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The Subbath Recorder.

For the Sabbath Recorder

A PLEA FOR THE BIBLE.

BY L. C. WEST.

Shame, that a clan of proud America's

Long fostered sons, as enemies to light

Against Jehovah's file of holy law, Andsacred history, the book of books,

Those gleams of inspiration, by the aid

That leads to bliss of future glory. Ah, May ever palsied be the hand that thus

With subtle force would seek to hide from young, Bright, eager eyes the glory of its pure, Illumined page; for only from this source

Vere taught what forms the spiritual and

The earthly weal of humankind · learned

This sacred source our sainted sires, when

Every being formed in God's

Of which the mind conceives, from regions

om boreal to southern magnet staff,

roni blue Pacific's slore, through China's

seas, and o'er Atlantic's broad expanse

The navire arc, encompassing this vast Demain, yea, e'en throughout the universe Combined, who acts in time's great theater

A part, and brings at last his life's work

A pleasing consummation in the sight

Or God, our righteous king, aid must r

Must learn the way from golden rules con-

To mortal hands by Heav'n bestowed. W

For fame. Then shall we yield this price

Our vantage ground to dang'rous element That eagerly the bright ascendant seeks?

We would not stand and see a gormand

From famished children bread. Then shall

Be ours to freely yield this bread of life,

To come. Oh, shall we take this fatal ste

And thereby cause our nation's final ruin

Oh answer me, ye mighty men of God.

Oh answer me, ye teachers of the youth, th answer me, ye fathers, silver haired,

On answer me, ye mothers, sorely tried,
Oh answer me, ye weary pilgrim saints,
Will you consent this staff to yield and
fail,

Fail utterly your mission to complete?

Me thinks I hear responsive voices like

The mighty thunder's roll, echoing o'er

The mountain crests, and through the fo

Now mingling with protesting cries of

Of martyrs from the blissful spirit world,

Just Heaven helping us, we never will

For the Sabbath Recorder

TEMPERANCE WORK.

No. I. Classes and Correlations.

tried to encourage and assist those

who are striving to break away

from intemperate habits, we now

for the first time attempt to extend

to our stores of knowledge, thereby

classes, whom, for convenience, we

will style, Abstinents, Temperates,

The abstinents are those whose

faith and practice harmonize in to-

tally abstaining, under all circum-

stances, from the use of intoxicat-

ing liquors as a beverage. Self-love

and the love of their fellow-men

soon dwindle to insignificance.

world's great majority.

so many fearful battles with appe-

tite and lust, and are so often van-

mighty host, without trustworthy

feetually in this great work.

and Intemperates.

Having for a number of years

This safeguard to the generations yet

Oh, shall we cade one tithe or title of

Not barter it for gold, nor barter it

perfect image throughout every

Amprica's success is founded as

o the meridian again, or in

Within his sacred scroll.

less trust.

Oh precious boon!

formed the basis on which

truth, has dared to raise an advers

which man findeth virtue's path in life,



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

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VOLUME XXXII.---NO. 9.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 2, 1876.

ter of a century has nearly revolutionized popular sentiment. Towns

once noted for puritanic strictness

in Sunday observance are now noted

for pleasure-seeking and Sunday en-

gated.

duties, and the best plans for therefor is one of the loosest and trace our path of duty, and to warm temperance work that it be an approved agency in raising the fallen, although each of these so-called these unfortunates, against whom and preventing our youth from ever | "victories" is neither the cause nor | avarice, passion, and appetite have becoming drunkards, shall be the effect of a radical change of sentiment | conspired to make sure their de- to conflict with infidelity, to the dis- is done away, especially the Sabbath essays. The abstinents are the ag- wealth, yet do we find that some are justly excuse ourselves in allowing has been an increasing and wide- bind the Christian. One day in sevgressive temperance workers, whose more thoroughly convinced than King Alcohol to annually draft his power is chiefly attributable to the ever before that prohibition is a thousands from our ranks, while it Christ do not sustain the church in doctrine can not fail of its influence lofty moral vantage-ground they delusion, resulting only in mischief plainly is our duty, so far as in us its Sabbath creed, and civil law occupy, and their strong hope of to each class alike; we find a slight lies, to banish this foul curse from can not coerce consciences in its obsuccess is through incessant agita- increase made to the ranks of the the face of the earth, since with us, tion to win to their standpoint total abstainers, while the lines be. by virtue of our numbers, lies the such number from the other classes tween them and the temperates are only power that possibly can achieve that at length theirs shall become more clearly defined, and the lines a permanent victory? the prevailing sentiment of the com- between the temperate mass and the munity, state, nation, world. They intemperates are in a bewildering needs and duties of these respective are our true pioneers, sending ever maze of entanglement, and the flood-classes. forth the Macedonian cry, "Come gates of ruin are thrown more defiover and help us." The average antly open than ever before, and the temperate views them with mingled poor inebriate assumes that the liindifference and contempt; the per- censing of dram-shops has measursistent rum drinkers and venders ably made respectable the free use Night treads upon the heels of day

is the surest hope we have of leading such to Christ and heaven. ever abides that invincible power, There is an incessant warfare beween the abstinents and the intemperates; and between them at times do the temperates vibrate with such uncertainty that we find earnestly striving to benefit another the weight of their influence stangely changing from side to side. We have repeatedly seen this demonstrated in our common experience. Let us cite an illustration. We have seen the pioneers raise high the banner of prohibition. They have united as one man, and taking "Total Abstinence and Prohibition" as their watchwords, have aroused public sentiment to a lively sense of the dangers of the lurking deamon that slumbers in the bowl, and themselves suffered much, now thus, aided by the influence of many | gladly toil and submit to abuses, and temperates who think it safe if they err at all to err on the side of mercy, benevolence, and charity, they have been enabled to enact statutes our influence through the medium of | of prohibition, in which the majority the public print, hoping thereby to of those who were the enacting legattain a double reward, in that a stators had no faith, as the best means of attaining the desired good. greater number may be incited to activity in this field of labor, and Many have voted for such exactby bringing in their tithes and of- | ments and excused themselves by ferings may add rich contributions | saying, "These abstinents have before them a lofty moral purpose,

enabling us each to engage more ef- and the work they desire to accomplish is approved by the good and is in these words: Society may be arranged in three | virtuous of all classes; we therefore will let them give their pet scheme a trial, although we have no faith in it." They forget that all such laws which is utterly wanting in restricare powerless without a strong and live power, and under the operation general public sentiment to approve of which the evils of intemperance ering moral support, the statute is enacted, and the pioneers delude themselves with the fancy that they conspire to keep them firmly on this have achieved a notable victory, ground of self-denial. Numerical-ly considered, they are the least of and adopted their enlightened views, the three classes, and but for that and that henceforward this statute repeal of the present license law, inborn power which develops only shall be an exalted instrument in acthrough a strict adherence to the complishing the work of duty and dictates of conscience, they would benevolence for which they so long and well have toiled. They have in-From the report of a speech made The temperates include the great | deed achieved a victory, but it is mass of humanity, who, with in- only one of a long succession that numberable shades of belief respect- must be won ere the best interests ing how far the use of alcoholic of society are secure; each to be drinks may be indulged before it won by a fiercer struggle than the hibitory statutes of last year, we becomes an abuse, yet agree that first, and the vantage-ground main- take these words: they may be temperately used as a tained only by incessant vigilance. beverage without injury, and some- Let us see how fare the victors. In times with benefit. An overwhelm- a few months a new Legislature con- and fanatics passed a sweeping bill ing majority of those who manage venes, and the enemy having been for the encouragement of drinking and rule the affairs of the business stirred in his lair, has not been men, for the opening of bar-rooms world must be classed with these. sleeping, but supported by the in-Here are found tens of thousands | fluence of the combined rum-power, | who never gave an hour of serious has sent his allies to the Legislature, thought to the demands which tem- who, with subtlety, intrigue, and all perance work justly makes upon their other devices that unprincipled hutime and attention; who see in the man ingenuity can invent, strive to

abstinent only a deluded fanatic, east odium upon those few who graded wretch, for whom they have work of the former Legislature; no sympathy, with whom they wish strive to so impede the working of no intercourse; who, blinded by the statute as to render it practicalavarice and ambition, find time only ly inoperative; strive to make it so to answer all who appeal to them in expensive that the people shall tire er?" who, desiring to excuse their on the guise of "Angels of Light," cowardly who flee to the abstinents shall become as a stench in the nosthat they may escape temptation; trils of the people. Were we weav-But who shall justly determine they fail to win the temperates to

do from the temperates, they are a | ward. army of youth from pursuing those sertion that what they had desired and they have buried them sadly want of success our daily observa- | who had faith in it, that it had | enlightens the soul that trusts in tion and experience tell all to plain- been tried and found wanting, and God. ly. They have succeeded, however, | therefore they are now ready to rein winning many from the intemper- | peal it. The combined influence | existing between the poor drunkard ate host, who, as a rule, have united of the intemperates and those who and his otherwise temperate family, with the abstinents, becoming bright | pander to their lusts and appetites | which his self-wrought ruin has dislights and patterns of excellence be- | would not be sufficient to effect this | honored; between him and the great their companions in misery and perates, and equally impotent were him daily with apparent indiffer-

most flexible of license laws, and up the great world's sympathies for regard them as the worthy objects of alcoholic drinks, that he is now of their most inveterate hatred, the victor, and rushing for the spoils, while the repentant ones look to plunges madly to the lowest depths them for that measure of sympathy of degredation and woe. Thus we and aid which, under God's blessing, | find antagonistic minorities equally powerless to accomplish their will unaided by the majority, with whom

> the will of the people. This antagonism has marked peculiarities, for it reveals one party who has the direst needs, but who accepts the proffered aid rather as an infliction than a blessing. This apparent ingratitude and desire to How palms whisper as they stand! be let alone in their evil habits deters many from entering earnestly upon temperance work, and we find a large percentage of our most valiant laborers are those whom love and tenderness have won from the drunkards' army like brands plucked from the burning; who having persecutions even, if thereby they may be instrumental in saving a fallen brother. From the columns of the Provi-

dence Journal of to-day, Feb. 18th, 1876, we make two extracts, showing how the morality of prohibitory liquor laws appears when viewed from opposing standpoints. The preamble to a call for a prohibitory convention, issued by one of the most conscientious and earnest of This Rock its shadow multiplies, New England temperance workers, "One year ago a corrupt politi-

repeal of the prohibitory law, and the passage of a license law, are rapidly increasing. Never was there a more urgent necessity that all good men should oppose, with united ranks, the terrible curse of legalized dram shops. Let the friends of temperance, with full faith in the righteousness of their cause, prepare for an earnest and vigorous effort to secure the speedy which is alike disgraceful and dangerous, and the re-establishment of the policy of prohibition of the grog

yesterday in the Senate of the Rhode Island Legislature, by one whose influence has done much toward effecting the repeal of the pro-"Rhode Island is not a Radical

State. Last year it had a spasm, and club-rooms to entice young men and make them drunkards, and for rumsellers to defy the laws without paying any license. The spasm subsided, and this year the Legislature wanted to go as far the other way. and would have done so if it had not been restrained by that conservative

spirit characteristic of Rhode Island. and in the intemperate only a de- were the pioneers in the temperance We have got over that spasm." We will briefly review. The abstinents are the agitators and leaders; they are weak by reason of numerical paucity, and strong only words, "Am I my brother's keep- increased taxation. These allies put | charitably strive to bless those who curse them, to do good to those who own indulgences, and relying for and tax their fertile brains to the hate them, and to pray for those security upon the strength of their utmost in devising ways and means who despitefully use and persecute power which shall give permanence indeed, in this class do we find the ling a story to please our fancy, we to their works. The temperates by intemperates, those men who fight perates not only firmly adhere to of principles are comparatively imthe advanced moral position they potent, until public opinion so took only one short year before, but adopts them, that they become the life, in which he delights. quished? Coming chiefly as they press the good work bravely on prevailing sentiment of the people. This relationship falls naturally up-But we must follow facts, and on them, and yet the majority never captain or marshal, marching rap- thus find those wavering ones recognize its existence, and thus exbonds, and lead them back to useful the law, and silencing the feeble from their own sacred circle one or

Who can tell us the just relations These three classes include the to enact the statute one year be- him peak, let his clarion voice echo whole human family. What are relations, needs and a strong majority, and substituted each the more easily be enabled to

We propose next to consider the

BY F. W. FABER. The Shadow of the Rock! There's no other resting place this way. The Rock is near, The well is clear Rest in the Shadow of the Rock. The Shadow of the Rock ! The desert wide Lies round thee like a trackless tide, In waves of sand forloruly multiplied The sun is gone, Thou art alone Rest in the Shadow of the Rock. The Shadow of the Rock !

THE SHADOW OF THE ROCK.

All come alone,
All, ever since the sun hath shone,
Who traveled by this road, have come alone.
Be of good cheer, A home is here, Rest in the Shadow of the Rock. The Shadow of the Rock! Night veils the land:

How the well tinkles faintly through the Cool water take. Thy thirst slake, Rest in the Shadow of Rock. The Shadow of the Rock! Abide! Abide! This Rock moves ever at thy side. Pausing to welcome thee at eventide. Ages are laid eneath this shade Rest in the Shadow of the Rock.

The Shadow of the Rock! Always at hand: Unseen, it cools the noontide land, And quells the fire that flickers in It comes in sight Only at night, Rest in the Shadow of the Rock.

'Mid skies storm-riven, gathers shadows out of heaven, And holds them o'er us all night, cool Through the charmed air Dew falls not there, Rest in the Shadow of the Rock. The Shadow of the Rock To angel's eyes

The Shadow of the Rock!

And at this hour in countless places lies, One Rock, one shade, O'er thousands laid, Rest in the Shadow of the Rock. The Shadow of the Rock To weary feet, That have been diligent and fleet, The sleep is deeper, and the shade mor

O! weary, rest, Thou art sore pressed. The Shadow of the Rock ! Thy bed is made: Crowds of tired souls like thine are laid This night beneath the self-same placid shade. They who rest here

Wake with heaven near Rest in the Shadow of the Rock. The Shadow of the Rock Pilgrim! sleep sound; In night's swift hours of silent round The Rock put thee over leagues of ground; Gaining more way By night than day, Rest in the Shadow of the Rock.

The Shadow of the Rock! One day of pain.
Thou scarce wilt hope the Rock to gain, Yet there wilt sleep thy last sleep on the plain; And only wake

In heaven's day-break,

est in the Shadow of the Rock. THE SABBATH IN CHICAGO. The Moral Law Abrogated. NO LAW, NO SABBATH, NO CHRISTI-

ANITY CHICAGO, Feb. 4th. To the Editor of the Chicago Tribune: In previous papers, I have discussed the philosophy of the moral law. I have also considered the character and results of several theories with regard to it, such as "The moral power was exchanged for the temlaw Jewish," "The law abrogated," The law modified," "The law reenacted," "The law fulfilled." The Papal infallibility. practical results of these different theories demand attention.

newed, creating the feeling exindividual will, declare those to be whereby the prohibition enactments them. As an executive force they law of God after the inward man." are dependent upon others for that | This includes all the items of the thus inwrought into the faith and here should tell how completely the mere force of numbers are the Christ, being freed from the curse are brought together to be taught. authorized guardians of all tem- of the law, man is justified, and enthe boundaries of the third class, the their standpoint, how that the tem- perance work, inasmuch as the best abled to live blamcless, no longer administered on that day. It is the under the curse of the law. The law, being an expression of God's

will to men, becomes the law of his The law abrogated takes away all restraint; leaving depraved humanity free to follow all unsanctified im- cate its no-Sabbathism. The attendsinless. The Christian, made free Sunday is immensely diminished. idly to destruction. Philanthropists, through whose votes the statute cuse themselves from open, active from sin by the redemption of Christ beholding them with pitying eye, was enacted, now ready to strike work. Few, indeed, ever recognize Jesus, is freely allowed, without sin. have long sought to break their hands with the bitter opponents of it until the insidious foe has snatched to do what once made redemption necessary. He may lapse into all the practices of his unregenerate lives; to prevent the ever swelling monitions of conscience by the as- more of their brightest treasures, state, and be sinless. This contracourses which inevitably lead to dis- was that the law should have a trial and low in a drunkard's grave. Af- the law as a Christian rule, to free enforce the dogmas it has substitut- know, that the doctrine of a Sabfaith; hence an exception must be introduced, and the Sabbath law be law would not die out of the heart. and must be substituted in the creed.

it. This civil coercion of a church curse of the law. They are justified time were known to the peospread no-Sabbath sentiment. If the law of God and the gospel of the Sabbath there is." This lawless But it was not these facts I was servance, then no-Sabbathism will prevail. The church is now reaping | church away from God's moral govin a prevalent disregard for its extemporized Sabbath. The last quar

joyments. The multitudes seek pleasure, and not the house of God. This city is not an exception to this rule. The religious department of the Tribune of Sunday has doubtless of no-lawism, or the moral law abro-

downward progress is in the increasing disregard for Christianity, both in its doctrines and its inner spiritual life. At the creation, the Sabfrom his creative work, and blessed code of moral law spoken and writhis worship, the Sabbath law is again repeated, with the same rearest-day from his finished creation. age and Babylonian captivity, the

the Bible we have the Sabbath with its spiritual element as the central light to guide worshipers. The experience of Christianity since its introduction has been in harmony with other dispensations. To the Editor of the Chicago Tribune Christ and his apostles used the Sabbath as a worship day. This is de-

Paul's manner. Christianity started ing souls to God through Sabbath meetings. Mission labor from house to house was performed in addition to this. Other meetings were extemporized as opportunity offered, as at Troas. dently for the evening meal, and leave of them in the morning, im them. The apostles went, as Christ had before them, teaching in the Jerusalem, the church going east turies in its mountain retreats it continued a Sabbath-keeping church. "Sun's day," in the place of God's the darkness, when its spiritual

pressed by Paul, "I delight in the great day of the church for its evangelical work. The Sabbath idea is and answer yes or no. law, and all their legitimate corre- activities of the church. The peolations, as explained by Christ in his | ple assemble on that day for instruc-Sermon on the Mount. Thus, under tion, for edification. The children The ordinances of the church are ble for its work and worship.

great day of the church, indispensa-No-lawism is striking a death dealing blow at this stronghold of the church. Infidelity seizes upon this doctrine of the church to vindi-Under the pressure of no-lawism, no-Sabbathism will gather strength. Under the rule of no-Sabbathism, congregations will be broken up, and Christianity will lose its power. Its next step will be a combination of

among men. the abstinents without the same aid ence? Can any one? If so, let this necessity. All this abrogating, fruits of these labors find homes in trouble.

thenticate its extemporized Sabbath | a life of dutiful obedience to God's | the revelation was given to Moses. en, every seventh part of time, is all ily fall into the tide of no Sabbathism, no-lawism, that is drifting the them to obedience to God.

ments of the church, Christianity is that God made any antecedent revelosing its original character. Its lation on the subject. It is assumed court incontinently. Dr. Hodge does nant they brake, although I was a strongest influence to bind to God's because God blessed and hallowed not presume to define what these husband unto them, saith the Lord). worship "God's holy day" is ig- the seventh day that therefore the supposed religious observances of nored. Its influence is lost. Its ex- act was known to the world; but the ancients were. Yet he and his temporized substitute has no divine how should mankind know the fact school assert with all the cheek of a power to control consciences. The unless God told them? The record first-class confidence-man that the masses make it a holiday. It be- gives no account that God revealed comes a day of sinful pleasure. this fact to the world, so that all precept, and obeyed it. Have Dr. more readers than all the churches Walks, drives, beer gardens, thea- assertions that mankind knew it are Hodge or any of the Sabbath advo- civil, intellectual, ecclesiastical world ters, in some cities, and all amuse but assumptions. The silence of the cates the courage and manhood to of mankind. Both were needed to church-going has been decimated by ments are resorted to to wear out record is against them, and gives say plainly that their positive assermake the world what it is, a fit abode the edium of a Sabbath that has no ground for the presumption that tions are after all but plausible pre-Sunday sacredness. Wabash avendivine sanctity. Secular papers, nov-they are false. The objection is sumptions? For white the record hard to say which in time past has ue, the bulevards, the parks, have els, music, games, gossip, business raised that there seems to man can more than pre- been the more needful, the more inschemes, plans of pleasure, are the purpose in the divine blessing con- sume or conjecture, unless he lays church-goers are not Sunday sancti- in-door exercises, for whiling away ferred upon the day, if it was not to claim to omniscience. What God fiers. Nor is the day generally a time much better by the withdrawal be given for human observance. has left undefined, man, even if he Sabbath to the soul in its spiritual of all sacredness from it. Once the Then the fact that we can't see be a great theologian, is devout "called the Sabbath a ded God's designs and comprehend their canable of available of ava culture. Such are legitimate results devout "called the Sabbath a de God's designs and comprehend their capable of explaining. Theologians light, the holy of the Lord, honor- entire scope, is not a very good have foisted their own conjectures for man were the end and arrest of able."

