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PUBLISHED WEEKLY,
BY THE
AMERICAN SABBATH TRACT SOCIETY,
—AT—
ALFRED CENTRE, ALLEGANY CO., N. Y.

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reformatory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

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VOLUME XXIX.—NO. 13. ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 27, 1873. WHOLE NO. 1469.

The Sabbath Recorder.

For the Sabbath Recorder.

OVER YONDER.

When the waves of reflection surge over my soul,
I know I am nearing the inevitable goal.
Nearing the beautiful evergreen shore,
Nearing the loved ones gone before.

O, I dreamed once a dream of that heavenly land,
Where the glorified souls of the ransomed shall stand;
And I love to recall that bright vision or dream,
And again, and again view the beautiful scene.

There are myriads of forms in this heavenly home,
A multitude vast, and yet there is room;
They feed on the fruit of the great tree of life,
And they think not of envy, of hate, or of strife.

They worship the holy, sinless Lamb,
Who sits on the throne of the great I Am;
And the rustle of wings, and the patter of feet,
Disturb not the chime of their melody sweet.

I fancy I see in their mystical ranks,
As rejoicing, they stand on the bright river banks,
The forms of the loved and the lost long ago,
And I watch their bright wings as they wave to and fro.

Now they beckon to me as they see me stand,
And with longing eyes gaze on the beautiful land;
But the river of death before me rolls,
And its rushing waters look dark and cold.

I look on the stream with a shudder and frown
And fear if I launch my bark will go down;
Then if I could cross, I'm so burdened with sin,
So impure in heart, I may not enter in.

Then I turn from my vision, my fancy, or dream,
But I love to remember the wonderful scene;
There's nothing of earth can compare with that rest,
Which the good shall enjoy in the land of the blest.

UNA.

For the Sabbath Recorder.

THE JEWISH SABBATH.

In presenting the claims of God's Sabbath to the attention of the observers of the first day of the week, we are frequently met—and often in a sneering and contemptuous manner—with the declaration, "*I know that Saturday is the Jewish Sabbath; but we are Christians, and not Jews; therefore the Jewish Sabbath is not obligatory upon us.*" This assertion is generally met by us with a direct denial, and the offer of evidence, to prove that the "Sabbath was made for man," and that the law of the Sabbath is of universal and perpetual obligation. Admitting that this view of the case is correct, it nevertheless appears to me, that there is "a more excellent way" to dispose of this objection. It indicates better generalship to *take an enemy's guns, and turn them upon him*, than to simply *spike them*, and *leave them in his hands;* for, he may clear them, and use them again against us. Instead, therefore, of denying the assertion of our opponents, as above stated, I would *admit it*, and follow up the admission, with the declaration, that *all the promises of God, which reach beyond the present life, are Jewish promises*, made *only to Jews*, and *to be enjoyed only by Jews.* Prove this declaration, and where does it leave the objector? But, is such a position susceptible of proof? "To the law and to the testimony." What saith "the Witness" to this question? If "the Book" sustains the position, it stands; if not, it falls. Let us see. Paul says, (Rom. 9: 3–5,) "For I could wish myself accursed from Christ, for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Here, Paul declares that not only "*the adoption*, and the glory," "and the giving of the law, and the service of God," pertained to the Israelites, but "*the covenants*," and "*the promises*," were theirs. Israelites are Jews, and Jews are Israelites; the terms being applied, interchangeably, to the natural children of Abraham. The *covenants*, here spoken of, I understand to refer to the covenant which God *made* with Abraham (Gen. 17: 1–7), and *confirmed* to Isaac (Gen. 26: 1–5), and to Jacob (Gen. 28: 10–22); and the covenant He made with Israel at Mt. Sinai; (Ex. 19: 5–6; and 34: 10, 27,) called by Paul (Heb. 8: 13) the *old covenant*, to distinguish it from the *new covenant* which God promised (Jer. 31: 31–34) to make with Israel. Also, this *new covenant* of God with "*the house of Israel, and with the house of Judah*," as promised in Jeremiah, as above referred to. Mark, this is not a covenant to be made with *some other nation* or people, but with the *very same people* with whom the first, or old covenant, was made, viz., *Israel.* All admit that this promise of the new covenant is fulfilled in the gospel dispensation. But God declares that He will make this covenant "*with the house of Israel, and with the house of Judah;*" in other words, with the Jews; and Paul claims that to his "kinsmen according to the flesh, who are Israelites, . . . *pertaineth* the adoption, and the glory, and the *covenants.*" I say then, that if the *old covenant* was a Jewish covenant, and only such, the *new covenant*, under which the gospel is introduced, and under which we are now living, is *a Jewish covenant*, and only such. Can anything be clearer than this?

