He believe, but to them that believe not," 1 on the seventh day of the week, or Sab-Cor. 14: 22.

speak as the Spirit gave them utterance." year of the Lord." Luke 4: 18, 19. "For prophecy came not in old time by the will of man; but holy men of God spake as well begun.

Pet. 1: 21. 2. To the amazement of the multitude. roice was made) the multitude were conounded, . . . they were all amazed, and What meaneth this?" v. 12. "Thou ing, What a word is this! Luke 4: 36. power of God." Luke 9: 43. "The nat. Spirit of God, for they are foolishness unto

a righteous man availeth much." James 3. To the glory of God. "We do hear them speak in our tongues the wonderful works of God." v. 11. "All his works are done in truth " Psa. 33: 4. " All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom. To make known to the sons of men his mighty acts and the glorious majesty of his kingdom." Psa. 145: 10-12. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen." 1 Pet. 4: 11.

him, neither can he know them, because

they are spiritually discerned." 1 Cor. 2:

NOTES AND SELECTIONS. I. The Spirit sought, v. 1. The ise implied in Luke 24: 49, and more definitely made in Acts 1: 5, would soon be tieth." A feast of the Jews held on the

II. The Spirit sent. v. 2-4. "He fiftieth day after the Passover. Lev. 23: mpletion of the seventh week. There has been from early times some difference 'morrow after the Sabbath.' It has, however, been generally held by both Jewish Sabbath here spoken of is the first day of 2. A sound, as wind. "There came a holy convocation of the Passover, the 15th ing nine commandments

of which we are utterly unconscious. until the blood has become poisoned. and serious, and perhaps fatal disease been enaugurated. The cold air again commence business, and had and with great rapidity, chills the

the nose, it would be warmed before reaching the lungs. The habit of breathing through the mouth is caused largely by weak ness of the respiratory muscles, and one excellent method of strengthen-And to his heart's center a way thou wilt room with something between a tear | through the nose. It is certainly as wise a plan as sucking through a silver tube, so often recommended. Then breathe through the nose as

lungs, whereas if breathed through

nature indicates, if you would have good health.—Baptist Weekly. household expenses for the last fif-Will melt to contrition by the warmth | teen years," was the modest reply. HIDE ME FROM PAPA. "Every week I put ten out of the "Please take me home with you The help that is needed, and bid him to into our Bible bank, that when a and hide me so papa can't find me.' day of trouble came upon us, we The speaker of the above touchshould have something to save us ing words was a little child just two years of age. She was endowed "But why put it in the Bible, with unusual sprightliness and love-

iness, both of person and disposi-We had been visiting her mother, and on leaving had taken the dear ittle one to ride a short distance. We said, "Now, Fannie, kiss us

"You are an angel, Kate," cried the delighted husband, clasping her good bye; it is too cold to take you And so she is. Does any one anv farther. doubt it? There are thousands of The little darling, looked up with such angels, despite the railings of the most piteous expression, and our miserable, woman-slandering clinging to me said, in her baby tones, "O, Lenny, p'ease take me

home with you, and hide me so papa can't find me!" O darling, precious Fannie, how my heart ached for you as I pressed you to my bosom! What visions or sorrow and cruelty your words called up! How terrible it seemed that one so young and innocent should know so much of fear! As I rode homewards the though would again and again recur to me. O. that all who have helped in any

warned of the danger in time to way to make her father a drunkard could have seen those baby hands 2d. The internal nose is studded raised in entreaty, and her lips quivwith hair, which in some degree at ering with suppressed emotion! least prevents the ingress of noxious Surely, surely, the heart of the most hardened whisky dealer would - suddenly broke, and his fall matters with the air we breathe. was mentioned, sympathizingly, on Dust is strained out; and it is conhave been reached, and slumbering change, and—like all such matters | fidently asserted by persons who conscience would have been awak -there all sympathy ended. The have tested the matter, that miasms ened to a true sense of the terrible are prevented from entering the blood if one breaths only through amount of wretchedness caused by the use of ardent spirits. of it, was by a paragraph in the his nose. Some persons have lived O, think of it, bar keeper and Ledger. Shortly after dinner was in malarious districts, slept on the over, on the day of the discovery of | banks of malarious rivers, etc., for

whisky dealers of every grade! think of your sad, sad work. Here was a man who, when sober. was a kind and devoted parent, yet from the use of the curse of our land had become so cruel and unkind as to inspire abject fear in his