They honored God not do: reason for asserting that unless as laws of God on own conjectures. They honored God, not do- reason for asserting that unless as laws of God on our over-creduing their own ways, not finding their they mean what we think they lous world quite too long. own pleasure, nor speaking their own should they are meaningless. Now The most fearful step in this words. Now, no lawism and espe- to my simple way of thinking, the cially no Sabbathism has thrown off act of God in respect to the seventh the restraints of the Sabbath, and day is just as significant, and just bath was the only law to guide man | doing their own ways, and finding | as full of purpose, whether it was to in his religious nature. It brought their own pleasures, and speaking be revealed to the first or fortieth him into immediate communion with | their own words, are substituted | generation. God foreknew all the God, as its weekly return reminded with their own evil tendencies, agencies he would require in his him that God rested on that day | With the ignoring of the Sabbath | dealing with man, and in the beginand the sacredness that God gave it | ning he provided for every one of | earnestly that the old Jewish Saband sanctified the day. This, he | when he blessed and sanctified it, | them. He foresaw that in process learns from Jesus Christ, was for all other interests of Christianity of time it would be necessary to in- upon the hearts and consciences of man. It was the central light to suffer. The fearful tide of Sunday stitute a Sabbath law, and in blessguide him in his devotions. In the desecration that is demoralizing the ing the seventh day. He provided

church, and driving it into rationalthe precedent to which he might, ten by God, and not Moses, it was ism, pantheism, Spiritualism, and when the time arrived for the law, the only precept affirming a service | numberless other isms, is chargeable | refer as a cause or reason. I offer to be rendered, referring to creation to the church that fails to prove its this merely as a suggestion, not an where it had its origin and became for its origin. When God created Sabbath from the Word of God, argument. the first religious organization for | while insisting upon its observance. With the central power to secure obedience, God's laws, taken away, son, that it was God's sanctified the flood-gates of disregard for re- sumption that the world knew by ligious restraints are thrown wide some sort of instinct what God did On the return from Egyptian bond- open, and Christianity becomes an in respect to the seventh day before | he announced the fact that sin was emotional system instead of a sys- he revealed it. I know of nothing the transgression of law, and, when of our own country has written a duty of Sabhath observance was tem of divine law. Under such a so degrading to mankind, in this there was no law, there could not be strongly enforced. In one case, a regimen, fancy, feeling, pleasure, day of so much boast about freedom any transgression or sin. Hence

The Sabbath. ITS OBSERVANCE BEFORE MOSES. OAK PARK, Feb. 5th. Mr. Bailey, in his last article, ac cuses me of indulging in negative clared to be Christ's custom, and propositions, and also of denying the validity of verbal precepts. on its mission of teaching and bring- This is all news to me. I was not aware that I had indulged, in a single instance, in negative propositions, or in a single instance denied significance in the word "Rememthe force and validity of a precept ber." Dr. Hodge and Prof. Lange because it was verbal. All Christ's are quoted, as if certain random precepts are verbal, or were given words, and phrases, and the opin-The disciples came together, evi- verbally; I don't believe I deny ions of doctors of divinity, could

them on that account. I necessari- force a precept and its observance Paul, having arranged to take his ly indulge in denials because they into the record when none exist. pertain to my side of the controver- The use of the number seven is quite mentioned in Gen. 2, God's work proved the occasion by preaching to sy; but a denial and a negative as likely to be an astrological conproposition are not quite the same, ceit as to have any relation to a ished his work of creation, rested What I said on the subject of nega- Sabbath. If all the connections in synagogues on the Sabbath. From tive presumption I repeat, viz., That which it is used were quoted it creation man had nothing to do when anything is asserted as a fact would be readily seen that to iminto Armenia, south into Abyssinia, respecting persons or things treated pute its meaning to the Sabbath in and west into Italy, used the Sab- of in the Scripture, which the record every case would make a bad jumble. bath for its worship day. At Rome does not state, or in respect to which It seems to be forgotten that the it met Constantine's pagan venerable it is silent, that silence begets at Sabbath precept was given to the quired rest when he had not been at day of the sun, and fled before it once a presumption that the state Israelites about a month before the work, is an absurdity. We see into Piedmont, where for many cen- ment is not true. Take for exam- law was promulgated; and, as in- clearly that man was not included ple the dogma of the Immaculate dicated in the fourth verse of Exod- in the work or rest. Again, I call Conception. Mr. B. would at once us, sixteenth chapter, it was intro- for God's command in Gen. 2 for When the Roman church adopted pronounce it false because the Scrip- duced in advance of the other laws, under imperial decrees the heathen tures are silent on the subject. They as a preliminary trial or test of give no hint or suggestion of such a whether or not, when the whole holy day, it plunged fearfully into doctrine; so that, as soon as pro- laws should come, they would obey pounded, it is branded as false; the them. As the text has it, God gave it keep this seventh day, or any other silence of the record being presump | first to prove or try them. The word | day, as a Sabbath day, during the poral power that has finally culmi- tive against its truth. This pre text probably conveys the true sig- patriarchal dispensation, and, unless nated in the Ultramontane dogma of sumption, is all such cases, I called nificance. When the Sabbath prenegative presumption. Mr. B. may cept was given formally in the dec The church that protested against give it a better name if he can; but, alogue, it commenced with the word Rome protested only in part, and no matter what name he gives it, The inherent principles of the took its Sun's day with it for its the facts are not changed, and Sabbath day, etc. They had been moral law are inwrought in the worship-day. All Protestants since using them legitimately is not in-keeping it some weeks, and they heart of the true worshiper of God. that time have used their worship- dulging in negative propositions. were told substantially not to forget This has always been true. Sin has day as the great time for propagand- Most of Mr. B.'s objections are to keep it holy. The word rememobstructed this free work of the law, ism. Immense treasures are invest- about as serious as those I have ber has no necessary nor usual refin that faith which believes that one as a rule of life, in heart and prace ed in churches for Sunday use. The named, and are not worth much erance to time and events long past out threatenings and slaughter behalf of the inebriate, in these under the burden of the requisite with God is ever a majority; they tice. Redemption has restored the army of ministers toil through the serious attention. And I shall not or of long duration. We tell our against all who held to the faith in equilibrium, and the spirit of God | week in their libraries to prepare allow myself to be diverted from the children and servants, and all to Christ. has written the principles of the their sermons for their Sunday con- main issue by any such side-shows. whom we give directions or instrucmoral law in the hearts it has re- gregations. The gatherings of the I think I know just where that main tion, to remember what we have people are on Sunday. It is the point lies, and I intend to force Mr. just told them; and the newer the until after the deliverance of the thus described in Lewis's Origines B. and his friends to face the music, matter is, and the less familiar they children of Israel from their Egyp-

time of Moses a Sabbath precept ways wise," and he might have add- God made the first covenant with was given and a Sabbath observance ed with equal truth, they are not the Jewish nation containing a Sabfollowed. In a previous article I always endowed with common stated that if any man would point sense. me to a well-defined Sabbath injunction, or to a clear statement of referred to as evidence that the law was given by Moses, but grace ing bound, he was led up to the Sabbath observance in the record or some general law existed before and truth came by Jesus Christ." Sabbath observance in the record or some general law existed before and truth came by Jesus Christ." before the time of Moses, I would the time of Moses. Every individdrop the discussion. Instead of so ual whom God selected for any the Jews, hear his testimony as it ecutioners of the sentence were the much special pleading and pettifog- spocial purpose had precepts or is recorded in Deut. 5: 1-6: "And witnesses, who generally pulled off ing, why don't Mr. B. or some of rules of conduct given him in re- Moses called all Israel and said unto their clothes for the purpose; one ty free to follow all unsanctified impulses and false philosophies, and be upon the worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he worship of God on law and observance of which I speak in your his breast he was a law and the worship of God on law and observance of whic talk so confidently, and spike my Ark and the animals he was to take ears this day, that ye may learn upon his breast, he was turned upon little gun and stop the whole distinto it, and he obeyed them. Abrathem and keep and do them. The his loins again, and if he died by cussion? Why, Mr. B. knows, if ham was selected and had certain Lord our God made a covenant with the fall there was an end; but if he knows anything at all about the injunctions imposed upon him which us in Horeb. The Lord made not not, the other witnesses took a great matter, that there is no such law he observed faithfully, and it is this covenant with our fathers, but stone, and dashed it upon his breast, and no such fact of Sabbath observed these, and not a general existing with us, even us, who are all of us as he lay upon his back; and then ance outside of the prolific brains of law for all men that he kept, and here alive this day. The Lord talked if he was not dispatched, all the diction necessitated a re-enacting of the civil power with the religious, to theologians. He knows, or ought to for which he is commended. Dr. | with you face to face in the mount, people that stood by threw stones sipation and ruin, but with what for the purpose of satisfying those fliction is a furnace that purifies and from the curse of the law. Thus, ed in the place of its spiritual power. bath antecedent to Moses is all but what is recorded in Genesis, the the fifteenth verse, same chapter. what was declared abrogated was This will be followed by a loss of pure assumption, nothing but in antediluvians and patriarchs lived Here God assigns the reason for comalso declared re-enacted. But the the vital forces of the church for its re-enactment would condemn the mission of extending the church of great names gives the assumption observances." Exactly so. But if seventh day. It is as follows: "And times met with his match. When practice of the church in its Sabbath | Jesus Christ as a redeeming power | no strength or force, because it is | the record does not state what their | remember that thou wast a servant | examining a student as to the classnot a question of the interpretation religious observances were, what in the land of Egypt, and that the es he had attended, he said, "And The church without a Sabbath is of words, in which the services of means has Dr. Hodge of telling? Lord thy God brought thee out you attended the class for matheleft out. Even then the Sabbath much like a body without a soul, scholars might be of value, but the Does not the silence of the record thence through a mighty hand and matics?" "Yes." "How many powerless for its mission. The la- difficulty is the want of words in leave the whole subject undecided? by an outstretched arm; there- sides has a circle?" "Two," said bors of evangelists and revivalists the record. It is not the meaning Who, in the absence of a recorded fore the Lord thy God commanded the student. "What are they?" fore those who formerly have been repeal without the aid of the tem- mass of temperate ones who pass A new Sabbath was therefore ex- may produce grand results in win- of words but their absence that in fact can say, in respect to any thee to keep the Sabbath day." "An inside and an outside." The temporized on a new basis to meet ning to a profession of Christ. The volves the Sabbath doctrine in specific matter, what they did or From this you will observe that doctor then said, "And you attendre enacting, and substituting has churches where the fundamental I stated in a former article that that they may have had religious this day in memory of their deliver- "Does an effect ever go before a only human authority for its sup- idea of worship—the Sabbath doc- the facts of creation and of what observances, perhaps a multitute of ance from boundage, and not because cause?" "Yes." "Give me an in-

in the question, whether before the Job said, "Great men are not al-

WHOLE NO. 1622. jecture or inference? What theoby the word of God, has often called moral government. The redemption In reply to this, Mr. B. introduces a logian, however distinguished, can in the power of civil law to enforce of Christ has freed them from the false issue. He says the facts of the say, while the record is silent, just doctrine has brought the church in- by it; and then are told, "The law ple of the time quite as well as to or had not? He may say he pre- made with man containing a Sab-Moses. I certainly didn't deny that sumes they had the Sabbath, or he bath-day. This Sabbath day was objects of our search in these brief among the masses of the common-struction. Can we as temperates comfiture of the church. The result law. That was Jewish. It does not facts transpiring among men of thinks, or supposes, or believes, or to last as long as the covenant which they were cognizant were as guesses they had it; but can he, in lasted which created it, as a comwell known to them as to Moses. speaking about, and if Mr. B. is not over those thus taught. They read very dull of comprehension, he for truth, or has any respect for his come, saith the Lord, that I will must have known that the facts to reputation, can hazard such an as- make a new covenant with the which I referred were the facts of sertion. The moment he makes it house of Israel, and with the house creation, and what God said of the he must know, if he is sure that it is of Judab; and also the thirtya fearful harvest from its no-lawism ernment. These will soon need a seventh day. The facts of creation but an assumption. Let any man second verse: "Not according to more powerful evangelist to recover were not factor man's time, and he them to obedience to God.

were not factor man's time, and he seek in a court of justice to convict the covenant that I made with their another of crime on such evidence, fathers in the day that I took them Thus gradually, with the best ele- vealed them, and we are not told and the poorest judge in the land by the hand to bring them out of

world before Moses had the Sabbath

Moses.

The Other Side.

REPLY TO MR. BAILEY. CHICAGO, Feb. 5th, 1876. The Rev. James Bailey, Dear Sir,—I have read with much interest vour article in the Tribune on the

Sabbath day, in which you contend bath is in full force and as binding men, as a rule of action from God to man, to-day, as it was before the death of Christ. To prove your position you endeavor to establish the exact time and place when and a penal law from God to man, and Let me repeat here that the whole as such demanding man's implicit doctrine of a Sabbath before Moses obedience, with rewards to be enrests wholly and solely on the as- joyed and punishments to be enforced; which is the result of all divine law. Paul settled the law when

weekly miracle for forty years, or drift the multitudes wheresoever and intelligence, as the fact that we see that sin is the violation of more than 2,000 times, reminded the they choose. The wise will heed they are held so easily in the hands divine law. To establish your first people of the presence of God's rest- this condition and set up the stand- of so much utterly groundless theo- proposition, i. e., when the Sabbath day. Jesus Christ and his apostles and of a spiritual Christianity on the held the Sabbath up to its original basis of God's holy law, as the only that a law or precept of God for hustandard as a means of worship. hope of recovering a wandering man observance is not plainly and Do you affirm and do you so teach Thus in all dispensations recorded in | people to integrity, truth, and God. | fully stated, but is left to depend on | that the seven days mentioned in J. Balley. inference and conjecture, is absurd. Gen. 2, in which God created the It takes three things to make a pre- | heavens and the earth, were days of ept or injunction, viz: the giver of | twenty-four hours each, as we now | the precept, the person or persons compute time, or was each day a addressed, and the matter enjoined. longer period of time? Admitting Where, before the time of Moses, do | they were seven days of twenty-four these three conditions meet in the hours each, can you show me a comecord to form a Sabbath law? If mand from God in Gen. 2, for man they are in Genesis, they can easily to keep the Sabbath day? If not, be pointed out. But instead of do how could man obey or disobey ng this, one refers to the use of the when there was no law? I want number seven as proof of the Sab- chapter and verse containing God's bath, another thinks there is great commands in Gen. 2. Your individual opinions I can take with many grains of allowance, but for all reigious truths and their proof. God's revealed will to man as the end of all controversy is better and higher

authority than your opinions. Was not the work of creation, as and not man's? God having finon the seventh day. This work of with, it was purely God's work; hence man could not be included in the rest any more than he was in the work, and, to assert that he reas Balaam's did ass of Hebrew. This man to keep a Sabbath. science, but a conflict with nesci-

Now, having disposed of Gen. 2, challenge you to show a command from God for any man or nation to vou can do so, I will have shown you by God's own appointment and religious dispensation, without that "remember" (or don't forget) the Jewish Sabbath to which you have pinned your faith—which is the same faith the Jews had when they nailed Christ to the cross and cried out, "Crucify him"—the same faith Paul had when he was breathing Was there any command from

God for man to keep a Sabbath day are with it, the more emphasis we tian bondage? If so, please give The gist of the whole matter lies use in urging them to remember. chapter and verse. Moses was the law-giver to the Jews through whom

Hodge says: "If nothing was done out of the midst of the fire." Also, what they did not. It is not denied God commanded the Jews to keep ed the philosophy class also?" "Yes." trine—is held loosely, and they lack God said in respect to the seventh them, but without a record of the he (God) rested on the seventh day stancer." "A man wheeling a bor-

God made with the children of Israel was the commandments (see Ex. 31: 16-18; 32: 15, 16): "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Exodus 24: 28: "And he declared unto you his covenant which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. 4: 13: "And it came to pass at the end of forty days and forty nights that the Lord gave me the two tables of stone, even the tables of the covenairt."