But, it will be objected, that this view of the subject cuts off the Gentiles from any participation in the blessings of the *new covenant.* Does it so? Let us see. Were the Gentiles debarred from all the blessings of the old covenant? By no means. The Lord said (Ex. 12: 48), "And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land; for no uncircumcised person shall eat of it. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." (See also Num. 9: 14; Gen. 17: 9–14.) The Lord told Abraham that circumcision was "a token of the covenant between me and you;" and Paul, alluding to this declaration, says that Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had." (Rom. 4: 11.) According to these Scriptures, then, whosoever conformed to the conditions of the first covenant, and received the seal thereof, became an Israelite, subject to all the laws, and entitled to all the blessings of Israel. So also, under the new covenant, the Lord saith, "Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, 'The Lord hath utterly separated me from his people.' . . . Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain and make them joyful in my house of prayer; . . . for my house shall be called a house of prayer for all people. The Lord God, which *gathereth the outcasts of Israel*, saith, 'Yet will I *gather others to him* besides those that are gathered to him.'" Here, it will be seen, that the gathering is to be *to Israel*, the very people with whom the covenant was made. That this gathering is to be under the new covenant, none, I think, will deny; and that the new covenant was to be made with the same people with whom the old one was made, is plainly declared, and abundantly proved, both by Jeremiah and Paul; the latter of whom, in the 8th of Hebrews, quotes the former to prove that Jesus "is the Mediator of a better covenant, which was established upon better promises," than the first covenant, of which Moses was the Mediator.

Thus far in regard to "the covenants;" now what of "the promises?" for, to the Israelites "pertaineth the promises" also. Now I understand this term to mean, and cover, all the promises of a general character, which have ever been made to the people of God in relation to their future destiny and inheritance, since the Lord "said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee;" in other words, the promises made to Abraham, and to his seed. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but 'and to thy seed,' which is Christ." Gal. 3: 16. "Abraham believed God, and it was counted to him for righteousness." Rom. 4: 3. "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, *who is the father of us all.*" Rom. 4: 13–16. "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9: 8. "Know ye therefore, that they which are of faith, the same are the children of Abraham." Gal. 3: 7. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3: 26, 27, 29. Israel is *God's people, God's family, God's household.* All through the Scriptures they are so recognized, and spoken of, with Abraham as the earthly head and father. Paul, (Rom. 9: 25, 26,) quoting from Hosea, says: "I will call them my people which were not my people; and her beloved which was not beloved. And it shall come to pass, that, in the place where it was said unto them, 'ye are not my people,' there shall they be called the children of the living God," and applies it to the Gentile believers; and he says to the Corinthian brethren, (2 Cor. 6: 16,) "Ye are the temple of the living God, as God hath said, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people.'" And, in writing to the Ephesians, he says: "Wherefore, remember, that ye being in time past, Gentiles in the flesh, . . . that at that time ye were without Christ, being aliens from the *commonwealth of Israel*, and strangers from the *covenants of promise*, having no hope, and without God in the world. But *now*, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ. . . . Now therefore ye are no more strangers, and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2: 11, 12, 13, 19. And Peter, in writing "to the strangers scattered throughout Pontins, Gallatia, Cappadocia, Asia," &c., says to them, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people . . . which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy;" 1 Peter 2: 9, 10, using the same language which God used to Israel, or the Jews, in Ex. 19: 5, 6, and Deut. 4: 20; 7: 6. In the epistle to the Romans, (chap. 11,) Paul speaks of national Israel, as being "the good olive tree," and the Gentile Christians as "the wild olive tree," and says, (verses 17, 18,) "And if some of the branches (of the good olive tree) be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But, if thou boast, *thou bearest not the root, but the root thee.*"