3d. By breathing through the only child. nose, little if any air passes into the May all who read these few lines, lungs until it has come into contact with the membranes of the nose, of ardent spirits in any way, be which are supposed to possess some warned in time, lest in the last great power of nutralizing malarious and day many women and little children shall say to them, "To you we owe the untold wretchedness and agony in the day of trouble. Its pages through the nose, the air is warmed of our lives; our blood be upon your skirts."—Richmond Advocate. your brow looks sad to day, I now fore it reaches the lungs, and so

The wife of United States Senator Burnside died at Providence, R.

upon the white of eggs which had been boiled in bubbling water for thirty minutes. At the end of the The merchant opened the book has many disadvantages. In this carelessly, and a bank bill fell way a great volume of air is quick-out of it. He picked it up and glanced at its face—it was a \$10 rious or contagious impurities, etc., place of Gen. Schenck, resigned.

Richard H. Dana, Jr., has been of the egg with the white, and upon this diet alone, without fluid of any kind, we have seen them begin to glanced at its face—it was a \$10 rious or contagious impurities, etc., place of Gen. Schenck, resigned.

Richard H. Dana, Jr., has been of the egg with the white, and upon this diet alone, without fluid of any kind, we have seen them begin to glanced at its face—it was a \$10 rious or contagious impurities, etc., place of Gen. Schenck, resigned.

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Richard H. Dana, Jr., has been of the egg with the white, and upon this diet alone, without fluid of any kind, we have seen them begin to great volume of air is quick—of the egg with the white, and upon this diet alone, without fluid of any kind, we have seen them begin to great volume of air is quick—of the egg with the white, and upon this diet alone, without fluid of any kind, we have seen them begin to great volume of the original volume of the o

very one that is born of the Spirit." John sound as of a rushing mighty wind, and it of Nisan."—Smith's Bib. Dict. Some writ- his plenitude upon the church, and about ers, however, contend that it was the weekting." v. 2. "The wind bloweth where | ly Sabbath occuring during the Passover (cf. Lev. 23: 32.) The day was fully come. If the theory last mentioned were correct, the day of Pentecost would always fall upon the first day of the week. According to the first interpretation, it might fall upon any day of the week, which must be determined in this case by The Holy Ghost shall teach you in that shall baptize you with the Holy Ghost and the day of the week on which the Passwith fire." Matt. 3: 11. "They began to over was celebrated. If the popular opinspeak with other tongues." v. 4. ion is correct, that the Passover was cele-"Tongues are for a sign, not to them that | brated on Thursday, this Pentecost came bath. (See Barnes, Lightfoot, and others.) III. The Spirit speaking. v. 4-11. With all this uncertainty, and in the ab-1. Through the disciples. "And began to sence of any positive statements to that effect, it certainly shows a weak cause to 7.4. "They were all filled with the Holy | argue that the disciples met to observe Ghost and spake the word of God with Sanday instead of the Sabbath because boldness." ch. 4: 31. "It is not ye that they were baptized with the Holv Ghost speak, but the Spirit of your Father which on the day of Pentecost. The fact that it speaketh in you." Matt. 16: 20. "The was Pentecost, brought great multitudes Spirit of the Lord is upon me, because he of men to Jerusalem from all parts of the hath anointed me to preach the gospel to land, and the gift of the Spirit on that day the poor, . . . to preach deliverance to the | made all this multitude personal witnesses captives, . . . to preach the acceptable of the gifts and power of God, and when the three thousand converts went back to their homes, the work of evangelism was

