

Edited by J. ALLEN. Assisted by such educators, and others, as thought they wish to express through this medium.

THE SABBATH AND ITS LORD. The Primitive Sabbath of the Christian Church, 39 pp. Questions concerning the Sabbath, 18 pp. Reasons for emphasizing the day of the Sabbath, 18 pp. The Sabbath and Pure Christianity, 18 pp. The Sabbath and the Sunday (Bible facts - Historical Facts), 18 pp. The Bible Sabbath, A Dialogue, 18 pp. The Bible Doctrine of the Weekly Sabbath, 18 pp.

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The Sabbath Recorder

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by their possession of truths, concealed under the rubbish of superstition, are witnesses to its Divine authenticity. They are not only witnesses for the Bible, but their beliefs are likewise all illustrative commentaries of its revelations. Again, revelation is a developing, unfolding - a progressive process. Most of its great truths are gradually unfolded. Simplified at first, and adapted to the early uncultured state of humanity, it is so adapted in its progressive unfolding as to raise man by natural and easy stages up to higher truths and a Divine life. God seems to have condescended to take by the hand humanity, wandering, weary and foot-sore, among ignorance and error, and gently leading it up the steep acclivities of truth to broad lookouts and goodly prospects; and when they had become accustomed to the clear, pure light, and the head steady, and the foot firm, then leading on to higher and Diviner heights. God's revelation of Himself to man was one of these truth-seeds scattered down along through the ages, with slow but glorious unfoldings. His personality, with His personal relations to man as Creator and Preserver, was first revealed. This was done in the antediluvian and patriarchal ages. By His appearing in human form. This seems to have been the best possible method of establishing man against that ever-recurring tendency to pantheism and idolatry. Withdrawing Himself in the Mosaic age, His spirituality and His relations to man as the Ruler of the Universe, were shadowed forth by Moses and the prophets. The idea of God as pure spirit, absolute, perfect and infinite, had but a dim development in the earlier ages of the world. It was left for Christ to enunciate and illustrate the sublime truth, "God is a Spirit."

THE BELL AT SEA. When the tide's billowy swell Had reached its height, Then pealed the Rock's lone Bell, Sternly by night. Far over cliff and surge, Swept the wind's wild dirge, Steering through darkness on, With fearless breeze. Yet that funeral tone, The sailor blessed, Steering through darkness on, With fearless breeze. Stern thought it be!

WHAT IS THE ULTIMATE RULE FOR MORAL ACTION? BY T. L. GARDNER. No question has more deeply agitated the human mind than that which calls for an ultimate rule of moral action. The result has ever been confusion, from the fact that almost every nation or sect has established a rule of its own, regardless of that of others. The rationalist and skeptic occupy prominent positions in the ranks of infidelity, and all are arrayed against revelation as the rule of moral action. The atheist lays a broad basis, upon part of which the protestant tramples with impunity. Amid all this confusion, the mind of man holding to the axiom, that there can be but one true guide, feels more keenly the necessity of adopting some definite rule; one that shall be so universal and complete, that it may find a place in the hearts and creeds of all peoples; some sacred influence that shall reconcile the soul to God, and fit man for all the duties of life. There must be a perfect, unalterable standard of Christian morality, reaching the whole brotherhood of mankind, to which the character may be conformed, and without which the light of truth must go out in midnight darkness. The relations which man sustains to God assure us that there must be such a rule; where shall it be found? Some affirm that reason is a safe and sufficient rule in respect to moral action, or matters pertaining to God. While reason is the medium by which the rule is comprehended, it cannot be the rule itself; for a rule of moral action is that of an expression of the will of God; and that in such a manner as to reveal His character, and our relation to Him. The highest point attained by reason is simply an idea of the existence of a God, but it sheds no light upon His character and requirements. It is claimed that, by analogy, we can know His character, for since we have certain attributes, God must have the same. But how could the reason attain such conclusions, were it not for the fact that all its arguments are based upon that part of revelation which teaches that man was made in the Divine image. Duties to each other may be learned in a measure by experience, and a certain degree of moral obligation thus developed. But it is impossible for human reason, unaided, to attain any true idea of man's relation to God. "Every attempt at this, has resulted in skepticism or diversity," these have ever been the natural fruits of rationalism.

THE HELPING HAND. The story, with its application, so far as the pointing of a moral is concerned, may be an old one. So are the sunshine and the dew-drop old, and the human heart old; and the purring purr and the rattling rattle of a had life in the morning of Eden. Pleasant pictures are always present. "A thing of beauty is a joy forever," and may I not add, "A pure joy springing from the heart of a woman, is a joy forever." The simple story I have to tell grew only as a pleasant picture. I knew the parties. One of them is living within the sphere of my knowledge still.

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other mothers with grown up sons, driving to town or church, and their silvered over with gray, I wish I had murmured less. - The Appeal.





Illustrations.

SWEEP THE STRAIN MY MOUTH. BY JAMES HUNTER.

Sweet was the strain my mother sang In years long passed away...

JOHNNY.

Johnny was a very important personage in the family; none the less, for being wholly unconscious of the fact...

Johnny's mother meant to do right, but her life had been one long disappointment, and she couldn't bear it patiently.

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half an hour he sat, perched upon the edge of the bed (such a little, little corner) passing his thin fingers over the white temple and faded hair.

"Do you know where Jack is?" "Johnny shook his head."

"Mr. Blake has forgotten us today. We haven't a thing in the house for dinner."

"What will we do?" "I'm thinking how good you are, and how hard you work for us all."

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BURIAL.

"Ugly old things! They throw me down! If I'd worn my new ones, Susan, you said—"

"But it was too bad," (in a plaintive tone) "I wouldn't be grieved had Susan, if I could just move my foot a little. Could I?"

"No, Johnny; try and be patient. I'll find a nice story; and she took up very Jack's new Reader (there were very few books of any kind in the house) and read until the heavenly eyelids closed.

"Four long, long days followed, during which fatigue and constant pain made Johnny restless and uneasy."

"He was so tired!" he would say wearily; "we hated to have his foot on the floor; that it was so large, too, as large as his father's; he couldn't wear his new shoes—"

"And then she would wet the little fellow would mean in a hopeless kind of way that it must be done, cry tearfully, and then she would cry tearfully."

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REMEDY FOR PAINFUL WOUNDS.

—A man procured with burning coals, and sprinkled with common brown sugar and held the wounded part in the smoke. In a few minutes the pain will be allayed, and recovery proceeds rapidly.

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E. D. GILBERT,

FIRE, LIFE AND ACCIDENT INSURANCE AGENT.

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ELECTION NOTICE.

Sherriff's Office, Albany, N.Y., Aug. 5th, 1872. Notice is hereby given that the State of New York is hereby authorized, which shall be paid in four years from the date of the election.

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Advertisements.

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