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things which were of God; no longer belated astray by the desert mirage, or the cloud-built palaces of the Fata Morgana. He could see the fields of Beulah in the distance, and the narrow road which led to the straight gate. And, blessed light, he could see how far he had wandered from the true path, could count the mile stones on the road which was leading him from Paradise and nearer to perdition.

"I am the light of the world," cries the Savior, and how just are his words, for has he not shed light upon the dark souls of all peoples, bringing peace and comfort into the gloomy habitations of sin and idolatry; leading men out of the sombre shades of spiritual death, and strengthening them for the life to come? What does earthly darkness breed but lustre and abhorrent reptiles? In darkness, lies coiled the deadly snake; in darkness the scorpion gathers the venom to poison its sting. In darkness the lion roars, and the tiger seeks its prey.

And when over our day of life, death draws the dark and sombre night, how will we stand with regard to the light? Will our lamps be burning, and oil in the cruise to replenish them? Shall we be ready to join with the wise virgins in the marriage procession of the Bridegroom, or shall we stand knocking without, with empty vessels and unlit lamps? Shall we have not only the light of truth burning in our bosoms, but will it be a pure light, not cast through and distorted by the prism of sin into a thousand frightful shadows, fit emblems of a wasted life, a dishonored death, and a frightful hereafter? And over all, will we be able to see the great light from God's throne, breaking over the walls of heaven, and bursting in joy through the golden gate to bathe us in its effulgence, and guide us up the white steps to the fountain of all truth, or shall our miserable fate be cast in the broad path of destruction which leads to the lurid and many-colored lights of hell? We each of us have the light, but have we kept it pure? We each of us have the law, but have we kept it entire? God has spoken to our consciences, and he is a jealous God. Have we listened to him? Yes, if we have failed, then truly our lot is more pitiable than Sodom's, and more lost than Gomorrah.

LIVING EPISTLES.—The Bible is the outgrowth of personal experience, a revelation wrought out of living individual lives. That is the reason it is so fresh, inspiring, and adapted to all phases of earthly existence. It is not a book of inspired words, nor a record of doctrines, theories, and principles, but the ripe fruitage of God's ministry in and through men. As the Bible was made through such a ministry, so it is interpreted and vindicated by incorporation into personal life. The Bible is not a creed, commentaries, and apologetics, but in lives that Christianity is effectively presented. Books are carelessly read; persons are read, reviewed, analyzed, digested. A living Christian is read, and known of all men. The Bible in schools is desirable, but Christian teachers still more so. The distribution of Bibles is important, but the distribution of living Christians is more important. As God wrought out the Scriptures through experience, they will save the world only by becoming "living epistles" by incorporation into personal character.—Baptist Union.

THE HAPPIEST SEASON OF LIFE.—A venerable man of eighty years has been asked, "What is the happiest season of life?" This answered the question: When spring comes, and under the influence of the gentle warmth of the atmosphere, the buds commence to show themselves, and to turn into flowers, I think in myself, Oh, what a beautiful season is spring? Then when summer comes and covers the trees with thick foliage, where the birds are so happy in singing their pretty songs, I say to myself, Oh, summer is an awfully fine time! Then when autumn arrives and I see the same trees laden with the finest and most tempting fruits, I cry out, Oh, how magnificent is autumn! And, finally when the rude and hard winter makes its appearance and there are neither leaves nor fruits on the trees, then, through their naked branches I look upward and perceive, better than I could glitter in the sky.—From the French.

A tart temper never mellows with age; and a sharp tongue is the only edged tool that grows keener with constant use.

ANTHONY'S FISH SERMON. St. Anthony one day Found the church empty Sunday, So he goes to the river, A discourse to deliver, They're ready to listen— They're ready to listen— They're ready to listen.

Now, let us go on to New York, which is the next State. Chapter 13, section 66 of the law reads as follows: "No shall be liable to any civil or criminal liability on that day (first day) excepting works of necessity and charity, unless done by some person who uniformly keeps the last day of the week, called the Sabbath, as a day of rest, and whose labor shall not disturb other persons in their observance of the first day of the week as a holy time."