From these passages, and their connections, (for I have only quoted the central idea of the several writers referred to,) together with a host of others, which time and space will not allow me to refer to now, I am unavoidably led to the conclusion, that the Gentile church is simply *graffed into the original stock of Israel*, and become a part and parcel thereof; the *root* being Israel according to the flesh—the natural children of Abraham—and the Gentiles, being graffed into the parent stock, by faith, become a part of the original tree, not a new and separate tree, drawing support and life through the roots of the original tree, and being wholly dependent thereon for life; being nourished from the same source, and in the same manner, and through the same channel; and being a party to the same covenants, and heir to the same promises and inheritance, is bound by the same laws. This view is confirmed by Paul, in his defense before Agrippa, when, speaking of himself *as a Christian*, (Acts 26,) he says, "And now I stand and am judged, for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God, day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews." And it seems to me, to be established beyond controversy, by the declaration of Jesus, (John 10: 16,) "And other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be *one fold and one Shepherd.*" I find the apostle Paul, after mentioning Abel, Enoch, Noah, Abraham and Sarah, and referring to their descendants, "so many as the stars of the sky in multitude, and as the sand which is by the sea-shore, innumerable," declaring that "these all died in faith, not having received the promises, but, having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Now, if it be true, that Abraham died without "having received the promises," then the promises reached beyond the present life. The promises made to Abraham, were made to him, and to his seed after him. The seed of Abraham were Jews. The promises were then made to the Jews. But the promises were made to Abraham, because he believed God. All who believe God, as Abraham believed Him, are thereby constituted *children of Abraham.* To all such were the promises made, and to *none else.* "And, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Admitting, then, that the seventh day is the Jewish Sabbath, is it any the less obligatory on the so-called Christian church, in all its membership? "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." The case is simply this. All other men had departed from God; had broken his law. God saw that Abraham was faithful. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18: 19. For this reason, He chose him, and entered into a solemn covenant with him, and promised him that He would establish His covenant with his son Isaac, "for an everlasting covenant, and with his seed after him." Gen. 17: 19. This promise was renewed unto Isaac, (Gen. 26th,) where the Lord assigns as a reason for making His covenant with, and promise to Abraham, "*Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*" Coming down to the time of the Exodus of Israel from Egypt, we find the Lord making a covenant with them, through Moses as Mediator, saying unto them, "Now therefore if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people;" (Ex. 19: 5,) and, when Moses had told the people these words, "All the people answered together and said, all that the Lord hath spoken we will do." And when the Lord had spoken the words of His law in their hearing, and had given Moses the two tables of stone, on which He had written the ten commandments, "Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Ex. 24: 3. Then "Moses wrote all the words of the Lord;" and, when he had builded an altar, "and offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord," he took of the blood of the oxen, in basins, and after he had sprinkled the alear with the blood, "he took the book of the covenant and read in the audience of the people; and they said, 'All that the Lord hath said will we do and be obedient.' And Moses took the blood, and sprinkled it on the people and said, 'Behold the blood of the covenant, which the Lord hath made with you *concerning all these words.*'" Mark, this covenant was made *concerning the law of the Lord, the ten commandments*, which He had spoken in their hearing. They had solemnly promised, at three several times, to obey the voice of the Lord, and to do all that the Lord had said. One of these laws was the law of the Sabbath. But they broke this covenant, and the law concerning which it was made; therefore the Lord said that He would make a "*new covenant* with the house of Israel and with the house of Judah;" and "this shall be the covenant, saith the Lord: *I will put my law in their inward parts, and write it in their hearts.*" Jer. 31. Here is the same God, the same people, the same law. As the first covenant was made through a Mediator, Moses, so the second was made through a Mediator, Jesus Christ, who "is the Mediator of a better covenant." And why a better covenant? Because it "was established upon better promises." Wherein better? In this, that the first covenant, contained no promise of *help to keep it*, nor of *forgiveness if they violated it;* but the second contained both of these. Jesus said to the disciples, "I will pray the Father and he shall give you another comforter, that he may abide with you forever, even the spirit of truth; whom the world cannot receive;" and, "when he, the spirit of truth, is come, *he will guide you into all truth.*" John 14: 16, 17; 16: 13. "*The spirit also helpeth our infirmities.*" Rom. 8: 26. After quoting the promise of the new covenant, (Heb. 8,) Paul says, verse 12, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." And in chapter 10, he says, verse 15, "For after that he had said before, this is my covenant," &c., "then he said, (margin) *And their sins and iniquities will I remember no more.*" Here then is the promise of help to keep the covenant and the law; and of pardon for the transgression thereof. This is wherein the new covenant is better than the old, and not that it releases men from any of the obligations of the old. Was the first or old covenant made with Israel? So was the second, or new covenant. Did God ever make such a covenant with any other people? He did not. Did he ever *promise* to make any? He did not. Was the law of the Sabbath embraced in the old covenant? It was. Then it is embraced in the new; for it is the same law which God wrote with his own finger on tables of stone, under the old covenant which he promised to write on the "fleshy tables of the heart," under the new covenant. There is then no covenant with any other people, and no promises to any other people than Israel, the seed of Abraham. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