We have proved beyond controversy, from the word of God, that what religious observances they had | this was the first covenant God ever the face of the facts as they exist, memorative day. Has God ever stand up and say they had it? Of fulfilled the promise contained in course no man that has any regard | Jeremiah 31: 31: "Behold the days SEGUIN.

> RELIGION AND SCIENCE. Faith and science, religion and science, together, have built up the

dispensable agent of the two. But if it be asked which now of the two now and henceforth the alternative scientific progress, or the death of faith, the shutting up of our churches, the choking forever of the voice of prayer, the derubrication of the calendar, the equalization of the week, the utter secularization of life, then I say that the arrest of science would be the lesser evil of the two. For society can exist without more knowledge; but take away faith, and you sap the main-spring in the clockwork of life. You take away that without which "star-eyed science" herself would soon become blind. You spread darkness over all the face of the earth, and make universal shiphuman world, I maintain, with never so much science at the helm, can not be sailed by "dead reckoning" alone. There must be somewhere an observation of the heavens, or the ship which bears us all will founder. One thing more. There has been much talk of a conflict between rework on the subject. I take it upon me to say that there never has been, and never can be, any such conflict, any conflict, between religion and science. In the loose way of speaking which the use of abstract terms is apt to engender, other conflicts have taken that name. Conflicts there are between the speculations of scientific men and the conviction of religious men. There are conflicts between scientific facts, if you will, and religious prejudices; conflicts between discoveries and traditions; conflicts between certain Biblical statements and the testimonyof the rocks; but between religion proper and science proper, each on its own legitimate beat, there never has been nor can be any conflict, no more than there can be a conflict between Kepler's third law and the first verse of the Fourth Gospel. When, thirty years ago, Leverrier, with his mathematical divining-red. detected the latent planet, now a known constituent of our solar system, religion thanked God, who had given such power unto man, and congratulated science on the triumph of her great detective. When Dr. Tyndall published his exposition of the laws of light and heat, the pulpit had no fault to find with his teaching. But when this same Tyndall proposed to test the value of prayer by statistics, then religion ndignantly rebuked the man for meddling with a matter of which. to borrow a comparison from the late Father Taylor, he knew as little

Let science pursue the way marked out for her by her own great leaders -the path, not of vague speculation, but of firm and patient induction—and religion will rejoice with her in all her discoveries, will thank her, and thank God for every fact which she adds to the sum of human knowledge; and when belated theo-logians bring up their Hebraisms and pit them against her assured conclusions, religion will join her in every rebuke which shall teach theology to know her place.—Rev. F. H. Hedge, D. D.

was not a conflict of religion with

STONING TO DEATH.—The Hebrew method of execution by stoning is "To be stoned to death was a

most grievous and terrible inflic tion. When the offender came within four cubits (from six to seven bath, and that Jewish Sabbath could feet) of the place of execution he not last any longer than the cove. | was stripped naked, only leaving a Genesis twenty-sixth and fifth are nant. John, 1: 17, says: "For the covering before; and his hands be-As Moses was the law-giver to twice a man's height. The first exat him till he died."

had it rather lively at the hands of

Brother Chism and a few others.

lecture by a cry of "Judaism," but

ons by its absence, and with himself

melted from public view. This

evening was the gem of the four.

On Monday evening, Elder Ward-

ner put me up to have an innings,

RECORDER, to use an Irishism "I'm

I was very much struck with the

were of a superior class, well edu-

truth of the seventh-day Sabbath:

and let us pray to God that that

truth may so burn within their hearts

that to observe the day will be the

outcome. I thought, as I looked

apon the audience, of a time when

the best blood of Ireland crossed the

land under Fergus; and I mused, if

God in his wonder workings might

not in our own day bring about a

the example of Irishmen, Scotsmen

might be brought to see how far

they had erred from the law. I

have greater hopes of a speedier re-

convanient "

SUNDAY SUSTAINED.

To the Editor of the Sabbath Recorder in the Testament? The following is an extract from Rev. Reuben Wescott's Sabbath Manual, and for your consideration if it is a false exposition, and if true, for your en-

to commemorate, besides the common benefits of the stupendous work of creation, the transcendant blessing of our redemption by Jesus Christ-our new creation to a hope of everlasting life beyond the grave, of which our Lord's resurrection from the dead on the seventh day of the patriarchal, but first day of the Jewish week, was sure pledge and

"Our Sabbatarian friends sometimes demand, in what we regard as a kind of supercilious and dogmatical manner, and with an air of seeming triumph, just one single passage sense of the passage if we render it meration of the days of the week Nor in wisdom to give us a counseling of Scripture in which God ever au "In the end of the week, as it began commenced at Sunday. Saturday thorized any change in the time of to down toward the first of the was the last or eventh, the Hebrew keeping the Sabbath. 'Give us week," but when we say, "as it be Sabbath or frest. The Egypwhich the first day of the week is gan to dawn toward the first (days the same to see leve of the week called the Sabbath, and we will give up.' Here we have the confi- truth, because it contradicts the 10 the planets. From the circum mand of our seventh-day friends: but, to their great discomfiture, the law and testimony enables us to in this rendering, but they are not period of seven days was likewise meet this demand. The first day of | in the Sabbath argument. There | called 'Shabat,' in Syriac 'Shabthe Jewish week is called Sabbath | is not an instance in the Scriptures | ta,' in the New Testament 'Sabbaeight times in the original of the where the first day of the week as ton,' and 'Sabbata.' The Jews 'In the end of the Sabbath, as it be- Sabbaton in Matt. 28: 1 no more customed to say, the first day of the gan to dawn towards the first (day) Sabbath.' Our Sabbatarian brethren object to this translation, because the numeral adjective here rendered first is in the accusative question, so far as we are advised. case, and, therefore, requires the Our difficulty is with these sporadic word day to agree with it, both in gender and case, and consequently, can not agree either in gender o case with the word Sabbath, which is in the genitive plural. Hence, this argument, if it proves anything, proves altogether too much for their ing is: "In the end of the Sabbath, purpose; for there is not a passage in the Greek Bible, relating to the seventh-day Sabbath, in which the word day and Sabbath agree either in gender or case. In the Greek of the fourth commandment, the word day is of the feminine gender, and in the accusative case, while Sabbata is of the neuter gender, and in the genitive plural, precisely the same of sacred philology which requires us to render hemeran ton Sabbaton in Exod. 20: 8, the Sabbath day, will admit us to render miam (he meran) Sabbaton, in Matt. 28: original, is a day of sacred rest. Its secondary and rare meaning is a week. As the numeral adjective of opse (sero) Sabbaton is: toward produced, invariably ending in demian, here rendered first, is of the the end of the Sabbath, or late in feminine gender, and in the accusa- the Sabbath, meaning the closing tive case, the rules of Greek syntax period near the end, but still during require it to have the word day to the Sabbath; comp. opse tees heem- is plainly written out in the agree with it in gender and case. eras, late in the day, opse tees heeliBut what shall we do with Sabbakias, late in life. Vulgate: vespere bath, nothing is said in the Scrip-

"In the translation, or interpretation of any passage of Scripture, three things should be observed: First, the primary import of each word; secondly, the grammatical construction of the whole sentence; according to the context. By taktian writers, The Lord's day, The Sabbath, The Christian Sabbath, The queen of all the days, etc. passage, whether we take Sabbaton in its primary or secondary sense."

It should be borne in mind, the servers of the first day. This is a significant fact, when it is rememlatter are the ones seeking a rovistranslation favored Sunday observance, why did not those translating the Scriptures and observing the day, justify their practice by their rendering? Does it not appear on the face of it that if the Scriptures, truly rendered, would better favor

cott to improve the Sunday arguto stand upon. He evidently feels Scriptures, as they now stand, do from this dilemma, makes proof through a new translation! This is | und der erste Wochentag ambrechen clearly a case of cutting the knot | wollte.-P. S.]" rather than untying it. But Rev. both the work of creation and re-

he tangle already binding it.

view of the case. Our real difficulty lies in his failure to properly Sabbath," we make it utto:

dent and supposed unanswerable desense of the passage. There reight stance that the Sabbath was the concerning the literature of this | Sunday, Monday, &c." cases, as in this instance, where one, in order to gain a point, violates the otherwise universally accepted rules of translation. Let us state the case and see. Mr. Wescott's readas it began to dawn toward the first accepts this translation: "In the all the recognized rules of lexicogend of the Sabbath, as it began to raphy. As to the rest of Mr. Wesdawn toward the first (day) of the week," and this rendering is justified by all the best translators of the

past and the present. In justificaas in Matt. 28: 1. The principles tion of the above, we offer the fol- 28: 1, and that this should be translowing testimony which bears fully lated week, we confidently believe on the question, although the Greek | we have fully shown. No argument word opse is primarily involved in in the interest of the Sunday Sabthe discussion. The critical notes in bath can stand built upon a new Hath prepared thee a place in the home the first day Sabbath, unless forbid- Lange's Commentary on Matt. 28:1, rendering of the original, whether den by the context. The primary by Philip Schaff, D. D., are as fol- Hebrew or Greek, as the field has

proper, and general meaning in this Tyndale: the Sabbath day at even; passage, and call it Sabbath? or Coverdale: upon the evening of the shall we give it its secondary and | Sabbath holy day; Cranmer, Geneunusual meaning, and call it week? | van, and Bishops' Versions: In the oracles. That it was the first day of the latter end of the Sabbath day; Lange: week is clearly demonstrated, from um die Endezeit des Sabbaths: Meythe fact that the day immediately | er, Alford, Conant, ect. But in this case we must assume with Meyer, lay Sabbath, as we learn from the Lange, and Alford, that Matthew following passages of Scripture: here follows the natural division of Mark 16: 1; Luke 23: 56; John 19 the day from sunrise to sunrise which seems to be favored by the following definition of time, but

which is contrary to the Jewish habit and the Jewish-Christian character and destination of the first gospel. Opse, with the genitive, may also mean after or long after, like opse ton basileos chronos (Plutarch. that is, its precise sense when taken Num. 1), or opse mysterion, when the as God pleased to give it. There mysteries were over (Philostrat. Vit ing this three-fold view of this pass | Apoll. iv. 18). Hence Olshausen, age, we find its great central idea de Wette, Ewald, Bleek, Campbell, ing ended, after the Sabbath (also the French Version: apres le Sabbat). Euthym., Zigabenus, Grotius, Stier. Here we have the meaning of the and Wieseler translate: at the end of translation of the Scriptures was not like the Hebrew Shabbathoth, means 1; John 20: 1, 19, and Matt. 28: 1. It is certain and agreed on all hands bered that not the former but the that Matthew means the time after the close of the Jewish Sabbath, the Sunday. This is plain from the following tee epiphoskouse eis mian Sab-baton, and confirmed by the parallel passages; comp. diagenomenou tou

1; and tee mia ton Sabbaton proi skotias, eti ouees, John 20: 1.—P. S.] "Ver 1 .- [Lit.: at the dawning, or nection with tee epipohonskouse supment in this way is proof that the mia Sabbaton agrees with the Rab-Scriptures, as they now stand, do binical signification of the days of not afford the solid ground desired the week; ehhath b'shabboth, Sunday; shane b'shabboth, Monday; sh'leshe b'shabboth, Tuesday, etc. the force of the demand for proof | See Lightfoot, p. 500. As Sabbata servance, and concedes that the week and not the Sabbath day, it tius, Wieseler, and Stier, who ren-

At this point, we call the attention that the Sabbath commemorates against the assumption of Mr. Weswho believe it. The assertion that says, "As it began to dawn toward sets, and revelation gives us the tion he found this to be the case, he absence of religious ceremony, pre-

seventh day of the patriarchal, but Alford translates it: "Now in the of common every-day life, not with tution. He did find out his error, that I had been accustomed to in such town, and fined twenty shilfirst day of the Jewish week," is end of the Sabbath, as it began to more than daring; it is reckless! dawn toward the first day of the It is a pure fabrication, invented to week." Mr. Conant has it, "And IN MEMORY OF ELD. R. G. BURDIOK. give respectability to the Sunday late in the Sabbath, as it was dawnpretentions, but only strengthens ing into the first day of the week." Murdock's translation of the Syriac But, evidently stung by the "su- has it, "And in the close of the percilious and dogmatical manner" Sabbath as the first (day) of the of Sabbatarians for "one passage week began to dawn." Noye's ot Scripture in which God ever au translation has it, "And the Sab-When will translators ever agree thorized any change in the time of bath being over, as it began to as to the meaning of Greek words keeping the Sabbath," for "one dawn toward the first day of the single text in which the first day of week." The Englishman's Greek the week is called the Sabbath," | Concordance has the following: Mr. Wescott proceeds to say: "The | "Matt. 28: 1. In the end of the first day of the Jewish week is called | Sabbath, as it began to dawn toward

Sabbath eight times in the original | the first (day) of the week." Robinof the New Testament," and gives | son, in his Greek Lexicon, marks "The Sabbath is given to the as an example, Matt. 28: 1, and Matt. 28: 1 as an instance where Christian as a season of holy rest, then further says, "The first clause Sabbath is put for the interval of this verse literally rendered reads from Sabbath to Sabbath, hence a thus: 'In the end of the Sabbath as se'night, week." Dr. Hackett, on t began to dawn towards the first Acts 20: 7, en tee mia ton Sabbaton, (day) Sabbath." Now, Mr. W. "on the first day of the week," and writes here with an entirely mistaken among corresponding passages quotes Matt. 28: 1, and then adds, The passages just cited, and also translate the Greek word Sabbaton, Luke 24: 1, John 20: 1, and 1 Cor. especially in the case of its second | 16: 2, show that week is one of the occurrence, where the case demands senses of Sabbaton." The Encyclothat it be translated week, and not pedia of Religious Knowledge, nn-Subbath. No violence is done to the der the word week, says, "The enu-

> or a the wante trainer that they assigned be interest in discussing other points | principal day of the week, the whole | Ere Time had robbed thee, of manhood' such is called the Sabbath. The ar- accordingly in designating the sucgument concerning the meaning of cessive days of the week, were acconcerns Sabbatarians than others, Sabbath, that is, of the week; the nor do they disagree with others second day of the Sabbath, that is

We could enlarge this list, but it knowledge, a single translation or Lexicon that does not translate "Sabbaton," in its second occurrence in Matt. 28: 1, giving it the sense of week. To translate it "Sabbath," is to destroy the sense of the passage, a thing forbidden by (day) Sabbath." The Sabbatarian every principle of propriety and by cott's argument, it is of no consequence touching the Sabbath quesrendering of "Sabbaton," in Matt. "Ver. 1.-[The usual translation scholars as good as the world has defeat to the new party. The Sabbath is as old as creation, and

BIBLE STUDIES. BY BIBLOPHILOS.