THE SABBATH IN THE PENNSYLVANIA LEGISLATURE. It will be remembered that Senator Jones was interrupted in his speech, the publication of which was commenced last week, by Senator Herr, with, "Will the gentleman allow me to correct him? That is not what I said. I said it was an unfortunate time to introduce this bill, when those things had just occurred," when Mr. Jones continued as follows:

Now, Mr. President, I shall read to you the names of the States of this Union where a law similar to this has been passed, and I hope that before you get to the Seventh-day Baptist minister, I can make examination for me of the statutes of the various States, that Connecticut—Connecticut, which I refer to in the last discussion of this question, is a State of the most severe character, a law almost similar to that which Draco passed and wrote in blood—that Connecticut has come to her senses and given up the right to stand up in defense of the great doctrine of religious liberty, not of toleration, as my friend would say, because that implies the right to prevent and interfere with an individual in his religious opinions. He pleases, but liberty, freedom, that is what I mean, and her name, should this country ever go to ruin, her name will remain to the last, shining out, though she is little, shining out, like the ripe fruitage of God's ministry in and through men. As the Bible was made through such a ministry, so it is interpreted and vindicated by incorporation into personal life. The Bible is not a creed, commentaries, and apologetics, but in lives that Christianity is effectively presented. Books are carelessly read; persons are read, reviewed, analyzed, digested. A living Christian is read, and known of all men. The Bible in schools is desirable, but Christian teachers still more so. The distribution of Bibles is important, but the distribution of living Christians is more important. As God wrought out the Scriptures through experience, they will save the world only by becoming "living epistles" by incorporation into personal character.—Baptist Union.

Chapter 13, Item 17, Sec. 1.—Imposes a fine not exceeding five dollars, nor less than one: Provided, That any person who shall be convicted of this offense shall be liable to the penalties provided in this chapter for persons who conscientiously observe the seventh day of the week as the Sabbath.

Chapter 13, Sec. 2.—Imposes a fine not exceeding twenty-five dollars for the desecration of Sunday. Any person who shall be convicted of this offense shall be liable to the penalties provided in this chapter for persons who conscientiously observe the seventh day of the week as the Sabbath.

Chapter 13, Sec. 3.—Imposes a fine not exceeding twenty-five dollars for the desecration of Sunday. Any person who shall be convicted of this offense shall be liable to the penalties provided in this chapter for persons who conscientiously observe the seventh day of the week as the Sabbath.

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Chapter 13, Sec. 5.—Imposes a fine not exceeding twenty-five dollars for the desecration of Sunday. Any person who shall be convicted of this offense shall be liable to the penalties provided in this chapter for persons who conscientiously observe the seventh day of the week as the Sabbath.

seventh day of the week as the Sabbath, and habitually abstains from following his or her usual occupation or business, and from all recreations, and devotes the day to the exercise of religious worship, then such defendant shall be discharged. Provided, always, That the work or labor, or business, or recreation, or exercise, or other act, shall be performed in such a manner as not to disturb other persons in the observance of the first day of the week as the Sabbath: And provided also, That nothing in this section contained shall be construed to allow any such person to openly expose to sale any goods, wares, merchandise, or other article or thing whatsoever, in the line of his or her business or occupation.

Chapter 12, Title 24, Sec. 4072.—(Imposes a fine of not less than one dollar, nor more than five for work on the Sabbath.) Nothing herein contained shall be construed to extend to those who conscientiously observe the seventh day of the week as the Sabbath.

Chapter 12, Sec. 18. And the said forfeiture (\$2) shall not be incurred by any person who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath, and actually refrains from all secular business, and labor on that day: Provided, He does not compel an apprentice or servant, not of his belief, to do secular work or business on Sunday, and does not on that day disturb any other person.

Chapter 12, Sec. 17-24. Whoever keeps open his shop, &c., or is present or takes part in public diversion, game, &c., on the Lord's day, shall be liable to a fine not exceeding ten dollars for every offense. (So of traveling, shop opening, so of plays on the evening of or after the Lord's day, &c.)

Chapter 22, Section 241, (Code of 1875). "If any person of the age of fourteen years or upward shall be found on the first day of the week, commonly called Sunday, or on the second day of the week, &c., he or she shall be fined in the sum of not more than five dollars nor less than one dollar: Provided, Nothing herein contained in relation to common labor, or at common labor, or for performing secular business and labor on that day, provided he disturbs no other person while attending public business."

Chapter 90, Secs. 1-3. Approved Feb. 23, 1864. 1. No person whose religious faith and practice is to keep the seventh day of the week, commonly called Sunday, as a day of rest, or at common labor, &c., he or she shall be fined in the sum of not more than five dollars nor less than one dollar: Provided, Nothing herein contained in relation to common labor, or at common labor, or for performing secular business and labor on that day, provided he disturbs no other person while attending public business."