D. P. CURTIS.

"SPEAK NOT EVIL ONE OF ANOTHER, BRETHREN."

BY J. BUFFEM.

Is not this admonition of the apostle (James 4: 11) too little heeded in all our circles of acquaintance, even in all our church circles? What is more common than "evil speaking?" "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." (Gal. 6: 1.) Instead of doing this, are we not apt to speak to almost every one else about it rather than the person thus "overtaken?" "These things ought not so to be." It is painful to listen to the evil speaking so prevalent, in doors and out, even among those who profess to be servants of Christ. When a brother or sister in the Lord stumbles—or indeed when any person falls into sin—why need *we* say a word about it to any other person in the world? Cases may occur where duty may call us to make known their sin, but evil reports spread fast enough without our helping them along. Too much of the daily intercourse of neighbors and acquaintances is occupied in speaking of, or exposing the faults of, those around them. The direction given us by the Holy Spirit through the prophet Jeremiah (chap. 9: 4) is not out of place in our day: "Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders." Even if what we hear concerning a neighbor be *not* a "slander," but truth, it is no part of our duty to busy ourselves in spreading it. I have heard of a good old Quaker, who, after listening to his daughter while repeating to a companion some disparaging tales about a young lady of their acquaintance, remarked: "Well, daughter, thee has told us a good deal that is unfavorable about thy absent friend; cannot thee now tell us something good, or favorable, concerning her?"