Sunday came from heathenism, and

In the beginning God created the stincts, cultivated by thought, and were the only ones to enter the the laws of the early colonists condered, that the constables of each the world. The average gospel min- a trade that proved of great value heavens and the earth. The beginning. Could Gabriel tell us defi- promises to be one of the ablest, as Mr. Edward Courtenay and Mrs. ning. Could Gabrier tell us den- promises to be one of the ablest, as nitely when that was? Or shall we he is one of the boldest exponents John Chism will come forward at of their execution. This will be admonish them; and if notwithever know? Well, at least some- of the truths of the Sabbath. Were the next visit of Elder Wardner to done in the following order: where in eternity all was created. I to say more he might deem me Belfast, circumstances preventing And the earth, not in its present guilty of flattery. Were I to say them availing themselves of this ocform and appearance, but with such less I would be wanting in justice. casion. Mr. Edward Courtenay is with Massachusetts; then the laws came a time, we may suppose, when the internal fires burst forth, vast in the best locality in town, admir ant mark in life. With the feelings to be the resurrection of the world's Norton, Robinson (sub opse, No. 2), Redeemer on the first day of our Crosby translate: nach Verfluss des crust, the waters rushed in upon the Wardner on the 28th spoke upon I could joyfully sympathize with molten mass, and then what tremen- the seventh part of time theory my new brother and sister in Christ, dous roarings, what mighty thun- started by Dr. Bound, and gave a who, burying the past in the grave ders jarred the surrounding atmos- pretty good account of it, so good of earth's sins and sorrows, could day during the earlier years of the bound in times of the public way. phere; and over all the surface of that it cracked between his fingers look up joyfully to the bright sky phere; and over all the surface of that it cracked between his fingers look up joyfully to the bright sky plymouth colony. There was, how ship of God on the Lord's day, and the week; also Greswell, who trans- the earth rose up an ocean of steam like an egg shell. Following him above, and see peace and forgivelates: Now late in the week, at the and smoke and opaque gases, per upon the law of the question, I ness held out to them by our divine hour of dawn, against the first day haps fifty or a hundred miles in spoke for a few minutes. On the Redeemer. I could not have bedepth. Sun and stars were excluded. 29th, the Elder satisfactorily demol- lieved for my part, that in the act General Court enacted the followthe work of Sabbatarians, but of ob- a week as well as a Sabbath or Sab- Light was no more. Darkness had ished the structure raised upon the of baptism I should have derived ing: baths, comp. Mark 16: 2; Luke 24: full possession. Life was extin- New Testament texts, for the sub- such complete repose, have felt such guished. How long this condition stitution of the first for the seventh strength breathed into my soul, and remained does not clearly appear, day. The 30th (Sunday) was the a new courage, a fresher hope, a soever snan protate the Lord's day by doing any service work, or any but the end came. Desolation and field day. A very large concourse completer joy take the place of dision in the interest of their peculiar time before day-break on the first emptiness could not always reign; of people congregated; the hall was appointed dreams, shattered ambiblank chaos must have bounds. God | crowded with a most intelligent | tion, and earth's bitter sorrow. speaks, the fissures are closed to and attentive audience, many of In the evening, Elder Wardner remain, the opaque gases subside, whom took notes. The Elder con- formed the brethren and sisters into light bursts in and penetrates to the clusively proved that the seventh a church, Bro. Hampton and Bro. Sabbaton, Mark 16: 1; tee mia ton surface of the earth once more. day was still binding upon man as Angus Chism being the deacons, Sabbatou orthrou batheos, Luke 24: Heretofore, it was all night, night the Sabbath, and blew into imperand Sister Courtenay the secretary. like that which reigned in Egypt ceptible vapor all the sophisms which After lecture, we all assembled at God, in the places where they live, when for seventy-two hours no man the church of Rome and Presbyte- 140 Corporation street to partake of or do assemble themselves upon any Sunday observance than they now as it was dawning into the first day rose up from his place. Now, rianism had twined around the Sun- the crowning feast of the day, the do, such rendering would have been of the week (Conant), or: in the though a dense aqueous fog remains, day. It was as pretty a piece of capstone of the edifice erected, the ernment, tending to the subversion dawn of the first day (Norton), i. e., the light has penetrated so that clear logical reasoning as I have yet Lord's Supper. I have seen the of religion and churches, or palpaevening and morning are distinguishable, and one day passes. The esting speaker, and always logical, with clouds of incense ascending to Creator speaks again, the atmost on this occasion Elder Wardner | Peter's proud dome; in Notre Dame phere is restored to its normal con- sprang out of himself, and his ora- and Madelaine heard the chiming of their own disposing, to pay ten dition and density, the fog is borne tory became of the very highest the altar bells as the host was shillings for every such default. aloft and remains a continuous, type of pulpit eloquence, literally raised on high; in Saint Paul's, in dense, universal cloud-canopy. God enthralling the attention of his London, in my own church in Edinof a direct character for Sunday ob- in the second clause certainly means speaks on the third day, and depres- hearers, and holding them by the burgh, I have knelt to receive the sions are made for the ocean bed, Magician of Truth's spell. After elements, while the solemn notes of slothful or profane way doth negseems natural to understand it the the waters take their place and one of his rapid and exhaustive pastile shook the air; but henceforth know their bounds. The sages, you could catch the faint never while looking at the gorgeous der: Als aber die Woche um war continents appear and are clothed hum of breathless and relieved at mass of the Romish church, or tak- whipped." (Plym. Col. Rec., vol. with vegetation. The cloud-canopy | tention. Mr. Hampton then spoke, | ing part in the Supper according to | XI, pp. 99, 100.) remains unbroken, and no shining detailing how he had first come to Episcopal rites, have I felt such an orbs have yet been visible. If man | the subject of the Sabbath, from an | elevation of soul, a drawing nearer Wescott opens his subject by some of the reader to the fact that the had been created on the first day interview which he had had with a to God in the awful symbol of the unscriptural assumptions, saying above testimony is unqualifiedly he would not yet know, by observa- Roman Catholic Prelate. This redemption, a mingled feeling of tion, whence the light proceeded. Prelate told him he must come to the awe and love, which would have cott, showing that the word Sabba- On the fourth day, the mandate is only true church, eke of Rome, if sought refuge in tears if the joy of demption. The Scriptures distinct- ton is to be taken in the second if given, the cloud-canopy is shattered he wished to be saved; that the the heart had not been so great. ly state that the Sabbath commemo- not also in the first instance, as the into many fragments, the clear sun- Protestants were breaking God's The table covered with the snowy rates creation, but nothing is said equivalent of week. But we present | shine makes its first visit to the law in the matter of the Sabbath, | cloth, the simple elements of bread of its commemorating redemption. a few other witnesses. Dr. A. Clark | new clad earth. Night comes, and | his church having changed it from | and unfermented wine, the small

philosophical accuracy.

Who died Sept. 22d, '75, aged 70 years. "Blessed are the dead which die in the Spirit, that they may rest from their laors, and their works do follow them." Patiently bearing the burdens of life. Tired with its labors, and worn with its God's Sabbath or the devil's, the simple earnestness, so different

he death-angel found thee, like of ripe grain. One stroke of his sickle released thee from

Then sadly we laid thee Yet trustingly laid thee, ather beloved! to thy last silent rest, And placed the cold turf o'er thy still,

Sadly we gaze on thy now vacant chair; In the house of our God, in the circle of

We miss thee, and mourn, yet we know that 'twas hest That thy toil wearied spirit should go to

For this hath been promised, The Spirit hath promised, ather beloved! firm and sure in

They shall rest from Gone? yes, forever, from our vision here, No more in this life our pathway to cheer: Never more shall thy voice in glad greet-

For now thou art sleeping, So peacefully sleeping, Father beloved! that long, dreamless

Sweet memories come of days long ago. bright glow,

Then thy voice made rich music in singin guiding young footstens in wisdom's fair ways: Thyself our example

And Christ thy example Father beloved! in the path plain and Which leadeth the faithful to heaven'

While striving to walk in that plain, nars unnecessary, as there is not, to our Thy form became bent, and thy hair ha grown gray : with Mr. Hampton visited many

But, midst trials and struggles, thy faith persons, who were convinced of the wavered not. Thine eye still looked upward,

Thy feet still walked upward. Father beloved! toward that "home, bright oward the mansion thy Savior had gonto prepare.

The world can disturb with its troubles tion, as that centers entirely in the Never more with its sins shall thy spirit be stirred: Ne'er again shall thy warnings to sinners

be heard.

Rest, then, in thy Savior, In Jesus thy Savior. of the just.

ECOTLAND CORRESPONDENCE.

GOVAN, Feb. 7th 1876 At Elder Wardner's request

visit was rendered necessary by memorable to Sabbath-keepers, es- of church and state; it was, rather, tures. Any sacredness attached to the desire of Mr. Hampton, a brother pecially of Belfast. Some difficulty a "state" in the church. Hence, in who has lately joined our body, and was experienced in getting the use the civil laws of those times we find has no countenance from the sacred Miss Courtenay, to be baptized. of a baptistry, but Bro. Chism is Mr. Hampton also desired that a one who views difficulties as playful series of four lectures should be objects to be overcome, and by dint given on the Sabbath question, of perseverance succeeded in getting This new brother is a host in him- the use of a Baptist church. While self. With profound religious in- Miss Courtenay and Mr. Hampton

Victoria Hall, a noble apartment destined yet to make no unimport-vince, and a state. listened to. While always an inter- sacrament administered in Rome,

and for five years has been keeping | the past, that at once sprung up bethe true Sabbath, ignorant till lately fore me that scene in Jerusalem at that thousands shared his views the Passover, the Savior and his and kept God's appointed day. I disciples at the Last Supper, that I in any of the above said particulars, followed Mr. Hampton with a brief | could almost have wished to hear | shall only be apprehended on the sketch of the sun worship, and the that divine voice say, "Arise, let us Lord's day; and on the second day rise of the Sunday Sabbath, ending | go hence." Never will that scene by asking whether we would keep be effaced from my memory, nor

Whether it was my jaw breakers, as from Popish pomp or Episcopal rit-Mr. Hampton was pleased facetious- ualism, with which Elder Wardner ly to denominate my historical and | blessed and bestowed upon us the classical tirade, or that the idea of bread and wine. Truly, will that the devil having the honor of a day ever stand in my life, marked weekly Sabbath; whether Mr. with a white stone. Hampton himself was the rock of | Elder Wardner and I took up our offense, or Elder Wardner had struck abode while in Belfast with Bro.

service, a Plymouth brother entered Chamber. It would not do for me government, shall forfeit for every his protest against the desecration to go often to Belfast. Sister Chism of the Sabbath (Sunday) by such had evidently made up her mind proceedings. As the Plymouth that we should be "coddled up" brethren, however, do not acknowl- for once in our lives. Generally edge the law at all, and hold all speaking, my grave and reticent days alike sacred or profane, his character takes not kindly to strancry I need scarce say was met with gers, but there is a charm about 140 laughter, and a crowd of disputants | Corporation street impossible to re- in their houses in the interims of filled the center of the hall. For sist, and if I behaved more like an times between the exercises, espesome time, the Plymouth brother escaped schoolboy, and we did make | cially young persons and such as music, to quote Elder Wardner, why-well, I could not help it. I An attempt was made by another was perfectly happy; and visiting keeper in this government, shall person previous to the meeting to there often, I might forget to find draw any wine or liquor on the deter people from coming to the my way back to our graver and Lord's day, for any, except in case more ceremonious Scotland, a cirwhen a crowd was gathering round cumstance which might be perfect- for their refreshing, on the penalty him, his courage became conspicu- ly satisfactory to myself, although of paying a fine of ten shillings for scarcely so to Elder Wardner. I have thus hastily run off an ac-

count of an epoch in the Sabbath question in these islands, the effect of which can not be foreseen, nor and I send along with this a sketch the consequences anticipated; but | meetings on Sunday (Ib., p. 140). of what I did say, which if you that the people are gradually awaking to the consciousness that God's at Plymouth, enacted the following: think worth reproducing in the law is not to be set aside by man, is now beyond a doubt. Let us pray, its all-powerful light into the darkintelligent and attentive manner of ness of error, and lead mankind to all the audiences. They evidently the truth; and let us unite in asking soever hath necessity of travel on planted in Belfast, that it may beter expiscated, and I shall be surcome a great tree, and that its prised if great good does not follow from Elder Wardner's lectures. He | branches may overshadow the land.

> HISTORY OF SUNDAY LEGISLATION In the Christian Church. BY A. H. LEWIS.

CHAPTER VII. THE SUNDAY IN AMERICA. About the beginning of the seventeenth century, certain dissenters fled from England to Holland. Failsea to conquer and possess my own ing to succeed in propagating their views among Hollanders, and finding their own purity on the decline. they determined to seek a home in the spiritual conquest, and that from New World. They reached Amermouth. In 1629 a large colony from turn to the Sabbath of God taking these men adopted was the direct which ever country has the honor to take the lead, when taken, the other "Theocracy" of the Hebrews under to the town's use." (Ib. p. 236.) Moses furnished the much approved

But Monday, the 31st of January, model after which it was patterned. law was enacted against "Sleeping evening of January 26th. His 1876, is a day destined ever to be The result was more than a union in Church:" tion of those laws, an index to the cerning Sunday, and, as fas as may be necessary, to sketch the history cial notice of such persons, and

The scene of the lectures was the a young man of great promise, and of Massachusetts as a colony, a pro- Col. Rec., vol. XI, p. 214.)

2d. The laws of the New Haven and Connecticut colonies in a simi-

ever, a rigid "Common Law," found-

"Further be it enacted, that whowhipped. (Plymouth Colony Records, vol. XI, p. 57.)

found smoking of tobacco on the cords, vol. XI, p. 57.)

Lord's day, going to or coming from In 1651:

"It is enacted by the Court that whatsoever person or persons shall neglect the frequenting the public worship of God that is according to pretense whatsoever, contrary to ble profanation of God's holy ordi nances, being duly convicted, viz., every one that is a master or dame of a family, or any other person at

"Enacted by the Court, that if any person or persons, in any lazy,

In 1658, we have the following: "Whereas, complaint is made of

day by travelers, both horse and er in the land of Egypt.' When he ing of packs, etc., upon the Lord's the authority thereof, that if any er, the widow, and the orphan,' in This is a naked assumption, and translates opse de Sabbaton, "After behold moon and stars are discov- the seventh to the first. Mr. Hamp- number of those who had sworn to persons shall be found commemoration that he has been a wrongs the Bible, and misleads any the end of the week." Mr. Barnes ered. We say the sun rises and ton replied that if, upon investigation be faithful to their God, the very of any township within this governise stranger in the land of Egypt. He of any township within this governise stranger in the land of Egypt. He ment, he or they shall be forthwith integrity and honesty to all men, to Time is money. The average value Southern Immigration Convention,

in the stocks four hours, except they | in the land of Egypt." can give a sufficient reason for their following shall either pay their fine, or sit in the stocks as aforesaid (Plym. Col. Rec., vol. XI, p. 100.)

The general laws concerning atendance on public worship passed

the Lord's day, the public worship the stone, at the conclusion of the Angus Chism, in his Prophet's of God that is approved of by this Col. Rec., vol. XI, p. 122.)

The following "Sunday Excise Law" was enacted in 1662:

"Whereas, complaint is made of to stay on the Lord's day, drinking stand not in need thereof: It is thority thereof, that no Ordinary of necessity, for the relief of those that are sick, or faint, or the like, But the object every default." (Plym. Col. Rec., vol. XI, p. 137.)

In 1662, the Court urges the strict enforcement of the laws against In 1679, the General Court, sitting

"To prevent profanation of the Lord's day by foreigners, or any othtown be chosen, unto whom, whomreceive a ticket from him to pass on bout such like occasions, which if be lawful for the constable or any and stop him until he be brought before authority, or pay his fine for such transgression, as by law in that shall appear that his plea was false, then may he be apprehended at another time, and made to pay his

fine as aforesaid." (Ib. p. 258.) "It is enacted by the Court, that s to the restraining of abuses in Ordinaries, that no Ordinary keep. ablishment of Puritanism in Amer- | a drinking account), except such as feiture of five shillings, the one-half to the informer, and the other half

"Whereas, complaint ismade unto the Court, of great abuse in sundry their names to the Court." (Plym.

"Let me call your attention to that Israel has been and is ever true ary of the bar tender in the hotel or matter is, that Gen. Babcock was lect to come to the public worship to this great duty required. When of God, they shall forfeit for every the weekly Sabbath day is observed such default ten shillings or be as a day of rest and holiness, he is grant rest, likewise to 'his male and female servants and the stranger which is within his gates.' And in his prayers he is to utter the beautiful words, 'Thou shalt love the government of profaning the Lord's stranger, for thou hast been a strangfoot, by bearing of burdens, carry- observes his holidays at the different seasons of the year, he again is reday, to the great offense of the god- quired to repeat the same words, ly, well-affected amongst us: It is and even more explicitly, for he is therefore enacted by the Court, and to remember 'the Levite, the strang-

cred Scripture seeks to remind him lings to the colony's use, or else set of the fact that he has been a slave

cussion. It has been rightly settled long time ago that a fixed sum per vear is the most just, satisfactory, and practical way of remunerating in 1651, were repealed in 1659, and a pastor for his services. The syshe following enacted, and repeated | tem of voluntary support of the gospel minister, each parishoner giving "It is enacted by the Court, that to the pastor himself, according to whatsoever person or persons shall his own sense of obligation, proves frequently absent or neglect, upon a failure in adequate support. The idea that a minister should preach for nothing, and support himself such default, ten shillings." (Plym. and family by some avocation, is among the things of the past. There may be a few fossils left who still hold to it. Neither the church nor the cause wants any such kind ome Ordinary keepers, in this juris- of labor. From every standpoint of diction, that they do allow persons consideration the church can not afford it. The gospel work demands workmen well prepared and furnished for it, who will give to it their undivided attention and enerenacted by the Court, and the au- gy. The pay should be commensurate to the demand. "The laborer is worthy of his hire." "They which preach the gospel should live

But the object of this paper is to discuss this question: How much shall the salary be? This is a very practical question, at least to the pastor. Out of it come to him and his family shelter, fuel, food, clothing, books, papers, incidentals-not least-the education of his children, and the laying up of something, for the day of sickness and future need. In view of these things, the talents

and preparation demanded, the enthen, that the Day Star may shine ers, unnecessary traveling through ergy and labor required, the gospel our towns on that day: It is enact- minister is the poorest paid of pub- B. Langworthy, who died Feb. 17th, ed by the Court, that a fit man in lie servants. We have but to notice 1876, aged 61 years, 4 months, and cated and anxious to have the mat- God to watch over the little vine the Lord's day in case of danger of churches of our own denomination the First Westerly Seventh-day death or such necessitous occasions, are receiving to evince this. No Baptist church. Please insert the shall repair, and making out such one will doubt for a moment that obituary in the SABBATH RECORDER. occasions satisfyingly to him, shall the Seventh-day Baptists are as intelligent and liberal-minded on this the traveler attend not unto, it shall subject as any other people. We man that meets him, to take him up, who are receiving a salary of over \$1,000. There are probably half a dozen who get from \$800 to \$1,000 case is provided. And if it after a year. The remainder of our min- tional Niantic Bank of Westerly year. The salaries of our ministers, whether laboring as pastors, evangelists, lecturers, or in any other deand in every way considered too

ica in 1620, and settled at New Ply- drink to inhabitants of the town whose gross receipts were no more so as to give himself more leisure upon the Lord's day; and also that than this would complain of not do- for personal enjoyment. A severe England joined them. Thus came the clear their houses of all town dwellbirth of New England, and the es- ers and strangers that are there (on and seek better prospects. The avplace among Irishmen than among ica. The civil government which lodge in the house, by the shutting expects and gets his \$1,000 or more Langworthy's family, business, and in of the daylight upon the for saloon ordinarily receives a salary to his pastor: In the year 1665, the following than his pastor receives in a whole being one of a family of seven

the practical expression of the or- sons there behaving themselves pro- We think not. We would briefly family together, trained her chil-

towns of this jurisdiction, by perthe meeting house on the Lord's ter of the gospel should be better vitality and power of the prevailing misdemeaning themselves by jestreligion. It is therefore suited to ing, sleeping, or the like: It is entownship in this jurisdiction shall, in their respective towns, take spestanding, they shall persist on in 1st. The laws of the Plymouth such practices, that he shall set them not reclaim them, that they return

> Four years later, July, 1669, this law was farther added to as follows:

the constable or his deputy in each ocracy. In 1650, June 10th, the do not, after warning given to them, erty, true social life, highest man-

"As also that unnecessary violent riding on the Lord's day; the persons that so offend; their names to

Lord's day, going to or coming from

On the invitation of the pastor, Rev. he is paid. The ordinary policeman, Sunday, Jan. 30th. In the course of his remarks, showing the duties mentary, to say the least, on the citizens. He will be missed in his Israel owed to others than Jews, oc- church, that the pastor who labors family, in the church, and in the curs the following paragraph:

first of all reminded that he must men, misery and ruin to the whole rendered a verdict of "not guilty," The best natural talents, unfolded and disciplined by study and thor-

highest good, in every respect, of a

the economical expense of these pre-

THE SALARY OF PASTORS.

look another fact, that almost and ordinary person can secure within Shall pastors receive salaries? these years of preparation a home This question really needs no disor a competency in the secular pursuits of life. Could not the average student preparing for the ministry do as well, if he should gives his at tention to making money? Yea verily. Yet he enters the ministric with both time and money spent in the preparation required of him commences his life-work in poverty and on a salary of \$500 or \$600; He must be content with less than the blacksmith earns a year at his forge. The teacher with no better na. tive ability and far less culture and training can command his \$1,000 or \$1.500 per year. The doctor or law. yer of less mental calibre and at. tainments will secure by his profes. sion a competency in a few years, but the gospel minister must be cramped in his work, shorn of a great deal of efficiency because of anxiety and care over the question of support for him. self and family, must have his manhood crushed beneath the generally accepted idea that he is a subject of charity, and, at last, after worn out by faithful service, find himself without the means of support in his day of need. This, not for want of economy, but because of insufficient remuneration for his services. Verily,

paratory years would aggregate no

mean capital with which to

commence business. People over.