they were moved by the Holy Ghost." 2 II. The Spirit sent. v. 2-4. Suddenly. All the circumstances connected with this event are of a striking nature, so on the part of the disciples, or denial on the part of the assembled multitude. marveled saying, are not these which Sound. The manifestation was both auspeak Galileans? How hear we every dible and visible, (v. 3,) as mighty man in our own tongue?" v. 6-8 "They wind. "Wind in the Scriptures is often were all amazed and were in doubt, saying, put as an emblem of diving influence. (John 3: 8.) It is invisible, yet mighty, and bringest certain strange things to our thus represents the agency of the Holy ears." ch. 17: 20. "They were all Spirit."-Barnes. Filled the house. amazed, and spake among themselves say. The sound. What house, it is impossible to say. Probably that mentioned in chan-They were all amazed at the mighty | ter 1: 13. Some suppose the temple is meant. Tongues like as of fire. 16: 1-16. ural man receiveth not the things of the "Tongue-shaped, flame-like appearances—

to pour itself through every tongue, and over every tribe of men under heaven."-J., F. & B. Sat upon each of them. v. 3. A personal baptism: Probably not limited to the twelve. See ch. 1: 15. "They were all filled with the Holy Ghost." The whole company of believers. cf. chs. 10: 44-46; 19:1-6. III. The Spirit speaking. v. 4 11. Began to speak with other tongues. A marvelous occurrence enirely unaccountable except in the light of

the added statement, as the Spirit gave

Barnes remarks, (1.) It was predicted in the Old Testament. Isa. 28: 11. cf. 1 Cor. 14: 21. (2.) It was promised by the Lord Jesus. Mark 16: 17. (3.) It continued long in the church. 1 Cor. 12: 10, &c. The great advantage which it gave the disciples, and especially the apostles, as issionaries to all nations, will at once be Devout men. v. 5. From the Jewish standpoint, not necessarily Christians. Confounded. v. 'Troubled in mind."-Margin. Were unable to explain that which they saw and heard, especially the speaking with tongues. The enumeration which follows is indicative of the magnitude of the mira-When this was noised abroad, (when this as to preclude the possibility of any doubt | cle. It need not be understood that each disciple spoke all these languages, but that the representatives of all these nations or tongues heard their own language spoken by some of a band of men who were simply Galileans, a people whose own dialect was proverbially barbarous. Wonderful works of God. v. 11. Out

> speaketh. What they said, we shall study ILLISTRATIONS. 1. The great Jewish feasts. Deut. 2. Spiritual gifts in the church

of the fullness of the heart the mouth

beautiful visible symbol of the burning 1 Cor. 12: 1-31. 3. Unity of believers. Psa. 133

energy of the Spirit now descending in all

the whole law, and yet offend in one point, he

A. Because every precept of the law is of

A. Because every precept of the divine authority, and each is necessary to the unity and perfection of the whole law; "for

he that said. Do not commit adultery, said

also, Do not kill. Now if thou commit no

adultery, yet if thou kill, thou art become

Q. From these facts, what may we justly

A. We conclude, that inasmuch as Adam

ten commandments, viz., the tenth, that not

only the tenth, but the remaining nine pre

cepts also, had been delivered to them, and

that they were virtually guilty of all. "What

shall we say then? Is the law sin? God for-

bid. Nay, I had not known sin but by th

law: for I had not known just, except the law

had said, Thou shalt not covet." Rom. 7: 7.

Q. What is the punishment of all transgress

from the earth, and the transgressors shall be

rooted out of it." Prov. 2 : 22. "The soul

Q. To what punishment were our first pa-

A. They were driven out of the garden of

ODDS AND ENDS.

Eden, and were subjected to a life of toil and

ents subjected for their transgressions?

that sinnoth it shall die." Ezek. 18: 4.

sorrow, and to death." Gen. 3: 17-19.

and Eve were guilty of breaking one of the

transgressor of the law." James 2: 11.

s guilty of all." James 2: 10.

Q. Why guilty?

conclude f

ALL WITH ONE ACCORD. Verse 1.

THE DAY OF PROMISE RAYER RAISE OWER THE TRUMPHANT DAY OF THE CHURCH PRESENCE of OWER from THE SPIRIT.

THE BLACKBOARD.

LESSONS ON FAITH AND PRACTICE.

BY REV. L. C. ROGERS. THE LAW AND THE SABBATH.

II.—THE FIRST LAWBREAKERS.