We are admonished to "grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption;" and this is immediately followed by the caution: "Let all bitterness, and wrath, and anger, and clamor, and *evil speaking*, be put away from you, with all malice" (Eph. 4: 30, 31); so if we are among those who are looking daily for "the day of redemption" spoken of here, how extremely careful and prayerful should we be to "put away" all these things and seek by God's help to attain unto the perfectness of the man "that offendeth not in word" (James 3: 2). In this connection the same apostle says: "Behold also the ships, which although they be so great, and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth, even so the tongue" (James 4: 5). As I have in time past on the sea, by earnest endeavor, watchful care, and patient, perserving effort, learned to steer many a "great ship," even when "driven by fierce winds," and when the sea ran high; so it seems to me that by earnest endeavor, watchful care, and patient, persevering effort, accompanied with fervent prayer, we may by God's help be able to learn how to handle our helm (the tongue) so as to steer ourselves straight along the course to our heavenly port, and not make so crooked a wake (path) as we have done in the past. Let us with David resolve "to take heed to our ways, that we sin not with our tongue" (Ps. 39: 1), and with him earnestly pray: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141: 3). For "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3: 2). If we do not have that constant joy and peace daily in the Holy Ghost that it is our privilege to enjoy, may it not be because of our heedlessness in this matter of "evil speaking"—having thereby grieved the heavenly Dove, the Holy Spirit? We all know how easily frightened away a dove is, and how careful we must be in order to keep one near us; so it is with the Holy Ghost. What may seem to us a trifle *may* drive away that blessed Comforter. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (James 1: 19), and let us be careful to get "the beam" out of our own eye, before we meddle with or talk about "the mote" that is in the eye of our brother or sister. Amen.

PERSECUTION.—Spurgeon says: The cold water of persecution is often thrown in the church's face to fetch her to herself when she is in a swoon of indolence or pride.

THE ITINERANT'S WIFE.

BY REV. A. J. HOUGH.

Don't think my life is one of ease,
And spent in idle musing,
Or that two willing hands like these
Are white for want of using.
My duties are both hard and sweet;
I know an idle creature
Would suit one with a Congress seat,
But not a traveling preacher.

We have no maid to scrubbing kneel,
Or servant-man to ease us,
But in the humblest duty feel
We're doing it for Jesus.
I try to make the dollars do
As far as I am able,
That we may comforts have, you know,
And plenty on the table.

I have to cook, scrub, stitch, and bake,
Without a moment's leisure,
I do it all for Jesus' sake,
And toil becomes a pleasure.
I have one class myself to lead,
And love the sick to visit—
My life an idle one, indeed!
Come tell me, friends, now is it?

And after toiling with my might
At washing and at wringing,
I hurry off on Thursday night,
To pray and lead the singing.
And there, in worship pure and sweet,
Forget that I am weary,
And feel I share at Jesus' feet
A place with loving Mary.

On Sabbath morn I have to use
The moments as they're fleeting,
For if a few I chance to lose,
I'm surely late for meeting.
And if there is one thing I hate,
(I fear I'm sometimes surly),
It is to see those come in late,
Who might have come in early.

And whether right or wrong, I know
My mind is made up on it,
Some people come in late to show
A new coat or a bonnet.
For if a sick one's home in bed,
And friends have linger'd by it,
You scarce can hear them when they tread,
They all come in so quiet.

And at the late ones people stare
To study every feature,
As though they really seem'd to care
More for them than the preacher.
And why turn round when children shout
For something in the service?
It only drives the mother out,
And makes the preacher nervous.

My partner has his daily task
Of visiting and thinking;
He values time—so don't you ask
Him out to much tea-drinking.
He thinks, and so do I, the aim
Of all his visit-paying
Should be to honor Jesus' name,
By reading and by praying.

I know our preachers waste much time,
At socials and at dinners,
Instead of gathering thought sublime,
And looking after sinners.
So when they toil on Sabbath-day,
The stones in Zion laying,
You find they have not much to say
That's really worth the saying.

We have at times hard work to give
Both ends a genteel meeting,
For people fancy we can live
Without the aid of eating.
Men will not let at bank or store
Good wishing pass for paying,
And people ought to value more
Their preaching and their praying.

But if we want, and cannot get,
My mind's made up about it,
For sooner than we'd go in debt
We'd rather go without it.
And still we never had to feel,
In darkest hour that tried us,
A need, our cruse of oil, and meal
Said, "could not be supplied us."

And though rude crosses strew the way,
I would not change my station
To sit beside the man to-day
Who rules this mighty nation.
For if I've one more aim in life
Than pleasing Christ, my teacher,
It is to be the faithful wife
Of an itinerant preacher.

THE FAITH-TALENT WANTING EDUCATION FOR THE PULPIT.