OBITUARY.

neither right nor justice in it.

this ought not so to be. There is

Justus.

WESTERLY, R. I., Feb. 24th, 1876. Please find inclosed an obituary notice from the Narragansett Week. ly of Feb. 24th, of Deacon Albert the salaries which the pastors of the 11 days. He was a main pillar in

Mr. Albert B. Langworthy, was buried on Sunday, in the cemecan call to mind but three pastors | tery at Ashaway, his funeral having been attended at his late residence in the eastern part of Westerly, by a large audience. He had been for many years a Director in the Naisters receive from \$400 to \$600 per and his associate Director served creditably various town offices. especially that of assessor, to which he had been elected annually for partment of gospel work, will hardly several terms. Within the past average \$600. This is altogether | year, he had built for himself an imposing residence, and surrounded er shall sell or give any kind of small. The mechanic or farmer intending to arrange his business

a year. The bar tender in hotel or church connections, we are indebted

of \$1,000 to \$1,500. The lawyer is in Westerly, Oct. 6th, 1814. He often paid as one fee in a suit more was left fatherless at an early age, year. Is the gospel minister and his children, six boys and one girl, work of so little worth to the world three of whom were born blind. that he should in compensation be of the father, comparatively poor. put almost at the foot of the class? The mother rented a farm, kept her thodox theology; and in the execu- fanely, by being without doors at notice some reasons why the minis- dren to habits of industry and economy, and succeeded in securing sufficient means to purchase a compaid, or strike for higher salary. 1. Because of his worth and work. was trained to market the produce the purposes of this chapter to collect acted by the Court, and hereby or- Every man is worth something to of the hired farm, and thus learned ister is an intelligent, refined, and honorably. In 1838, Mr. Langwell educated man. In the large worthy worked by the year on the majority of instances he is the most farm where he resided at his death, intelligent, best posted, broadest cul- and there he formed the acquaintis a good preacher and teacher, an at the same place, to whom he was exemplary Christian, a faithful, confarms in Connecticut for several scientious worker for his Master. As years, and then rented the farm a man, a neighbor, and a citizen, he where he died, which he purchased ranks among the foremost. An an the same year, in partnership with ambassador of Christ, he offers eter-Capt. Perry Saunders. After a few years, he purchased Capt. Saunders's nal life on the terms of the gospel,

nterest in the farm, at the rate of earnestly works to save souls, and their first purchase of \$10,000, and concerning the observance of Sun- shall diligently look after such as advance the divine kingdom in the by honest toil and economy he acwork that he is one of the most dipanion ever inherited any property ever, a rigid "Common Law," found- take notice of their names, and red on the laws of the Jewish The- turn such of them to the Court who wity in intelligence, morality, prop- the falsity of the complaint, that farming does not pay. hood, and truest happiness. In the "Mr. Langworthy was not only an example for others in accumulating community where religion is best maintained, society is best, property effort, but he leaves an example for soever shall profane the Lord's day be returned to the next Court after of most worth, life the securest, others to follow in a moral and rehomes the most desirable. On these ligious life. He made a profession "It is enacted by the Court, that grounds alone, we have known in. of religion at the age of about nineteen years, and joined the First for the support of the gospel minis- Hopkinton. Afterward he removed the meetings, withing two miles of ter in a place. Though selfish, they his membership to the First Sevenththe meeting house, shall pay twelve understand and value the gospel day Baptist Church of Westerly, of cents for every such default to the minister and his work in their rela- which church he was chosen and colony's use." (Plym. Col. Rec., tion to the interests of a community. filled well, manifesting ever a will-Is the worth and work of the pastor ingness to serve and build up the in the place generally properly ap- cause of religion, by faithful attend An Interesting Circumstance.— preciated? We judge not by the way ance upon the social meetings, and be invitation of the pastor. Rev. he is paid. The ordinary policeman George Lansing Taylor, the Rev. who preserves order, gives, perhaps, zen, he was recognized as an honest Dr. Wechtler, Jewish rabbi, security to life and property, but by man, one whose word was as good preached in the George street Meth- physical force, (the lowest kind of as his bond. Few men doing the odist church, New Haven, Conu., power,) generally on the average amount of business he did, have so receives better pay. It is a sad com-

> for the salvation of men, for the community." THE CONCLUSION of the whole saloon over the way, who deals out not guilty of complicity in the death and damnation to his fellow | crooked whisky business. The jury and the people expressed their ap-2. The pastor should receive bet- | probation. Secretary Bristow says ter pay because of the talents and it is just as he expected. The trials training demanded. The require- will continue, just the same, and no ment of the churches in intellectual efforts will be spared to punish ofpower and attainments for the gos- | fenders. The safest way is to let pel ministry has greatly advanced. whisky alone.

WE see by the Jacksonville, Fla., ough training, are now required. Sun that Colonel C. B. Rogers, Su-Hardly a young man thinks of en- perintendent of the Florida State tering the ministry without seven or Fair, has received the appointment ten years spent in preparation. from the Governor, Delegate to the Christ rose from the grave "on the the first day of the week." Dean operations of nature in the language | would go back to the original insti- sented a scene so different from all apprehended by the constable of use just weights and measures. Sa of one's time in ordinary labor, and which meets at New Orleans.

NOTES FROM A LECTURE Delivered before the students of Am Theme - Popular Miscone

Another popular misconcepti the common failure to disting

The former is the refusal of will to obey conscience and rea the latter would be this contras worthlessness of conscience and son themselves, and of every of human faculty. A watch that not keep time is worthless a watch, and yet it may be put in der. So human nature if di dered, does not keep time, yet is incapable of recovering harm with the plan on which it has I made. Total depravity asserts. the watch is out of order and not keep time. Total corrup would assert that the watch i capable of being put in order. nobility of human nature is not nied by asserting that if out o der, it, like a watch that will keep time, needs regulation b force not its own, and deliveral from a force which is its own. V. MYSTERY AND SELF-CONTRAI

we know that it is, though we not know how it is. A self-cor diction is the inconsistency of proposition with itself, or what necessarily implies. I know/t my arm is moved by my will, thou the system of religions, as in secu cience, there are mysteries but VI. CERTAINTY AND NECESSITY. The action of man's free will

oreseen by Omniscience; but w s certain to God may not be ne sary to man. This misconcept of doctrine hinges on the differe between cause and occasion. 1 asked whether in prayer we from our own free will, or under immediate direction of God. I swer both. The waves of old oc bear up the stately ship; now the helmsman turn the ship, or i the water acting upon the sh rudder? We may answer, be vet the helmsman is held resp

VII. THE SUPERNATURAL AND not against nature. Prof. Sec defines it as a counteraction of ture by the Author of nature. supernatural has its laws and natural has its laws, but the form control the latter, as the laws

growth do those of gravitation, those of the spiritual realm in VIII. IMMENANCE AND TRANSCH God fills and transcends all no ral law, as light fills and transco the rainbow. We escape panthe by the thought that all the ligh not immanent in the rainbow, dome of heaven is filled with li

so all of God is not seen in nat theParthenon and gazed up along massive, glittering pillars, but thought wandered, with my eye the constellations beyond and be set them there. I stood upon Lebanon at full noon, and gazed and labors of him whose "glory ceeds the glory of Lebanon." eve, I stood by the grave of Wo worth, whose beautiful concept of the human soul have been ca the high-water mark of English erature, and as the slant javelin light pierced the sky from the sl ly sinking sun, and a rainbow glory built itself high up in the could you make me believe that does not transcend all these! S er would I believe that there wa light, save in yonder bow, and l a new beauty and a hidden trut the custom of the ancients at funeral pyre of the dead. The sad office of the attending slave the last look might be up tow heaven and its glories. As I the passing years to my study these great truths, more and n I feel the presence of God ever me and about me, till, with the

cient Peruvians in saluting Go would kiss the air. IX. FAITH AND BELIEF. Saving faith is, (1) the convic of the intellect that God in Cl is, and (2) the affectionate choic the heart that he should be (a) Our Savior, and

(b) Our Lord. Belief is the first half of this nition, of which the whole with the last two words (a and b) wo be mere religiosity, and not relig Belief is mistaken for the faith saves, yet works are necessary, faith alone does not save We not saved by our work, but we not saved without them. X. CONVERSION AND SANCHFICAT Conversion I define as the acq tion of predominant similarity feeling with God. Sanchfication the acquisition of complete simity of feeling with God The mer is instantaneous, the fitter gual and is made perfect to death

predominant similarity of fee with God. The latter is the a sition of intelligent peace of soul with itself and God, and a ord of sin. It is the harmoniza of a soul with its environment; essarily implies much more than generation, and can be effected through an atonement.

XI. REGENERATION AND SALVAN

York, their offspring would be

French Protestants, but most of

legitimate in Massachusetts.

OBITUARY. WISTERLY, R. I., Feb. 24th, 1876. To the Editor of the Sabbath Recorder

neither right nor justice in it.

remuneration for his services. Verily,

this ought not so to be. There is

Justus.

Please find inclosed an obituary notice from the Narragansett Weekly of Feb. 24th, of Deacon Albert B. Langworthy, who died Feb. 17th. 1876, aged 61 years, 4 months, and 11 days. He was a main pillar in the First Westerly Seventh-day Baptist church. Please insert the obituary in the SABBATH RECORDER. C. C. STILLMAN. Mr. Albert B. Langworthy, was

buried on Sunday, in the cemetery at Ashaway, his funeral having Been attended at his late residence in the eastern part of Westerly, by allarge audience. He had been for many years a Director in the National Niantic Bank of Westerly, and his associate Director served as pall-bearers. He had also filled creditably various town offices, especially that of assessor, to which he had been elected annually for several terms. Within the past year, he had built for himself an imposing residence, and surrounded it with convenient out-buildings, intending to arrange his business so as to give himself more leisure for personal enjoyment. A severe attack of pneumonia, however, frustrated his plans, and terminated his earthly career.

For the following sketch of Mr. Langworthy's family, business, and church connections, we are indebted to his pastor: "Albert B. Langworthy was born

in Westerly, Oct. 6th, 1814. He was left fatherless at an early age, being one of a family of sever children, six boys and one girl, three of whom were born blind. The family were left, at the death of the father, comparatively poor. The mother rented a farm, kept her family together, trained her children to habits of industry and economy, and succeeded in securing sufficient means to purchase a comfortable home of her own. Albert was trained to market the produce of the hired farm, and thus learned a trade that proved of great value to him in accumulating property honorably. In 1838, Mr. Langworthy worked by the year on the farm where he resided at his death, and there he formed the acquaintance of Abby Crandail, who worked at the same place, to whom he was married Jan. 6, 1839. He rented farms in Connecticut for several years, and then rented the farm where he died, which he nurchased the same year, in partnership with Capt. Perry Saunders. After a few years, he purchased Capt. Saunders's interest in the farm, at the rate of their first purchase of \$10,000, and by honest toil and economy he accumulated property estimated at \$50,000. Neither he nor his companion ever inherited any property from any source. His history proves the falsity of the complaint, that farming does not pay. "Mr. Langworthy was not only an

example for others in accumulating property by honest, persevering effort, but he leaves an example for others to follow in a moral and religious life. He made a profession of religion at the age of about nineteen years, and joined the First Seventh-day Baptist Church of Hopkinton Afterward he removed his membership to the First Seventhday Baptist Church of Westerly, of which church he was chosen and ordained a deacon, which office he filled well, manifesting ever a willingness to serve and build up the cause of religion, by faithful attendance upon the social meetings, and bearing freely his portion of expenses. In his character as a citizen, he was recognized as an honest man, one whose word was as good as his bond. Few men doing the amount of business he did, have so good a record; and enjoyed so generally the esteem of his fellowcitizens. He will be missed in his family, in the church, and in the community."

THE CONCLUSION of the whole matter is, that Gen. Babcock was not guilty of complicity in the crooked whisky business. The jury rendered a verdict of "not guilty," and the people expressed their approbation. Secretary Bristow says it is just as he expected. The trials will continue, just the same, and no efforts will be spared to punish offenders. The safest way is to let whisky alone.

WE see by the Jacksonville, Fla. Sun that Colonel C. B. Rogers, Superintendent, of the Florida State Fair, has received the appointment from the Governor, Delegate to the Southern Immigration Convention, which meets at New Orleans.

NOTES FROM A LECTURE XII. CHASTISEMENT AND PUNISHMENT. Delivered before the students of Amherst Christ was not punished; he had College, by Rev. JOSEPH COOK, of Bos nothing for which to be punished; he underwent "chastisement for our Theme - Popular Misconceptions Evangelical Doctrines. peace," or voluntary suffering, which NO. II. had a moral meaning equivalent to Another popular misconception i the punishment of those who are the common failure to distinguish saved from sin by his sacrifice. hetween-

RUPTION.

The former is the refusal of th

will to obey conscience and reason

the latter would be this contrast-

worthlessness of conscience and rea-

son themselves, and of every other

human faculty. A watch that will

not keep time is worthless as a

watch, and yet it may be put in or-

der. So human nature if disor-

dered, does not keep time, yet is not

incapable of recovering harmony

with the plan on which it has been

pudde. Total depravity asserts that

the watch is out of order and will

not keep time. Total corruption

would assert that the watch is in-

capable of being put in order. The

nobility of human nature is not de-

nied by asserting that if out of or-

der, it, like a watch that will not

keep time, needs regulation by a

force not its own, and deliverance

V. MYSTERY AND SELF-CONTRADIC

A mystery is something of which

we know that it is, though we do

not know how it is. A self-contra-

diction is the inconsistency of

proposition with itself, or what i

necessarily implies. I know that

my arm is moved by my will, though

I do not know how it is moved. In

the system of religions, as in secular

science, there are mysteries but no

VI. CERTAINTY AND NECESSITY.

The action of man's free will

foreseen by Omniscience: but what

is certain to God may not be neces-

sary to man. This misconception

of doctrine hinges on the difference

between cause and occasion. I am

asked whether in prayer we act

from our own free will, or under the

the helmsman turn the ship, or is it

the water acting upon the ship's

rudder? We may answer, both;

yet the helmsman is held respon

VII. THE SUPERNATURAL AND TH

UNNATURAL.

ture by the Author of nature. The

VIII. IMMENANCE AND TRANSCEND

ENCE.

God fills and transcends all natu-

A miracle is above nature, and

sible for the course of the vessel.

self-contradictions.

from a force which is its own.

XIII. PLEASURE AND BLISS. IV. TOTAL DEPRAVITY AND TOTAL COR-Pleasure is such gratification of the soul or body, or both, as can be attained without the approval of reason and conscience; bliss is such satisfaction as is possible with their approval, and impossible without it. Finally, Christianity, rightly defined, is its own intellectual selfverification. Christianity, applied o practice in nations, societies, and

self vindication.

THE LEAVEN WORKING. Among the Savior's illustrations of the effect of the gospel in the world, he says: "The kingdom of heaven is like unto leaven which a woman hid in three measures of meal till the whole was leavened." This leaven, put out of sight, works | case of the gathering of a double on its way until the whole mass is portion of manna upon the sixth in a ferment. Try to stop it by day in the wilderness proved alike pressure, lay the heaviest weight, and you will find a power that bids you Jews regarded it. The second lecdefiance. So the truth of revela- ture embraced a critical review of tion, the gospel of Christ. How it works in the human soul. It enlightens the understanding, and the darkness passes away like as the darkness gives way to the light of turer maintained that these texts the sun. It infuses spiritual life, and that life works itself into the mass of spiritual death. That light, like the sunlight, advances on and on until perfect day. That divine life, imparted by the divine spirit, ad-

vances onward, overcoming the corruptions of our nature, and bringing all the dormant powers of the soul into vigorous action, and making out of the mass of spiritual death a living man, and finally perfect. Leaving the subject as to person-

reference to the progress of the gospel and divine truth in the world. immediate direction of God. I an-The gospel church was very small, swer both. The waves of old ocean and apparently as insignificant as a bear up the stately ship; now does small and uncomely piece of leaven. The persons who began the work of propagating the truth were of as little note as the poor woman who puts the piece of leaven into the meal. No one can dispute the progress which this simple gospel has made | The fourth lecture embraced a criticnot against nature. Prof. Seelye defines it as a counteraction of na-

their eyes shut, and hearts more opfailure. No! this simple, and in in England the first legislative supernatural has its laws and the the estimation of proud scientists measure in favor of the Sunday and sceptics, foolish doctrine of natural has its laws, but the former Christ crucified is the great power control the latter, as the laws of in the world. It is impossible to the investing of Sunday with all the growth do those of gravitation, and those of the merely organic or chempower has been at work, silent and tended by intelligent audiences, and slow, but sure. North, east, south, and west, all have felt its power. will, for the present, hold its meet-Read the missionary intelligence, lings on Sabbath, at twelve o'clock, ral law, as light fills and transcends both home and foreign, and you at 140 Corporation Street." must say with exultation, What has God wrought! What has been done in reference to the world's

the rainbow. We escape pantheism by the thought that all the light is not immanent in the rainbow, but transcends it also, and the entire evangelization, ought to be considdome of heaven is filled with light; ered as a pledge of a full consumso all of God is not seen in nature mation of the whole. Yes, this but in his omnipresence transcends moral lever can lift the world. We all nature. I stood at midnight in are not like the philosopher who the Parthenon and gazed up along the could find no place to rest his lever, massive, glittering pillars, but my for we have God's truth; and resting thought wandered, with my eyes, to the lever of human instrumentality the constellations beyond and he who on the rock of truth, and almighty set them there. I stood upon Mt. power and premise, the church of Lebanon at full noon, and gazed far Christ can lift the world out of the away upon the scenes of the life depths and degradation of sin and and labors of him whose "glory exceeds the glory of Lebanon." At some interesting manifestations and eve, I stood by the grave of Wordsdemonstrations of the power of the worth, whose beautiful conceptions plain, simple, and faithful preachof the human soul have been called ing of the gospel in the large cities the high-water mark of English litin Europe, and those contiguous to erature, and as the slant javelins of us. England, Scotland and Ireland light pierced the sky from the slow-Brooklyn and Philadelphia have ly sinking sun, and a rainbow of been shook to their centers by the glory built itself high up in the east, plainest preaching of unassuming, could you make me believe that God and in a great measure, unlettered does not transcend all these! Soonmen, and New York is now underer would I believe that there was no going the same process and moral light, save in yonder bow, and I see power. Nor has this leaven been a new beauty and a hidden truth in confined entirely to those places. A the custom of the ancients at the few from country places have been funeral pyre of the dead. The last under the influence, have brought it sad office of the attending slave was to their respective neighborhoods, to open the eyes of his master that and diffused it among their fellowthe last look might be up towards Christians and neighbors. There is heaven and its glories. As I add life in this gospel leaven. The the passing years to my study of churches of all denominations feel these great truths, more and more its power, and almost universal revivals are reported. The Sabbath leaven, too, is moving, and heaving old prejudices out of the way, and alarming those ministers and

from their hiding places, never beard

of before. Success to our brethren

in England, Scotland and Ireland,

who are carrying this moral leaven

This little seed from heaven

Shall soon become a tree:

Diffused abroad must be.