Question. Who are sinners i

Answer. "All have sinned." Rom. 3: 23. Death passed upon all men, for that all have sinned." Rom. 5. 12. Q. Who were the first sinners? A. Adam and Eve. "By one man sin entered into the world." Rom. 5:12. "In Adam all die." 1 Cor. 15; 22. "Adam was first formed, then Eve. And Adam was not de-

Q. Was the law given to Adam? particular sin were our first parents guilty? O. Which of the ten commandments forbids

A. The tenth. "Thou shalt not covet. Q. In breaking the tenth, were our first parents virtually guilty of breaking the remain-

ELEPHANTS AT WORK

gain flesh and strength and refreshing sleep. After weeks of this treat-A correspondent of the New York ment they have been able, with care, to begin upon other food." And "I was surprised to witness the all this, the writer adds, without intelligence of some of these useful taking medicine. He says, what we animals. They are employed on the also have always maintained, that public works, and their enormous hard-boiled eggs are not half so bad strength enables them with apparent as half-boiled ones and ten times as ease to draw stones of great magnieasy to digest as raw eggs; and we tude, and, what is more, to place have no doubt that an animal may them where needed. They are used be starved to death by eating only in the construction of bridges, and the raw white of an egg, for the will work in the water all day. same reason that dogs have been They will push a stone as carefully starved by eating gelatin alone. as a gang of men. It is interesting Only toothless babies can digest soft to see these huge animals move food, such as milk. - Manufacture: about until they get a secure place to stand, and then exert their amazing strength in moving a stone just as the mason waves his hand. In Mrs. Whitney propounded to Mrs. the large timber yards of India these Gillespie, at the Woman's Centenuseful animals are very extensively nial Union, in New York, the quesused. It is only necessary to watch one for a little while to be satisfied of the wonderful strength as well as sagacity of these animals. They are employed in drawing and fitting he huge logs used in ship-building. They will draw large logs over very rough roads from the forests. They will take up a log weighing two tons on their tusks and hold it in its

added, he never forgot.

trained elephants will sell in India

from 500 to 3,000 rupees each, de-

pending upon the sagacity of the

DO NOT EAT RAW EGGS.

One of the most common preju-

lices of housewives and mothers is

especially the white, and the less

they are boild the better they are

for weak and dyspeptic stomachs.

The reverse is the case, as there is

more danger of the raw and soft

white of an egg passing through the

digestive apparatus without being

really digested than when thorough-

ly boiled and hard; in fact then it

constitutes a most excellent food for

lyspeptics, as experience is proving.

A writer in the Medical Journal

says: "We have seen dyspeptics

who have suffered untold torments

with almost every kind of food. No

liquid could be taken without suffer-

ing; bread became a burning acid:

meat and milk were solid and liquid

fires. We have seen these same

sufferers trying to avoid food and

drink and even going to the enema

syringe for sustenance. And we

have seen their torments pass away

and their hunger relieved by living

that hard eggs are difficult to digest,

tion, "What had the country done for women, that the women should do so much for the country?" The latter immediately responded: "It has made us the freest women in the world. Why, I have seen a woman and a cow harnessed together in Switzerland. A woman could not speak in public, like this, in any place with their proboscis, and car There has been a severe gale and y it apparently with more ease than storm in England. Much damage fifty coolies would. When one of to property resulted, accompanied these sagacious animals has brought with the loss of several lives in vayou a log from a pile, you may send him for the next log by merely rious parts of the kingdom. pointing at it, and he will toil patiently all day, and make piles of logs and as nicely as a gang of men could do. They are always very

The Italian Minister of Public Instruction has ordered the university styled "Vatican University to be closed, it being an illegal escareful not to injure their tusks, tablishment. especially not to break them near Four officers of the French army their heads. One man, who had a have been 'cash'ered for attending large lumber and timber yard, said funeral services at Amiens, on th it took over a year to teach his elephant the lumber business; but, he

anniversary of the detah of Napole The Pennsylvania Railroad Company has reduced its rates of passenger fares to three cents a mile,

the reduction to take effect from Never begin with obedience-you will never attain it! Begin with

faith, and upon faith found this-"He that loveth me, keepeth my commandments." A heavy snow blockade is reported on the mountain division of the Union Pacific Railroad, and the

schedule has been temporarily abandoned. At the recent election in Ver

orever try to prove it because we The oldest peer in Great Britian

s the Earl of Leven and Melville, aged ninety, and the youngest the Marquis of Cambden, aged four. Was, for three years, offered for any case A sister-in-law of Thomasson, the lynamite fiend, has been discharged rom a dry goods store in St. Louis on account of the relationship. Nations can better win success by

oble deeds than by the cruel destruction of human life for selfish NEW ADVERTISEMENTS. From Dauchy & Co.