Chapter 17, Sec. 10. No work or business shall be done on the Sabbath day, except, &c. Any person who shall be convicted of this offense shall be liable to the penalties provided in this chapter for persons who conscientiously observe the seventh day of the week as the Sabbath, so that he or she shall not be liable to the penalty here prescribed, if they observe as a Sabbath one day in each week, as herein provided.

Chapter 13, Sec. 8. No person who conscientiously believes that the seventh or any other day of the week ought to be observed as the Sabbath, and who actually refrains from secular business and labor on that day, shall be liable to the penalties provided in this chapter for persons who conscientiously observe the seventh day of the week as the Sabbath.

Chapter 13, Sec. 9. No person who conscientiously believes that the seventh or any other day of the week ought to be observed as the Sabbath, and who actually refrains from secular business and labor on that day, shall be liable to the penalties provided in this chapter for persons who conscientiously observe the seventh day of the week as the Sabbath.

ordinary question. I feel an interest in it because I know that the people are sincere in their belief as to the sanctity of the seventh day of the week, and more sincere than many of us are in our belief in the sanctity of the first day of the week. For out of the month of the Senator from Dauphin [Mr. Herr] do I judge him at this present time. He admits that the act of 1794 can not be sustained on the idea that it is a religious day. He admits that the Supreme Court of this State has so decided. He admits that it is not of any sacred or divine origin, yet he comes here and says that this law shall be enforced with all its pains and penalties upon those who observe the seventh day, but work on Sunday.

I say, Mr. President, that that very assertion of the gentleman from Pennsylvania is manifestly untrue, to pass the bill which I have introduced, for if he is not a Sabbath day man, as has been alleged by many people, then, I say, as a civil institution, I will pass a law of this kind which will give to the people of this State the right to observe the seventh day of the week as a day of rest, and to work on Sunday.

Chapter 124, Secs. 17-24. Whoever keeps open his shop, &c., or is present or takes part in public diversion, game, &c., on the Lord's day, shall be liable to a fine not exceeding ten dollars for every offense. (So of traveling, shop opening, so of plays on the evening of or after the Lord's day, &c.)

Chapter 84, Secs. 1-12. 1. Whoever keeps open his shop, &c., or is present or takes part in public diversion, game, &c., on the Lord's day, shall be liable to a fine not exceeding ten dollars for every offense. (So of traveling, shop opening, so of plays on the evening of or after the Lord's day, &c.)

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principle which we assume here. They have given us everything when they assert that this law is in force simply as a civil institution, and that is what the gentleman has done, and that is why I say we ought to pass a law of this kind, because we are not infringing upon any law of God.

Now, sir, what more need I say upon this subject? What more can be urged for the passage of this bill? Are there here to-night who are in any way connected by blood or by ties of friendship with people who hold to this faith? Are there any here whose memories take them back to the period of their lives, when they have walked together with their parents upon the seventh day of the week in order to worship that Divine Being in whom we live and move and have our being? Are there any such in the Senate as to be such members in the Senate to come forward and stand by me while I attempt to pass this beneficial law relieving from oppression people who are honest and as pious and as religious as we pretend to be? Of course, sir, this act covers all who believe in the seventh day of the week, irrespective of their peculiar religious views.

And, sir, are there any here who love to battle for religious truth and for the rights of the people? Then, I say, come forward and stand by me in the passage of this act. By the way, Mr. President, I would like to know, if you have any fellow Senators, that the passage of this act will not be detrimental to the morals of the community, as my friend, the Senator from Dauphin [Mr. Herr], would intimate. Believe me, that if you do not do this, you are doing wrong to the people of this State.

Now, sir, there ought to be no question in your mind, and if you are a man of common sense, you will see that the passage of this law is about to destroy the very foundations of our government, and to bring about the ruin of this country. I wish to tell him that it is not so. Will the continuance of this act upon our statute book make the people more religious? For I apprehend that every Christian who reads this law will be brought to his knees, and that he will see that the passage of such a law is not the passage of any such law that is to destroy society, or to do it.

Mr. Stanton's speech was interrupted by Mr. Lawrence, who asked: "Does anybody interfere with them when they worship their Maker on Saturday, as you say? Is there any law of the land interfering with them?" when Mr. Stanton proceeded:

I will state to the Senator in this way: The day that the Jew says is his Sabbath, he is not to be disturbed from his Sabbath. I give him exemption from these indignities, except from his religion. That is all this law asks, and that is all I ask, and that is what I am going to vote for, for, without interfering with his immortality, all into it. It is purely a matter of business, a matter of right, and for that reason I will give it my vote and give my hearty support to the gentleman who is in the chair, and I will come up here and propose such a bill.