It must go on, Amen, Amen!

HARPER'S MAGAZINE for March is

THE CHANGE OF THE SABBATH.

Till God, the Son, shall come again

G. R. Wheeler.

I feel the presence of God ever with me and about me, till, with the ancient Peruvians in saluting God, I would kiss the air. IX. FAITH AND BELIEF. churches who are trying to hold fast Saving faith is, (1) the conviction to their old dogmas. Like the magof the intellect that God in Christ net which attracts every piece of is, and (2) the affectionate choice of steel lying in its path, the Sabbath, the heart that he should be as it is presented in new and vari-(a) Our Savior, and ous places, is drawing out many (b) Our Lord.

Belief is the first half of this definition, of which the whole without the last two words (a and b) would be mere religiosity, and not religion. and putting it into the masses. Belief is mistaken for the faith that saves, yet works are necessary, for faith alone does not save. We are not saved by our work, but we are not saved without them.

X. CONVERSION AND SANCTIFICATION. Conversion I define as the acquisition of predominant similarity of feeling with God. Sanctification is the acquisition of complete similarity of feeling with God. The former is instantaneous, the latter grad ual and is made perfect at death. XI. REGENERATION AND SALVATION.

The former is the acquisition of predominant similarity of feeling with God. The latter is the acquisition of intelligent peace of the teresting. One wishing a general soul with itself and God, and a rec ord of sin. It is the harmonization do better than invest \$4 a year in will be taken from other forces. of a soul with its environment; nec- this magazine. essarily implies much more than regeneration, and can be effected only through an atonement.

24th is an article on the change of Hawkins, of the Carrollton (Mo.) the Sabbath, by Rev. A. M. Milligan, and we make the Cynosure the offer to transfer to the columns. of the RECORDER said article, if it will transfer to its columns our answer to it. Let us lay before the public both sides of the question. Will the Cynosure do it?

LABORS OF ELD. WARDNER. The Belfast (Ireland) News Let ter of Feb. 3d gives the following account of Eld. Wardner's labors in that city:

"A series of four lectures upon the Sabbath was delivered by the Rev. Mr. Wardner, of Illinois, late missionary at Shanghai, and Mr. Haye, of Glasgow, in the Victoria individuals, is its own experimental Hall, on the evenings of Friday, Saturday, Sunday, and Monday last The first lecture was devoted to the discussion of Dr. Bound's theory of one day in seven being sufficient to the Senate adjourned until Wednescover the requirements of the fourth commandment. The lecturer maintained that this view was alike ab surd and erroneous, and that the seventh day could alone be the Sabbath, otherwise the commandment would contradict itself; while the how God intended the seventh day to be kept, and how sacredly the those texts relied upon by first-day Sabatarians, to prove that the change from the seventh to the first day was by the authority of the apos tles and of the Scriptures. The lecwere not susceptible of the meanings attached to them, and that all of them, especially that one referring to Paul's journey to Troas, clearly pointed out the sacred, restful character of the seventh day, and the secularizing of the first by long journeys and mundane employments The third lecture went to prove

from the New Testament that the day of the Sabbath was never changed from the seventh to the first day by divine or apostolic command; that after Christ's death, resurrection, and ascension, the seventh day was jealously kept by the Jew al experience, we will look at it in and Gentile Christians, and contin ned so to be kept till the days of Constantine, when the first day partially came in place of the seventh One strong argument in favor of the nonchange of the day, insisted upon by the lecturer, was that, although the Jews bribed false witnesses to accuse the Christians of crimes of less magnitude than the desecration of the Sabbath was to them, they never dreamed of charging this of fense upon the followers of Jesus in the world, though some, with al review of infidelity, and the history of the Sabbath from its institution in Paradise to the present date. posed, say the gospel has been or is From the lectures it appears that Sabbath took place in the reign o Edward VI., and that to the Presby terians of Scotland must be credited

HOME NEWS.

Adams Centre, N. Y. The revival interest in this place mentioned some time since, has re sulted in the addition to the church of twenty-four by baptism, and of several others who had been previously baptized. There are a few more who intend to be baptized. Ten have been baptized at the Firstday Baptist church. At the Baptist church, one mile east, twenty five have gone forward in baptism. As always in a work of this kind, death. Of late, we have had not the least important feature has been the reclaiming of wanderers, and the deepening of religious life in the church.

At our recent town meeting, the town of Adams went again for no license by a majority of fifty. Of the twenty-two towns in Jefferson county, eleven went no license this year. Adams stood nearly alone last year. But the alacrity with which other towns followed her example this year is certainly encouraging to temperance people.

The Adams church and society had a very pleasant social and donation visit at the church, the evening of the 17th of February. The receipts for the benefit of the pastor amounted to \$141. Acknowledgment also should here be made of \$63 presented him last Fall, under circumstances that will always make the givers dear to his memory.

Brookfield, Mo.

FEB. 22d, 1876. We are having an exceptionally mild and pleasant winter thus far, now and then the grass making a short growth. The health of our community

G. C. BABCOCK. THE INDIAN WAR.-Reports con

tinue to be received from the west that a formidable Indian war is at hand beyond doubt, the objective point of the Indians being the Black Hills miners. Sitting Bull of the north is at the head of the malcon-Seventh Cavalry, and Gen. Cook five companies of the Third Cavalry. Gen. Custer starts west from Fort remarkably rich in all that goes to Lincoln on the 25th, and Gen. Cook make up a first class family magahas already started from Fort Laramie and will go north. They will zine. Its historical, geographical join their forces and attack Sitting Bull in the Powder River country, and biographical articles furnish a fund of information of great value, which is west of the Black Hills while its lighter productions are and about one hundred and fifty gems of literature. The illustrations | miles east of the Big Horn mountains. Sitting Bull is supposed to are numerous and fine, and its edhave with him from 600 to 1,000 itorial departments varied and inwarriors, and if the cavalry force is found not to be sufficient for the at-

More Insanity.—A St. Louis dis-In the Christian Cynosure of Feb. | existed some time between J. N

Mr. Parton has been remarried in Journal, and A. S. Kierolf, of the New York to his wife, Miss Eldridge, by Dr. S. H. Tyng, and Democrat. which culminated Friday last in Kierolf shooting Hawkthe choice of the rector of St. George's to perform the second marins four times, once in the face, riage was peculiarly appropriate. twice in the breast, and once in the because he is a native of Newburybowels, inflicting wounds from port, where the first illegal cerewhich he can not recover. mony was preformed. But though Mr. and Mrs. Parton are now legally

CONGRESS.

MONDAY, Feb. 21.

In the Senate, petitions were presented for the repeal of the bankrupt law; and the House concurrent resolution making the 22d of February of the present year, a legal holiday. The House bill making appropriations for the support of the military academy for the fiscal year aries of their own to strengther ending June 30, 1876, was reported with amendments. The bill for the

sale of timber lands in the State of

California and in the territories of

the United States was passed, and

The House met, with Mr. Cox of New York in the chair, as Speaker pro tem. The following were introduced and referred: To regulate payment of duties on imported merchandise; for condemnation of piece of ground for a public building in Brooklyn; reducing the tax on distilled spirits. The bill to reorganize the judiciary was passed.

Adjourned until Wednesday. FRIDAY, Feb. 25. In the Senate, concurrent resolutions of the New York Legislature against the granting of a subsidy to the Texas Pacific Railroad and oth er internal improvements, were presented and referred to the Commit tee on Resolutions. The bill reported by the Finance Committee to amend the acts of July 14th, 1870. and January 20th, 1871, to authorize the refunding of the national debt, was passed by a vote of 51 to 5. Pending the discussion of the House bill, making appropriations for the support of the Military Academy for the fiscal year ending June 30th, 1877, the Senate adjourned to Mon

In the House, the Conference Committee on bill to pay interest on the 3.65 bonds of the District of Columbia, made a report, action on which was postponed for a week. Mr. Swann, from the Committee on Foreign Affairs, reported back the correspondence furnished to that committee by the State Department, in reference to the connection of England, with the Emma Mines and Machadoc claim. The correspondence was ordered printed and referred back to the Committee on Foreign Affairs for further consideration. A number of bills of a private nature were passed, and the House adjourned, to-morrow's session to be for general debate only.

STEAMBOAT BURNED.—The steamer Mary Belle was burned to the water's edge at Vicksburg, Feb. 27th. The boat and cargo of five those of the spiritual realm in man take even a very cursory glance privileges and sacredness of the Sabor or six thousand bales of cotton, Feb. 2sth, by her mother while the sundries, and baggage of all the has been organized at Belfast, which the cabin, are a total loss. No in- to a crisp when discovered. jury to passengers is known to have been sustained. The Mary Belle was the largest steamer on the Misvalued at about \$90,000; insured for

> INUNDATION IN GERMANY.—A disoatch from Schonebeck, of Feb. 26th, says that inundations there have caused fearful damage; the water entered six hundred out of the | March 1st. seven hundred houses in the town. he most of which were flooded to the roofs. The inhabitants had hardly time to escape through the attics. Over thirty houses were wrecked. The waters are now subsiding. The newspapers are appealing for subscriptions for the suffer-

RELIEF FOR BRO. W. D. WILLIAMS. -I report further receipts for the relief of W. D. Williams, as follows: Church of Greenmanville, \$8 40. Rockville church and society should have been reported at \$10 50 instead of \$9, as printed in RECORDER of Jan. 13th, 1876. I had given all letters to Bro. W., and reported in part from memory. T. R. REED.

SUMMARY OF NEWS

Madrid correspondence represent the late elections in Spain to have had one important political effect which had not been anticipatedthat of leaving an open breach between the Ultramontanes and the Government of King Alfonso. The former were warned by their archbishop not to vote for any person who supported the clause in the new constitution granting religious toleration. Roused by this sort of attack, some of the government ournals are raising a cry against the priesthood as not merely standing in the way of all reform, but scandalizing the nation by their personal misconduct. In any case, the extent of the toleration proposed

will prove, in practice, to be very The trial of Emma Wimple, jointly indicted with Nelson H. Cool for the murder of Charles T. Wimple, her husband, by poison, in March last, was concluded at Little Valley, N. Y., at midnight, Feb. 25th. A verdict of murder in the second degree was rendered, and the prisoner was sentenced to Sing Sing for life. Cool was convicted of murder in tents. Gen. Custer is understood to the first degree, during the last have with him six companies of the term of the court there, and was respited to March 3d. A further hopes of a commutation to impris-

> onment for life. The meetings in the Hippodrome Holy Spirit. They are attended by people of all classes, from the wealthy and busy merchant and retired capitalists, to the actually ragged and dirty people for whom it might have been said "nobody cares." Hundreds of souls are anxiously asking "what they must do to be saved," and many are rejoicing in

library for a small sum can hardly tack, reinforcements of infantry the new life of faith and hope. A schooner in New York harbor was robbed by a gang of river pirates on the 26th of February, and the captain, Pierre M. Irving, was Pike's Toothache Drops cure in 1 minpatch of Feb. 27th says a feud has the captain, Pierre M. Irving, was

AN IMPORTANT REMEDY-CANNABIS

the above title, which has attained such parts of the United States as a Positive Asthma, can now be obtained at all firs class druggists. We have made perma nent arrangements in Calcutta, India, for obtaining "Pure Hemp," and having it exmarried according to the law of New tracted upon its own soil (the climate America being too changeable to extrac large quantities free from mildew). The remedies are now prepared from the bes A letter from Constantinople in Hemp, gathered at the right season, and The Christian Weekly refers to the extracted during midsummer in Calcutta There is not a single symptom of Con sumption that it does not dissipate, and it will break a fresh cold in twenty four

excitement occasioned in that city by Stanley's dispatches with regard a Christian mission for interior Africa. The Mohammedans urge immediate action in sending mission-King Mtesa's wavering faith. Of fers of service have been made b Mohammedan clergy, and large subscriptions have been sent in. The Rev. J. N. Williams, the

General Missionary of the American Baptist Home Missionary Society to In the merry night! the French Canadians in New England, states that in the manufactur Is their wives' delight. ng towns of New England there are WE call the attention of our readers t 175,000 French Canadians. The majority of them have come to this country lately. A few of them are

them are Roman Catholics. The Pope of Rome has written a. etter summoning the Czar of Russia. to the "Judgment bar of God," to answer for his persecution of Catholics in his dominions. There is no doubt that the Czar will answer when the Judge shall call the case; but it may be the Pope will have some little matters of the same kind on the calendar.

A special to the New York Herald rom Rome, Italy, says: It has been discovered that the King's signature has been forged to a bill for 200,000 francs. Several arrests have been made, but the guilty one is confessedly Marquis Mantegazza of Milan, who added that other forged bills for a greater amount are in circula the Blood A recent raid of internal revenue

officers in Oglethorpe county, third district of Georgia, resulted in the seizure of, and destruction of ten llicit distilleries, and 15,000 gallons of mash and beer; twenty-one prisoners, including a United States Commissioner, were brought in, all charged with internal revenue frauds.

The Johnstown murderer, Smith. who is supposed to have killed Yost, has been acquitted on account of insufficient evidence, and by the employment of very eminent legal tal-Gen. Schenck, American Minister to ent to interpret it to the jury in favor of Smith. The Judge told the jury that their verdict was contrary to his own convictions. Richard B. Irwin, former agent

of the Pacific Mail Steamship Company, was arrested on the complaint of Rufus Hatch, ex-managing director of that company, in New York, Feb. 22d, on a charge of naving embezzled \$700,000, property of the Pacific Mail Company. He gave bail in \$50,000. A girl four years old, daughter of

William Perry, of Connersville, Mass., was locked in a room Friday. over the world without seeing that bath. The meetings were well at many thousand sacks of seed, and latter was absent on an errand. passengers, including about 200 in from the stove, and she was burned The most interesting form of re-

ligious revivals, now prevalent in Maine and Massachusetts, is that sissippi, about six months old, and which reaches the victims of intemperance. Thousands are reported \$30,000, in Western offices; cargo as being rescued and restored to purity and virtue. Managers of Eastern railroad

lines leading into Chicago, have agreed on a reduction of five cents on east bound grain and fourth-class freight, and ten cents on flour. This reduction goes into effect A dispatch from Berlin reports that Austria has ordered Herzego-

month, or they will be forcibly ex-It is stated that Spain has agreed to pay an indemnity to the family of Reygondeau, executed in Cuba and court martial the officers who

vinian refugees in her territory to

return to their homes within a

ordered his execution. The political fight has again comnenced in New Orleans. An effort being made to impeach Gov. Kellogg. Much excitement exists n political and business circles. The Democratic National Convention for the nomination of candidates for President and Vice President is to be hld at St. Louis, Mo.,

The Orleans, Neb., Republican Valley Sentinel of Feb. 19th says; There is now no frost in the ground, and farmers are plowing and sowing in all directions."

It is reported that nearly one

sin have suspended for want or busi-Detroit, Mich., has had a visit from a small earthquake.

not learn that either the city or earthquake was seriously injured. The Carlist cause in Spain seems in the way of speedy and final over-

THE huge, drastic, griping, sickening pills, constructed of crude, coarse and bulky ingredients, are fast being super-seded by Dr. Pierce's Pleasant Purgative Pellets, or Sugar-Coated, Concentrated Root and Herbal Juice, Anti-Bilious Granules - the "Little Giant" Cathartic or Multum in Parvo Physic. Modern Chemnce enables Dr. Pierce to extract from the juices of the most valuable roots and herbs their active medicinal principles, which, when worked into little Pel lets or Granules, scarcely larger than mustard seed, renders each little Pellet as active and powerful as a large pill, while they are much more palatable and pleas-

Ohio, writes: "I regard your Pellets as the best remedy for the conditions for which you prescribe them of anything have ever used, so mild and certain in fect, and leaving the bowels in an excelrespite is expected, with strong take the place of all other cathartic pills LYON & MACOMBER, druggists, Vermil

lion, D. T., say: "We think they are going to sell like hot cakes as soon as peoof the presence and power of the Holy Spirit. They are attended by large pills.'

> afforded by the use of "Brown's Bronchia "MY COUGH SHAKES ME TO PIECES. gasps the victim of that distressing visita-tion. Shake it off, then, with Hale's Honev-of Horehound and Tar. Any cough

Something New.

This wonderful preparation, known by elebrity during the last few years in all Cure for Consumption, Bronchitis and

iours. One bottle will satisfy the most \$2 50 per bottle, or 3 bottles for \$6 50. As this is an imported article, we do no remedies, but will be leased to make Cash agents everywhere. Address, Craddock & Co., 1032 Race St., Philadelphia, Pa.