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ABSTRACT OF TIME TABLE,

Adopted Nov. 22d, 1875.

EASTWARD.

11.00AM 9.50PM

9.35PM 7.00AM

8.03AM

riving at Hornellsville at 6.00 P. M.

dalia 7.15, Allegany 7.40, Olean 8.05, Hins dale 8.32, and arriving at Cuba 9.11 P. M.

11.20, and arriving at Salamanca at 11.48

WESTWARD.

fornellsville 8.55PM 3.00AM 8.25AM 12.30PM

7.40AM ....

Leave Little Valley 12.22AM 6.27AM 11.57PM 14.15PM

ADDITIONAL LOCAL TRAINS WESTWARD

Valley 6.27, Cattaraugus 6.42, Dayton 7.03, Perrysburg, 7.09, Smith's Mills 7.24, For estville 7.32, Sheriden 7.40, arriving at Dunkirk at 7.50 A. M.

3.15 A. M., daily, from Hornellsville, stop

ping at Genesee 5.46, Olean 9.22, and ar

nellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.00, Scio

7.35, Phillipsville 8.05, Belvidere 8.27 Friendship 8.54, Cuba 9.50, Hinsdale 10.45

Olean 11.25, Allegany 11.47 A. M., Van dalia 12.11, Carrollton 1.07, Great Valley

1.27, Salamanca 1.55, Little Valley 2.47

Cattaraugus 3.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20, Forestville 5.45

Sheriden 6.07, and arriving at Dunkirk a

12.30 P. M., daily, from Hornells ville, stopping at Almond 12.43, Alfred 12.55, Andover 1.15, Genesee 1.34, Scio

1.42, Phillipsville 1.51, Belvidere 2.00

Friendship 2.10, Cuba 2.32, Hinsdale 2.47, Olean 3.03, Allegany 3.13, Vandalia 3.27, Carrollton 3.42, Great Valley 3.48, Sala-

manca 3.57. Little Valley 4.15, Cattaraugu

4.32, Dayton 4.53, Perrysburg 5.00, Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35

and arriving at Dunkirk 5.45 P. M.

1.10 P. M., daily, except Sundays, from

Hornellsville, stopping at Genesee 2.38, Belvidere 3.24, Olean 4.45, Carrollton 5.19,

lalamanca at 5.38, Little Valley 6.03, Cat.

taraugus 6.25, Dayton 6.54, Perrysburg

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-

hip 7.55, Cuba 8.37, Hinsdale 9.09, Olean

9.40, Allegany 9.58, Vandalia 10.23, Car-

rollton 10.48, Great Valley 11.05, arriving

† Daily between Salamanca and New

‡ Daily between Port Jervis and Dun-

Forestville 7.35, and arriving a

4.30 A. M., except Sundays, from

The 3.00 A. M., except Sundays, from Hor-

Leave New York Port Jervis

Cleveland

6.30 P. M.

Dunkirk 8.00 P. M.

Salamanca 11.15 P. M.

Cincinnati 5.00PM

No. 1 No. 5 No. 3\* No. 9‡

9.00AM 10.45AM 7.00PM 7.00PM 12.13PM 3.22PM 10.55 " 11.35 "

9.57PM 4 00AM 9.30AM 1.34PM 10.48 " 4.55 " 10.27 " 2.82 " 11.15 " 5.20 " 10.50 " 3.03 " 8.48 "

11.50рм 6.02 " 11.25 " 3.52 "

2.20 " 7.50 " 71.30 " 5.45 "

... 7.20РМ

5.37AM 3.30PM 4.05 \*\* 6.42 \*\* 4.30 \*\* 7.32 \*\* 5.20 \*\*

10.38 " 8.40 " 3.37 " 12.26PM 10.53 " 5.43 " 4.45 " 3.28AM 10.22 "