On the question, "Shall the bill pass finally?" the yeas and nays were taken, agreeably to the provisions of the constitution, and were as follows, viz:

Yeas: Butterfield, Dunkel, Fremont, Nagle, Reebok, Stanton, Stang, Wood, Lawrence, Newell, Newberry, Payne, Wainwright, Winslow, Yeakel, Yeakel, President pro tem. Nays: None.

stances" and let not his track back for facilities for its publication. By order of the Board, J. B. CLARKE, Cor. Sec.

CALIFORNIA CORRESPONDENCE. KING'S RIVER, Fresno Co., Cal., April 18th, 1876. To the Editor of the Sabbath Recorder: California is a great and wonderful State. It has a greater variety of surface, soil, climate, productions, and people, than any other State in the Union. I can not, in one short letter, do justice to the whole State, therefore I shall speak only of Fresno county.

A month ago the plains and foot hills were one great flower-garden. In some places one color predominated; in some, another. I could see some patches containing many acres, eight or ten miles away, that looked as yellow as gold. The patches of red, white, and blue, were equally beautiful, though they could not be distinguished at so great a distance. Many new and beautiful varieties of flowers are daily blooming, but the early ones are gradually disappearing, and in two or three months the plains will look almost as brown and bare as a newly plowed field.

HOME NEWS. Quarterly Meeting at Hebron. The Quarterly Meeting held with the brethren of East Hebron, at Greenman Schoolhouse, on the 19th of April, was a season of real improvement, and we predict for the work of the ministry, he made rapid improvement, and we predict for the work of the ministry, he made rapid improvement, and we predict for the work of the ministry, he made rapid improvement.

CONGRESS. The main features of Congressional action not elsewhere noticed, may be briefly summed up as follows: In the Senate, the House deficiency appropriation bill was amended and passed. The vote by which the bill for counting the votes for President and Vice President was passed, was reconsidered for the purpose of amendment.

RECORD OF THE YEAR.—We have prepared a copy of the May number of this new monthly magazine, which pleases us very much. It is a sort of reference scrap-book, giving the monthly record of nearly every important event in any part of the world, together with a selection of choice miscellany; edited and indexed by Frank Moore, of the "Rebellion Record." Each part is to contain a fine steel engraving, by one of our best artists, of the most prominent person of the month, the May number having a very fine likeness of Mr. Moody, engraved by A. H. Ritchie. The entire volume of twelve numbers will be a valuable work to preserve for reference, having a complete analytical index to the whole.

HERZEGOVINA.—A Constantinople dispatch of April 19th, says that the Minister of War has received a telegram from Moukhtar Pasha, dated the 18th. Moukhtar says: We have arrived at Gatzko. Victorious engagements were fought continually during the six days occupied in advancing toward and returning from the neighborhood of Nisicis. We gained a striking advantage, although the rebels, who were 14,000 strong, were twice as numerous as our troops. The Prince of Montenegro openly made war upon us. About 7,000 all armed and regularly organized men, were sent to fight the insurgents. An official telegram from Mostar, capital of Herzegovina, coincides with the foregoing, and states that Moukhtar returned to Gatzko after leaving provisions for three hours' march to the northward of Nisicis. Thirty-one Turks were killed. The insurgent loss was much greater.

JEWS AGAINST PROSELYTISM.—The proceedings of a meeting of Jewish ministers recently held in New York, is thus reported by the Jewish Messenger: "Mr. Kohn having stated that there are three missionary schools now in operation, whose main object appears to be the conversion of Jewish children to Christianity, and advising sufficient testimony to show that immediate steps should be taken to counteract the effect of these schools, it was moved by Rev. Dr. Adler, and unanimously adopted, that a committee of three ministers be appointed, with power to add to their number, to ascertain the facts, and to draw up a comprehensive report as to what should be done in every instance, to remedy the evil of permitting our children to be alienated from the faith of Israel."

PENNSYLVANIA LEGISLATION.—The interesting matter from Harrisburg, with the letter of Bro. Rogers, laid before our readers in the RECORDERS of last week and this, will be regarded with unusual interest by our people. But it must be borne in mind that the battle is not just begun. We must courageously give ourselves to our work. We believe that Sabbath-keepers are to be the occasion in God's providence of our redemption, and that the time is at hand when the American people will be converted to the Sabbath-keeping cause.

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