EUREKA SEWING MACHINE SILK .-Let men quaff the foaming beaker But the sewing silk, EUREKA,

the advertisement of Seeley & Stevens New York City, who are manufacturing preparation for applying to Hard-Wo WE have from the DINGEE & CONAR Co., Rose-Growers, West Grove, Pa., their

lew Guide to Rose Culture, with a cate ogue of over three hundred elegant vari ties, from which they allow purchasers to make their own selections. They are the oses by mail to all post-offices in the States and territories, guaranteeing their safe arrival. This company is widely known as one of the most reliable in the

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 Cor stitutions, and every kind of Humor i Having suffered more or less for many ears with catarrh, weakness of the lungs, and a scrofulous disease which appeare

on my face in pimples and blotches, and after doctoring with the best physicians and trying many kinds of advertised rem edies (including Sarsaparilla), withou finding any permanent cure. I experi mented by compounding roots, using the medicine thus obtained. I fortunately discovered a most wonderful Blood Search er or Medical Bitters, which not only gave ne great relief, but after a few weeks ime effected a radical cure. I was free from catarrh, my lungs became strong an sound, my appetite good, and the scrofulous sores had disappeared. I then prepared a quantity of the Root Bitters, and was in the habit of giving them away t the sick. I found the medicine possesse

the most wonderful healing virtues, ef fecting cures of all diseases originating from bad blood or weakness of the system as if by magic. At last the demand be ame so great I found myself called upon to supply patients with medicine far and vide, and I was compelled to establish aboratory for compounding and bottling he Root Ritters in large quantities for use. Root Bitters are strictly a medicinal reparation, such as was used in the good old days of our forefathers, when peopl

were cured by some simple root or plant and when calomel and other poisons he mineral kingdom were unknown. or Consumption, Asthma, Catarrh, Scrofula. Scrofulous Eruptions, Rheumatism, Piles, Fits, Heart Disease, Dizziness, Liv r Complaint, Kidney and Urinary Disases, Fever and Ague, Dyspepsia, Lost Vitality, and Broken Down Constitutions, these Root Bitters are universally admitted be the most wonderful disworld. Their searching, healing proper-ties penetrate every portion of the human frame, soothing the lungs and strengthen-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 especiall recommended. No other medicine wil 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, se

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 invigor ate every organ and part of the body and keep it in repair until a ripe old age. It is my desire that the suffering all over the world should receive the benefit of my remedy, and particularly such persons as have given up all hopes of ever being G. W. FRAZIER, Cleveland, Ohio.

[Extract from Letters Received.] PIMPLES AND ERUPTIONS ON THE FACE. Dr. Frazier: Dear Sir,-I have been ous affection on my face, which broke weak, with no appetite. I never found re ief till last summer. Your Bitters being highly recommended as a blood medicine procured a supply, and in a few weeks hey effected a cure. I now enjoy better health than I have for ten years. My case was one of the very worst. I can honestly recommend your bitters to all. MISS LIZZIE 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. Send for my large circular filled with certificates of wedgetful gives (published in English and wonderful cures (published in English and German). Sent free my mail. G. W. FRAZIER, Cleveland, Ohio.

SPECIAL NOTICES.

THE undersigned desires to expres his thanks to the people at Nile for their generous donation on the evening of Feb. 19th, which amounted to something over \$40-\$29 95 in money, and the balance in goods, which would demand the cash. U. M. BABCOCK.

THE next Quarterly Meeting, comosed of the Seventh-day Baptist churches of Friendship, 3d Genesee, Portville, Richburgh, and Scio, will be held with the church of Scio. commencing March 3d. at 7 o'clock P. M., with prayer and conference, conducted by W. B. Gillette : Sab bath morning, at 11 o'clock, preaching by James Summerbell: at 7 o'clock P. M. preaching by the brother that ministers to the Friendship church (if they have one); First day morning, by J. Kenyon, followed by W. B. Gillette. The hour for preaching First day and other exercises will be arranged to suit the occasion. We G. H. Butler, Clarence, Mrs. S. Borden, Springfield, extend a general invitation to all, and especially to our working brethren and sis H. Green, Adams Centre, ters. Come over and help us. Come in H. J. Wood, Stowell's Cor., the fullness of the blessing of the gospel of Christ. By order of the church. CHARLES ROWLEY.

THE next Quarterly Meeting of the

churches of Preston, Otselic, Lincklaen,

DeKuyter, Cuyler, and Scott, will be held Providence permitting, at Scott. commend ing on Sixth-day, March 3d, at 71 o'clock P. M., with sermon by Eld. J. L. Huffman, followed by exercises in prayer and conference. Sabbath morning, at 10# o'clock, sermon by Eld. Joshua Clarke, fol-THROAT AFFECTIONS AND HOARSENESS lowed by communion service: First-day —All suffering from Irritation of the Throat and Hoarseness will be agreeably morning, at 101 o'clock, sermon by Eld. J. L. Huffman. There will also be preaching on Sabbath and First-day evenings, followed by prayer and conference. A full attendance from the churches is most earnestly solicited. On Sixth day, at 2 P. M., is the time for our covenant meeting and we shall be happy to have a goodly G. B. Babcock, Brookfield, Mo. 1 75 32 53 number of brethren and sisters from the other churches present with us on that S.G. Burdick, Andover,

T. W. WILLIAMS'S COLUMN. TO THE DONORS OF THE SEVENTH-DEVOTED TO

DAY BAPTIST MEMORIAL FUND,-The Treasurer of the Board is ready to receive principal or interest on notes or pledges riven for the benefit of the different Insti ntions and Societies. Also, to receive new ubscriptions for the same. Please b frompt in paying, as the funds are needed any information cheerfully given.

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

SABBATH LECTURES.—The friends f the Sabbath cause, in any locality, who desire lectures upon the Sabbath doc trine, are requested to make their wisher known to the Corresponding Secretary of the Tract Society. Address J. B. CLARKE, West Edmeston, Otsego Co., N. Y.

Cured by Dr. Bond's Discovery. Reme dies, with full directions, sent to any part of the world. Send for pamphlets and particulars. Address, H. T. Bond, M.D. Penna. Cancer Institute, 1838 Columbia Avenue, Philadelphia, Pa. A Good Work.—A Startling Cause

CANCER

bility and Sickness fully explained in a large octavo Treatise, by Dr. O PHELPS BROWN, 21 Grand Street, Jersey City, N. J. Every man and woman who is ailing in any way should send and get a copy at once, as it is sent free, prepaid by mail. Address the author, as above. SEVENTH-DAYBAPTISTS visiting Chic ago, and spending the Sabbath, are cordial

y invited to spend the hour from eleven tIl twelve o'clock on the Sabbath, in the Lecture Room, lower, Farwell Hall, in the Bible class, held there by the Seventh day Baptists. Entrance through Arcade cour on the west side of Clark street, a fer loors south of Madison street.

MARRIED.

At West Edmeston, N. Y., Feb. 23d, 1876, by Rev. J. B. Clarke, Mr. Ross LAUGULIN, of Delevan, Wis, and Miss LELIA C. CHAPMAN, of West Edmeston. At the Cedar street Baptist church, Bu alo, N. Y., Feb. 24th, 1876, by Rev. G. M Peters, CHAS. H. COOPER, of Caroline ompkins county, and MARY M. DOBBINS of Buffalo. At Westerly, R. I., Dec. 25th, 1875, by Rev. Geo. E. Tomlinson, Mr. WAYLAND G. BURDICK, of Westerly, and Mrs. ELLA

. Brown, of Stonington, Conn. At Westerly, R. I., Dec. 31st, 1875, Rev. Geo. E Tomlinson, Mr. HERBERT LILLIBRIDGE, of Warwick, R. I., and Mi ELLA E. TALBOT, of Richmond, R. I. At Westerly, R. I., Jan. 3d, 1876, h WELLS and Miss ALICE M. YORK, both

or the carelessness of bygone ages; and Vesterly. At Westerly, R. I., Feb. 7th, 1876, h the present generation can boast of hav STARR, of Groton, Conn., and Miss Josi ng the most graceful, comfortable, and E. PECKHAM, of Noank, Conn. At Westerly, R. I., Feb. 16th, 1876, perfect fitting shirts that have been or eve

EFFREY and Miss ROSCELIA J. PECKHAM, will be invented both of Pawcatuck, Conn. DIED.

Of typhoid fever, on the 22d of February 876, at the home of his parents, in Little denesee, N. Y., DUDLEY K. ENNIS, in the Oth year of his age.

In Greenwood, N. Y., Feb. 21st, 1876, RHOBA, widow of Elisha Coltrain, in the 78th year of her age. She retired at night in her usual health, but was found in the morning helpless, and live about two days. Her disease was probably apoplexy. She leaves a number of chi iren and friends who will miss her.

In West Edmeston, N. Y., Feb. 16th, 1876, Mr. JOSEPH STERNBURG, aged 67 At Ashaway, R. I., Feb. 18th, 1876, MINNIE A., daughter of Edwin P. and Emma D. Rose, aged 2 months and 11

days. "Of such is the kingdom of God."

At Ashaway, R. I., Feb. 19th, 1876, WILLIE HOWARD, son of Julius and Phebe M. Burdick, aged 6 weeks and 5 lays. "I will give him unto the Lord. A. E. M. In Westerly, R. I., Feb. 6th. 1876. CLARENCE ALVA, only child of Alva A. and Susan J. Crandall, aged 1 year, 11 on short notice and at reasonable rates. nonths, and 7 days.

In Westerly, R. I., Feb. 12th, 1876, PHEBE A. BLIVEN, in the 17th year of he Westerly, R. I., Feb. 16th, 1876. WILLIE H., only child of Judson L. and Mary J. Crandall, aged 1 year, 9 months.

and 6 days. In Westerly, R. I., Feb. 19th, 1876, Mrs. ELSIE SISSON, aged 89 years and 6 months. In Shiloh, N. J., Feb. 16th, 1876, AMI SHEPPARD, relict of Caleb Sheppard, in he 81st year of her age. She was one of the fast lessening number of those who members of the church at Shiloh. He pected. Among the later acts of her lif was the making of a liberal donation to the Kenvon Memorial Hall. A. H. L. At Plainfield, N. J., Feb. 22d, 1876, ALICE NOBLE HOWELL, daughter of

Samuel L. and Phebe West Howell, o

Austin, Minn., aged 4 months. Funeral at Shiloh, N. J., Feb. 24th. A. H. L.

S. P. Griffin (not received), G. W. Hills ruman Saunders, A Friend, Westerly R. I. (inclosure as stated). D.P. Witte Tomlinson, O. Maxson, J. Greene, J. B. Whitford, H. W. Stillman, Mrs. S. Cole, Mrs. Dr. J. Southhall, Paul Green, O. U. Whitford, J. F. Morgan, H. T. Johnson, Eliza Bagley, Geo. H. Butler, L. A. Lyon (account settled by Eld. Hull), L. A. Loofboro, G. C. Babcock, Lucina Tallett, Mrs. S. Borden, L. C. Rogers, A. B. Prentice (it came all right). J. A. Millikin M. Babcock, J. B. Clarke (report too late for this week), H. J. Wood, Mrs. O. S. Collins, G. E. Tomlinson, T. B. Brown, J. Kenyon A. E. Main, A. H. Lewis, Mrs. B. H. Still man, T. R. Reed, C. C. Stillman, E. S. Bailey, M. B. True, A. O. Haye, J. Ryno,

W. L. Clarke.

D. T. Burdick, Alfred.

. M. Lewis,

R. E. Lanphear,

Gardner Hall.

Vincent,

H. Strange,

N. Loofboro,

I. W. Randall.

O. S. Collins Woodville, R. L.2.50.

.C.Edwards, Edgerton, Wis., 2 50

Stillman, West Hallock, Ill., 2 50

FOR LESSON LEAVES.

E. Brown, "E. B. Saunders, "Southhall, L. P. Tree, Ala

W. Vandenburgh, "

A Green, Lawn Ridge,

J. West, Kalamazoo, Mich., 2 50

RECEIPTS. all payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the of which is not duly acknow edged, should give us early notice of

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BRYANT'S POPULAR HIS UNITED STATES.

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standing, such as would create an impres-

ment, and being aged and infirm, was

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Simplicity. This shows the extreme

secrecy with which the conspiracy was

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Giloh. Near Hebron.

spread insurrection.—J., F. $d \mid B$.

duced him to spare Jerusalem the horrors

How can we use our spare moments t

FIRST QUARTER. LESSON XI.-ABSALOM'S REBELLION

For Sabbath Day March 11.

2 SAMUEL 15: 1-14. 1. And it came to pass after this, that Absalom prepared him charlots and horses, and fifty men to run before him.
2. And Absalom rose up early, and stood beside the way of the gate; and it was so, that when any man that had a controversy came to And he said, Thy servant is of one of the trives of Israel.

3. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.

4. Absalom said moreover, O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5. And it was so, that when any man came nigh to him to do him obelsance, he put forth his hand, and took him, and kissed him.

6. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7. And it came to pass after forty years, that Absalom said unto the king. I pray thee, let me go and pay my yow, which I have yowed unto the Lord, in Hebron. me go and pay my vow, which I have vowed unto the Lord, in Hebron.

S. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring mengain indeed to Jerusalem, then

which was the most dangerous beast, regular that of wild beasts, the slanderer; and tame beasts, the flatterer. Prov. 29: 5.

5. Then will I serve the Lord. There are

mail oring meagan indeed to sensate in, then will serve the Lord.

9. And the king said unto him, Go in peace, so he rose, and went to Hebron.

10. But Absalom sent spies throughout all he tribes of Israel, saying, As soon as ye hear he sound of the trumpet, then ye shall say, absalom reigneth in Hebron. Absalom reigneth in Hebron.

II. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew 11. Depart. . . not any thing.
12. And Absalom sent for Ahithophel the Gilonite. David's counselor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people in-creased continually with Absalom.

13. And there came a messenger to David, saying, The hearts of the men of Israel are aft-er Absalom.

14. And David said unto all his servants that were with him at Jerusalem, Arise, and

DAILY READINGS.
1. 2 Sam. 13: 23-39. 4. 2 Sam. 15: 15-30.
2. 2 Sam. 16: 5-15.,
3. 2 Sam. 15: 1-14. 6. 2 Sam. 17: 1-22.
7. Luke 15: 11-32.

t us flee; for we shall not else escape fr ballom; make speed to depart, lest he ov

smite the city with the edge of the sword

TOPIC.-A wayward son. GOLDEN TEXT.—"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."—Prov. 30:

OUTLINE. I. Preparing for rebellion. I. Self-exaltation. v. 1. 2. Hypocrisy. v. 2-5. 3. Deception. v. 7-9.
II. Progress of rebellion. Stealing the hearts. v. 6. 2. Sending spies. v. 10. Sounding the trumpet. v. 10. 4. Selecting followers. v. 11, 12, Strong conspiracy. v. 12, 13. III. Providing against rebellion. 1. Fearing. v. 14 2. Fleeing. v. 14-37, &c. QUESTIONS.

Give the connecting links between this and the preceding lesson. At what date did this rebellion occur? (1024 B. C.) How long since the daughter of Talmai, king of Geshur. the last lesson? (18 years.) How long had He also forebore to punish the treach-David reigned? (32 years.) How long since

would this have upon the people? What does Christ say about such an act, in Luke 14: 11 How did Absalom practice hypocrisy toward v. 7, 8. How many of the ten commandments II. Progress of rebellion. What we

the effect of Absalom's flattery on the Israelites? v. 6. Does flattery ever lead to good? | salom, his favorite, the son of Maacah,

Miscellaneous.

officious.

that led him to success.

another place of exit.

OUR BABY, BY L. C. WEST. There came to us in Summer time, When happy birds from every clime Filled all the air with merry rhyme, A tiny babe—with music's chime Almost unwelcome to the earth It came, a burden from its birth : But now to hearts then filled with dearth Like twinkling diamond stars of night, Its laughing eyes so blue and bright, And hands and feet so pink and white, All form for us a charming sight.

As playful as a lamb that skips When clover blossoms sweet he nips; The beene'er sweeter nectar sips No softer strains were ever sung, No sweeter notes were ever rung On strings of harp such tones ne'er hung, As come from baby's lisping tongue.

Like golden threads of silk its hair, And dimpled chin, and cheeks so fair, There's naught on earth that will compa With baby "Le'a," we declare. God bless our precious baby-love, The winsome, darling little dove: Bright angel sent from Him above, To fill our hearts with sweetest love.

THE YOST MURDER. In view of the interest naturally felt in such cases, we clip from the

the evidence bearing upon it: The Yost murder case, at Johnsview of recent developments, has grown very exciting. The most eminent legal talent of the State is engaged in unraveling it. In March last the charred remains of Edward Yost were found in the bedroom attached to the bank building, in which he slept, in the above village. He had been bound, two bullets shot into his head, and his money, watch and jewelry had been taken. Suspicion selected a dissipated young man about town, Chas. Frederick Smith, as the murderer, about 22. He had been a partner of Yost in the butcher business. They roomed over the bank, both having access to the building, at all hours. Smith was let in at all times of night by Yost to remain until morning, after being out spreeing at night. Yost's dog, in the morning after the murder, which usually stayed with him or at the market. was found on the piazza of Smith's father's house, which was noted as an unusual circumstance. Silver pieces which had belonged to Yost were found in Smith's possession one of which he had given to a young woman. Peter Brice, an important witness, had given the identical piece to Yost but a few days before the murder. Smith's actions were marked. It was two hours after the murder was known before Smith showed interest enough to go out and see about it. Even then he stopped in the meat market without going to the bank. A kev belonging to Yost was found in the | trivance, there is a part that reprepocket of a man by the name of Hayes, on the morning after the murder. As only Yost and the as if they were in motion, and, as it bank cashier, Wells, carried keys, the inference is that Smith dropped the key he had taken from Yost.

ing links. A detective of the village, who sired; and it has the equation table, had a most satisfied air, as if he a greater hurt to others to conceal had been industrious in working up showing the difference of clock and the evidence for the District Attor- sun every day in the year. ney, in his rambles ran across the path of an intoxicated employee of ! Never covet easy paths,

while he and Haves were together

dicted and is now on trial. On

Friday last, additional evidence was

obtained, which supplies all the miss-

Prov. 20: 19? Where did Absalom go to inaugurate his rebellion? Who was crowned it Hebron? chap. 2: 4. Who went with him? What is said about them? v. 11. Why was it rong for them to go? What is a conspiracy? What is a rebellion? What rebellion is referred to in Isaiah 1:2? Did you ever take part in such a rebellion? Read Christ's words in III. Providing against rebellion. What was the effect on David? What did ha

PRACTICAL SUGGESTIONS. f display, evidence of want of love for God. thrist's work as men are in their own? Luke 3. Man that had a controversu. Contentious

Read the rest of the chapter, and tell some in

reserves. 2 Pet. 2: 1-3. 5. Thy matters are good and right. f Satan's flattery. 2 Pet. 2: 18-21. 6. I would do him justice. "Shall mortal man pe more just than God?" Job 4:17; Ezk. 18:

7. Kissed him. Ostentatious friendship bodes o good. Prov. 14: 15. 8. Stole the hearts. Socrates being asked which was the most dangerous beast, replied, that of wild beasts, the slanderer; and of 6. Then will I serve the Lord. There are few n rebellion against God who do not promise serve the Lord. Isa, 63: 10. 10. Went in their simplicity, "Watch and pray, that ye enter not into temptation Matt. 26: 41. man feareth and departeth from evil." Prov.

