

For the Sabbath Recorder. THE SOLDIER-PEDDLER. BY MRS. SARAH S. SOVELL.

One morning there came a timid knock, and I opened, there stood at the door...

For the Sabbath Recorder. THE NECESSITY AND MEANS OF ARRESTING IT.

It is the necessity of arresting it, of temperance, is to be measured by the evils that result from it.

How comes it, that such an enemy is admitted into our society, and our families, with our army, our navy, our colleges, our pulpits, our system of education, our Sabbath-schools, the Bible, and its religion, to protect us?

Secondly, What means shall we use, and when shall we use them?

That we are to avoid the formation of appetites for stimulants in every possible way, is true. While we are to abstain from stimulants, we are to be temperate; their appetites are already formed.

TOBACCO—ITS EFFECTS. Appetite soon unites with fashion, to throw a magic spell over tobacco consuming.

that chewing, smoking, and spitting were the highest objects of man's existence.

The first effect of this chewing or smoking and spitting, that I will notice, is to create an appetite for the repetition of the indulgence.

Appetite for stimulants is often formed by the use of beer, rum, brandy, and Bourbon whiskey, administered under the name of medicine.

Our beer and domestic wine establishments are not only so many more stepping stones between the stimulants above mentioned, and rum, and the drunkard's grave, but they are the factories where, from social indulgences, appetites for rum are manufactured by the million.

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school commissioner, who sets apart certain days to grant this right. The rum-vender receives his right to work, from the voter, by way of the judge, through the commissioners, who set apart certain days to grant him the right to work.

From the power to the work there is one more wheel in the rum-machinery, than in the school-machinery. The voter is the propelling power in each machine.

Why the present state of things? It is all summed up in these few words, "We asked, satan to rebuke sin."

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arrived at home—a day I shall never forget—a day which I hoped would have been one of joy and consolation, but which was a day of the deepest lamentation and sorrow, and one which I truly wish had never been to me in this life.

Darkness, fear and terror came upon me, when I heard from the lips of my brother-in-law, that you had forgotten your God, and were walking night and day over the very mouth of hell.

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as well apparently as you are, do suddenly, I am afraid to have you put it off a moment longer.

DISABLED MINISTERS. From the annual report on "Disabled Ministers in Need, and the Needy Widows and Orphans of Deceased Ministers," made to the last General Assembly of the Old School Presbyterian Church, we make the following extracts:

Within the year ending April 1, 1866, the Trustees have granted assistance to forty-nine ministers, sixty-two widows, and to five families of orphans.

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unhappy manner, excited universal disgust; and several nice judges waited on Mr. Willard and begged that Mr. Treat, who was a worthy, pious man, it was true, but a wretched preacher, might never be invited into his pulpit again.

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immediately silenced the confers, and evidently made a powerful impression on the King. He felt he had been wrong in his attack on the faith of his general, and he was not ashamed to acknowledge it.

THE POWER OF AFFECTION. Among the charming sketches of ministerial character given by Dr. John Brown, in the memoir of his father, is one of Dr. Beilrage, a clergyman and physician, settled for many years over the parish of Slatsford, near Edinburgh.

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