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Father, fogive! My spirit has rebel Against thy chastisements in r sent, And beat its prison bars with win And give to all its wrathful murmi Daring to question why I should be Refusing light, or joy, or heavenly

Father, forgive! though I have wan Far from the path, with weary, ble And heart nigh crushed with sorro Still vainly asking earth for Still vainly hoping earthly joys And from my heart remove grief's

Father, forgive! Oh, I have proved it joy that earth can give apart My soul, led captive by some demon And thus rebelling felt my torn With bursting grief earth had no p

Father, forgive! I now abhor myself. While I adore the grace whose Can thus transform and make my Can thus support in sorrow's darkest And on my guilty soul such heav blessings shower. My Father, bless! So now I kiss the

And bless the hand that meeted ou cup. My heart, made purer by the fiery te While joy akin to heaven o'erflow And I can say, in Jesus I am blest. My Father, here I give thee back my Soul, mind, and booy's powers, all

are thine.
Tis poor, tis mean, and yet thire Christ, thy Son, Whose death has op ed a fountain Thy Spirit answers to my spirit's mos And Jesus' blood doth for my sins at Oh, glorious truth! Oh, mercy undeserv Oh, love beyond, above all hu Oh, precious sacrifice, thou bleeding La Who has this ransom by thy suffe brought,
Fill, fill my soul with penitential shar
And fan my love to sin-consuming flat

> For the Sabbath Recorder. THE BIBLE AGAINST INTOXIO ING WINE I am aware that I am to take I

tions not generally admitted by readers of the RECORDER. Whi undertake what no other is likely to undertake, I am encoura in the thought that we all ad that all God-inspired Scripture " profitable for doctrine, for repr for correction, for instruction righteousness; that the man of may be perfect, thoroughly nished unto all good works." 2 7 3: 16, 17. Who does not know generations of scholars and div have taught ruinous fallacies. fessedly taken from the Bible? political philosophy, the right arbitrary rule and slavery; in so economy, the virtue of polyga in ecclesiastical philosophy, blessedness and duty of persecu chapter of ruinous dogmas. So temperance reformation, as is posed, is fought by Bible texts. call intoxication, is condem throughout the whole Bible. W the Hebrew language has no co sponding term, yet the state is pla set before us by phenomena and sults. Prov. 23: 29-35. Dr. and Liebig never scientifically un

whether the description is scient ally correct or not. Admit here are some Hebrew phrases we can not well understand, yet point is remarkably clear; it is toxication to any extent. No n erate drinking, not even a wish be indulged in. However gent soothing, "it biteth like a serr and stingeth like an adder" at Such is the artless language and trine of the Bible. But I am told that the Bible ommends wine, and Genesis 27: 37, and texts from Numbers, D eronomy, Judges, Kings, Chroni Nehemiah, Psalms, Proverbs, Isa Jeremiah, Joel, &c., &c., are qu as proofs. Does the Bible red mend, in so many places, the thing that in other places it li to the sting of an adder? Unfo nately for the English reader, th

stood the fact, or the state, be

than Jeremiah and Hosea und

stood them spiritually. No ma

true! We can not for a mon admit that inspiration is at f There is, then, no alternative lef the translation must be faulty. have correct ideas of the teach temperance. Upon examina we find thirteen words of the o nal Scriptures which have all commingled and confused under translation of the single term u namely: Hebrew, yayin, kahr shakar, mesek, ahsis soneh, tir

> intoxicating that is bad and I now give a brief exposition investigation, based upon the context, and the circumsta Yain is used by the sacred w as a generic term for all kin wine, and is mentioned one hu and forty-one times in the tures. Rev. Wm. Ritchie, of I Scotland, says: "Thirty-thr these texts are nutral, twenty permitted enjoyment, while ser ne are warnings, both by ad tion and example, of its intoxic power. The rest of the par merely refer to it as used in

demned.

ashishah, shemarim; in Gr oinos, gleukos, oxos, and akrai no adjectives used. These words in Hebrew and four in G can not be needed, and are not i to-represent one kind of wine. plain, even at this point, that t is more than one quality or kir wine referred to in the Bible. good and the bad is the natura ference, and it follows that it i unintoxicating that is good ar lowable, or recommended, and