CONNECTING LINKS. An interval of eighteen years occurs be

veen our last lesson and this, during vhich David subdued the neighboring nations, the Philistines, Moabites, Syrians, Sea unto the Euphrates. The kingdom of he that telleth lies shall not tarry in my blind to his faults.—Randall. Judah, over which he was first anointed, was only about 2,500 square miles in exof this was still overrun by enemies. 16: 18. "An hypocrite with his mouth de. F. & B. David's kingdom at the time of our lesson stroyeth his neighbor; but through was about the size of all New England, or knowledge shall the just be delivered." of England and Wales. He had fulfilled Prov. 11: 9. his covenant with Jonathan in the person was still a sinful man. Of Christ only is | gers." 1 Sam. 11: 7. "And they . .

find David lying to Ahimelech the priest, selves just men." Luke 20: 20.

mand, (Deut. 7: 3,) in marrying Maacah, Job 20: 5. 4. Selecting followers. "With Absalom | each reigned forty years. went two hundred men . . . called . . ery of Joab, when he slew Abner, and we in their simplicity." v. 11. "The simfind all these sins leading to and culmi | ple believeth every word; but the prudent | capital of David's kingdom, and Absalom's | nating in his "great transgression," when | man looketh, well to his going." Prov. 14: birth place, was well chosen. It was a | range it for the special needs of your class. he treacherously caused Joab to compass | 15. "My son, if sinners entice thee, natural center, had probably many inhab. All the above can be done without takthe death of Uriah, that he might take his consent thou not." Prov. 1: 10. "Many ifants discontented at the transfer of the ing any time you would use in your wife to himself and so cover up another shall follow their pernicious ways, by government to Jerusalem, and contained business, and besides this, you, will find sin. Though be sorely repented before was forgiven, yet he could not avoid their . . . David's counselor." v. 12. "Yea,

2. Sending spies. "Prepared him . .

reason of whom the way of truth shall be many of the friends of Absalom's youth. time in your evenings or mornings, to from the Livingston County Nurseries at the Lord for all these sins, (Psa. 51.) and evil spoken of." 2 Pet. 2: 2. "Ahithophel -Spk. Com. natural results. 2 Sam. 12: 9-14. Ab. mine own familiar friend, in whom I called "spies," because they were first of out for use and presentation. If you have

the Gas Company very much to HOW FARMERS' WIVES BREAK DOWN. the latter's annoyance, and he finally A woman tells this story to the twitted the detective of being over Boston Cultivator, and many can The officer replied by testify of their own knowledge that of butter, one cup of sweet milk, 1. saying: "Look here my man, you had better be careful! we have got | it is sadly true:

the lines drawn around you pretty fore, long!" The gasmaker ap- six cows, and cultivates a farm of a if baked in a loaf, and frosted. peared alarmed and said: "You hundred acres, employing two hired can't do any thing with me, for I | men to aid him. Three meals must did not see what he did there!" be cooked daily for a family of From this thread Creighton worked | seven, not counting the baby; four out the web and woof of the tale children dressed and cared for; the milk of six cows attended to and The narrative obtained from the butter made; while the weekly gas man was substantially as fol- washing and ironing must be accomlows: On the second Sunday night plished in some way. From four after the murder, Fred Smith. came o'clock in the morning until ten and to the gas house, which is located sometimes eleven at night one pair near his house, between the hours of hands and one pair of feet of 11 and 12 o'clock. Although a perform this labor, and now the

neighbor, it was not customary for tired body rebels and says: 'This him to call there. He walked in can not be endured.' with both hands in his overcoat | "Let me tell you of another case: pockets and asked for a pipe. After The farmer and his wife have three remaining around a few moments children, all under eight years. He he raised the sliding door which employs two hired men, boarding cuts off the "bench" or retort room them, and keeps eleven cows. A from the tank or receiver well, and woman comes in to do the washing went in. None but employees are and ironing; but that is all the allowed to enter there, and they go assistance the wife receives, exfew moments, Smith came back and can save her. She must rise at riate of ammonia is said to cause asked how deep the water was in four o'clock and prepare break- their disappearance without pain or Elmira Advertiser, of Feb. 15th, the the tank. He was told twelve feet, fast, so that her husband and scar. following report of this crime and and then he disappeared again. the hands' can be in the mowing-Not returning for some time, the field by five. Every other day, man at work became alarmed and however, one of the hired men called the foreman, saying that he remains to do the churning for her; feared Smith had committed suicide. but this favor was not allowed her They went into the tank room and until she had threatened to call in and shave off in small particles, found that Smith had gone out at the doctor to declare to her husband her inability to do such hard The man pointed out the place, work. Then it was reluctantly and near this place of exit the watch | conceded, although two forty-pound and revolver were found. The con- firkins of butter were packed each dition of the watch was such that week; for our farmer prides himself on his herd of cows-pure-blood the highest rates, carefully deposit-

there can be no doubt that it had been lying in the water for many Alderneys-and sells his butter at months. One hundred and one rumors grew out of this discovery in | ing its proceeds in the bank and a short time, and the number in- rarely giving his wife so much as a creases like the story of the black five-dollar bill of it. His last incrow. An uncle of Smith, officer junction to the 'hand,' as he departs Ely and others were present when to the field, is: 'John, come just as the watch was brought, and Smith's quick as you can. Don't let Mrs. father was promptly informed of M. keep you for anything else. the discovery. Hay can't wait for woman's work. It is hardly probable that further There are dishes to wash, milk to search will be made for the pin and | skim, pans to scald, beds to make, missing money. The latter could children to dress, baby to nurse, be easily used, as the character and rooms to sweep, and dinner to cook exact amount of funds in the pos- over the broiling hot stove; and

session of the deceased are not one woman to do it all!" A MONKEY'S HOUSEKEEPING.-REMARKABLE CLOCK .-- A wonder was making cake one day, preparing ful clock is exhibiting in Paris. for company, and the monkey fol-It is an eight-day clock, which lowed me into the pantry and chimes the quarters, plays sixteen watched everything I did. Unfortunes, playing three times every tunately, dinner was announced in twelve hours, or at any interval rethe midst of my work, and I left it. quired. The hands go round as follows: One, once a minute; one, once against his will. I knew him too an hour; one, once a week; one, once well to trust him in the pantry alone. a month; one, once a year. It After dinner, I returned to my cookshows the moon's age, the rising ery. Having carefully locked the and setting of the sun, the time of door, I was surprised to see my pet high and low water, half ebb and there before me. His attitude was half flood, and by a beautiful conominous; he was on top of the barrel two-thirds full of flour, and busily occupied. He had got hold my eggsents the water, which rises and falls, lifting some ships at high tide box, broken two or three dozen smashing them into the flour bar recedes leaving these automaton rel, with all the sugar within reach. ships dry on the sands. The clock These he was vigorously beating shows the hour of the day, day of into the flour, shells and all, stooping the week, day of the month, month now and then to take a taste, with in the meat market. Smith was in- of the year, and in the day of the a countenance as grave as a judge's month there is a provision made for In my dismay and grief I did not the long and short months. It shows | scold him. Yet, to see my materithe signs of the zodiac; it strikes or ale so used up, and we living in the

not chimes or not, as may be de- country, and guests coming! He

in the window.

What good advice does David's son give in slew his half brother Ammon, and fled against me." Psa. 41: 9. See John 13: in the different tribes, and they were only to his grandfather in Geshur. David 18; Acts 1: 16, 17. punished him lightly, and then took him back to favor; but immediately he inaugurated the rebellion which forms the 12. "How are they increased that trouble From their quality, reputation, and high subject of our lesson.

BIBLICAL COMMENTARY.

me." Psa. 3: 1. "And I saw the beast, sion that the king patronized the move-I. Preparing for rebellion. 1. and the kings of the earth, and their Self-exaltation. "Prepared him chariots and armies, gathered together to make war horses, and fifty men to run before him." against him that sat on the horse and son to divide with him the cares and honfear? What did he do? Where did he go? v. 1. 1. Kings 1: 5. "None to be so much against his army." Rev. 19: 19. praised as Absalom for his beauty." 14:25. Woe to them that , . . trust in chariots iou. 1. Fearing. "Lest he bring soever exalteth himself shall be abased." fall." Prov. 16: 18.

selves are the servants of corruption."

sacrifices of the wicked is abomnination.

with a wicked mind." Prov. 21: 27.

sight." Psa. 101: 7.

III. Providing against rebellbecause they are many, and in horsemen evil upon us." v. 14. "When the because they are strong; but they look wicked rise, men hide themselves." Prov. not unto the Holy One of Israel, neither 28: 28. "When the wicked beareth rule, seek the Lord." Isa. 31: 1. "For who | the people mourn." Prov. 29: 2. "And smite the city." v. 14. "If I forget thee, Luke 14: 11. "Pride goeth before de O Jerusalem, let my right hand forget her struction, and a haughty spirit before a cunning, . . . if I prefer not Jerusalem above my chief joy." Psa. 137: 5.6. 2. Hypocrisy. "The workers of iniquity 2. Fleeing. "Arise, let us flee." v. 14

5. Strong conspiracy. "For the people

increased continually with Absalom." v.

me! Many are they that rise up against

which speak peace to their neighbors, but | "And the king went forth and all the peomischief is in their hearts." Psa. 28: 3. ple after him." v. 17. "Now he is fled With flattering lips and a double heart out of the land for Absalom." 19: 9. "The do they speak." Psa. 12: 2. "While wisdom that is from above is first pure, they promise them liberty, they themthen peaceable." James 3: 17.

NOTES AND SELECTIONS. 2 Pet. 2: 19. "Outwardly appear right-After this. After the murder of eous to men, but within are full of hypoc-Ammon, the banishment of Absalom, and risy and iniquity." Matt. 23: 28. "Speakhis return to favor, as narrated in the preing lies in hypocrisy." 1 Tim. 4: 2. "Let vious chapters me go and pay my vow." v. 7. "The Absalom. The third son of David

and his only one by Maacah, born about how much more when he bringeth it 1050 B. C. About twenty-eight or thirty years old. Particularly noted for his 3. Deception. "The counsels of the beauty and for his profusion of hair. 14: wicked are deceit." Prov. 12: 5. "His 25, 26. mouth is full of cursing and deceit and Horses . . . chariots . . . fifty

fraud; under his tongue is mischief and men. He got up a magnificient estab. of a siege, and the risk of being taken by vanity." Psa. 10: 7. "He . . . dis lishment, befitting the rank of a prince assault. He probably judged too, and sembleth with his lips, and layeth up de- who stood next to the throne, (1 Kings 1: believe him not." Prov. 26: 24, 25. have excited the suspicion of David, who, "Blessed is the man . . . in whose spirit like other doting fathers, found it difficult 17: 7-13. It must also be remembered Edomites, etc., and greatly enlarged his is no guile." Psa. 32: 2. "He that work- to discover danger in the extravagance of that in a time of peace David had no kingdom, until it extended from the Red eth deceit shall not dwell within my house; a son whom he loved so well as to be standing army with which to resist this The way of the gate. The gate quarter. Possibly, too, the remembrance H. Progress of rebellion. 1

is the place of concourse, of business, and of Nathan's prophecy (12: 10-12) tended to tent, or about one half the size of the State | Stealing the hearts. v. 6. "Through cov- of justice in Oriental cities. See Deut. 16: paralyze David's natural vigor, and incline of Connecticut. The united tribes at the etousness shall they with feigned words 18; 21:19.—Spk. Com. Public business in time David became their king covered an make merchandise of you," (2 Pet. 2: 3,) the East is always transacted early in the EARNEST WORDS WITH EARarea about equal to Massachusetts, Con. "and by good words and fair speeches de- morning, the kings sitting an hour or more necticut, and Rhode Island, though much ceive the hearts of the simple." Rom. to hear causes or receive petitions .- J. Forty years. An obvious clerical Commence early. Take all the week for

error, though a very ancient one, (see your preparation. With a Bible, or even Sept., Vulg. and Chald.;) for four years a lesson paper in your pocket, and a mowhich the Syriac and Arabic and Josephus ment taken now and then, you can become of Mephibosheth, his son. Ch. 9. David, | fifty men." v.1. "Sent throughout all the | have preserved. . . He was four years pre- | thoroughly conversant with the text of though a type of Christ in many things, coasts of Israel by the hands of messen paring the way for his conspiracy by his the lesson. If you commit it to memory, arts and flatteries.—Spk. Com. It may all the better. You will then have ample it said that he was "without sin." We sent forth spies which should feign them. | mean forty years after David was anointed | food for thought, not only during leisure by Samuel, which agrees with accepted but while walking or riding, or doing dwelling with God's enemies in Gath, and 3. Sounding the trumpet. "Then they chronology. As Saul reigned forty years, manual labor. Think about the lesson, practicing deceit and falsehood upon hasted, . . . and blew with trumpets, say- (Acts #3: 21,) Absalom may have chosen and keep a note book to jot down your Achish. We next find him "multiplying ing, Jehu isking." 2 Kings 9: 13. "Ab. that time as most favorable for his purthoughts as you get a chance. You can wives unto himself," contrary to God's salom reigneth in Hebron." v. 10. "The pose. It is worthy of note that Moses, not exhaust the subject; it will grow upcommandment, (Deut. 17: 17,) and in so triumphing of the wicked is short, and the Othniel, Deborah, Gideon, and Eli, each on you as you meditate upon it. Then doing he disobeyed another express com. joy of the hypocrite but for a moment." | ruled | Israel for forty years, and Saul, take the Bible lights on the lesson. Our David Solomon, Jehoash, and Joash, "Biblical Commentary" is intended for

Hebron. Twelve miles south of Jerusalem. This, as having been the old | yourself so full of matter for teaching that

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very thick, to which add the milk

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mix with about twice its quantity

of sugar to make it palatable. Al-

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The Subbath Record WINTER WITHOUT, BUT BUN

> BY FANNY PERCIVAL. Winter without, that can plain Busy at work the Ice King has been Covering the street With a glassy sheet; Of sparkling, wondrous loveliness With fringes of icicles trimming the Of every roof and window ledge.
>
> And now the fierce blas

WITHIN.

Is driving fast. Hither and thither and everywhere he snowflakes that thickly are the air. ushes about at a fearful rate:

nd the trees, bowed down with th weight, Tremble and moan And crackle and groan. 'tis Winter without, that can be seen ; But ah! 'tis delightful Summer wi Yes, Summer within our snagrossy Where the ice and snow and wind

And we that are here Have never a fear the Winter's cold; for the air a s as warm and mild as on soft Jun

And flowers as lovely rejoice our ey As ever bloomed beneath Summer And songs we hear As sweet and clear. little bird. s ever from robin or skylark were nd though clouds and storms n This glandsome home, wherein we Is constantly bright

With the warm love-ligh f happy hearts. So 'tis plain to b That, though Winter without, tis S Without, Winter's having things own way; But he seems desirous to add to his _ And the trouble he take And the racket he make Trying to get it, tis surprising to s But his efforts are all as vain as ca He rattles the windows again and

nd, growing still bolder, again He presses his face, Leaving the trace Of his cold, frosty breath and whit Through crack and through keyl tries hard to pass;

Down the chimney he shrieks and and with all his might he pulls

And shakes the house; But not even a mouse s frightened one whit by his thre din, r here Summer reigns, and he For the Sabbath Recorder

TEMPERANCE WORK. No. 2.—Needs and Duties. Temperance work should the needs of all youth and intemperates. Save a child

have done a better work th who reclaims the sot of years. The sheet of paper and spotless, is more valuable one that has fallen upon the f the street, even though bu slight stain remains upon it;] storm of a day drench it, a value is indeed trifling, still th picker seeks it to augment his s stores. Thus wrecked live worth saving, but how much valuable are all the possi wrapped in every child before poluting touch of sin has Let us plead and work for the as best we can, but first an foremost, guard with vigilar purity of the children. It temperance work, and in just plying their needs we find th most pleasant and profitable the whole domain. Their no be kept in purity. How w

> The abstinent needs to wisely, and to this end, must sistent, sympathetic, and pe ing, lest he defeat himself jure his cause. He must lously conform in practice theories and precepts; for a v harmony in this respect will subject him to the taunt of risy, and his influence over ebriate for good will be who If he indulges in the use of sweet cider, he belongs no lo the abstinents, and does r injury to the cause if he nor adheres to them. Far bette those who strive to justify conduct in the temperate us

strive to accomplish this, is

considered in our next essay.

coholic drinks than to sail false colors. The drunkard benefited when he believe the hand proffered in aid is one; he will at times wait lo he decides to clasp it, but wh does thus decide, his find good demands the most rig sistency on the part of the A man may do exalted wo bless his tens of thousands, a use alcoholic drinks, if he firm

lieves these drinks may be t ately used with safety, and harmonizes profession with pr But this practice will ruin his for good if he professes abst for it reveals an inconsistent mon sense of humanity will trust. He must develop sym and good-fellowship with all c Had Abraham Lincoln bee only lover of the "Union." would his appeals and effort been all in vain; but the deep pathies of the masses of the were with him and his caus

when the hour of trial came, dire distress he called for aid were three hundred thousand

aye, anxious to place fortu life upon the altar. Standing as executive, he still was not

What they can do without plainly revealed in our forme A man of deep sympathics times find the hearts of the

This sympathetic cord for strongest and most reliable bonds; it is the right hand er. With it, even a minorit firmly united in a good wor reasonably hope to win such from the masses, as shall them to establish and contin exert a controlling influence shall result in great good, no in charity work, but in adthe general interests of

are weary and sick of their

lives, and be an honored inst in aiding such back to paths