BY HORACE BUSHNELL, D. D.

I read an article in the *Advance* with much satisfaction, a few days ago, suggesting a new professorship or lectureship on Christian Experience in our theological seminaries. The article was written with much thoughtfulness and evinced a very just comprehension of the subject. Will you let me second the proposal.

There is abundance of complaint by our Christian public, including both ministers and people, that our theological seminaries do not, for some reason, turn out preachers duly qualified. Their preparation, somehow, does not reach the mark. They show something of theological learning in all the branches. The marks of the school are quite sufficiently evident. Sometimes they are even a little too ambitiously forward in the matter of style. They have, in short, a certain kind of culture begun that looks well enough; but they disappoint expectation, in the fact that they fail to carry impression. After all, they have only learned, as yet, how not to do it. They whir on the air like bullets, and are pitched into the ground like bullets that do not hit. They counterfeit energy, and it is counterfeit. They raise a forced heat, which is strangely cold. Saying nothing of the many who are light-minded, full of worldly notions, or even close upon the confines of a doubtful morality, for which they, of course, and not their teachers, are responsible, there is a marvelous lack of other world-power in their demonstrations. Seeing all this, the good people begin to lose their patience, going back on the apparatus of the seminary life, and finding it as their verdict that a very expensive machinery does very poor work. Why, the true thing now in the young preacher (how often do we hear it) is to forget all that he has learned, and make a new beginning at first principles for himself. He either must do this or settle into utter nihility. Had he just been taught how to pray; had some streak of really divine idea or touch of divine life in the Gospel been let in as a gleam upon him, that would stay, it is judged, and grow, and become the fructifying power of an efficient and glad ministry.

Now, as far as this kind of strictture is laid upon the professors, I do not feel called to justify it. They are mortal, and, of course, have their faults; but their chief fault is that they do with only too much absorption the work that is given them to do. They are appointed nominally to be teachers of Christian truth, but really to handle it for and before the understanding; to work out the grammar and exegesis, the metaphysics and dogmatics, ranging always in the field of cognitions, and not in the really transcendent matters given to faith. And the result is that they are carried down, as by gravity, in the stress of their engagement, to be occupied almost wholly with the school-work they are doing for the understanding; when, of course, they let the faiths and inspirations go. They probably quite forget how poor a heathen the understanding is, and how little capable it is of containing the real matter of religion, in the transcendent verities of God and his truth. Not being put to the matter of teaching religious experience—which their pupils are to know for themselves—they are all the while just coasting experience along its shores, and fishing in what are counted the deep soundings; but they do not often take their pupils to sea outside of knowledge, where there are no soundings and no shores, to practice them in sailing by magnet and celestial observation in that broad world. Of course, they have much to say of faith, for they believe in faith; but their school-problem is to develop the understanding view of things, and the drumming of debate and lecture and lesson on the cognition side of the Gospel gives it such prominence over the faith side that faith settles very much into a form of cognition, and ceases really to have much distinct significance.

To correct this evil, or make up this deficiency, it is not quite enough, it seems to me, to urge some new attention to religious experience. The danger is that, under that so entirely practical form, the new lectureship, if a new lectureship were instituted, might not get body enough in the respect of the school to go abreast of the more pretensive ranges opened for the understanding. Whatever might be done for a better and higher experience would be well, and without that nothing will be well; but the effort should begin, it seems to me, a little way back at another point. Thus one may look upon the faith-power in man as a kind of talent, the highest that he has, and one that above all others is the prophet's and preacher's talent. It is that which, as a kind of sixth sense, reports the inner verities; perceives them, takes their flavors, and becomes enlarged by their dimensions. It is the opening of this gate that lets in all the inspirations, revelations, unctions, gifts, and so, in a very peculiar sense, all the higher endowments of power. The understanding, as related to this faith-talent, is a purveyor only, in the preparation of facts and questions; and what we call the reason has its highest function as a veto-power to stop off faith from what might be credulity or extravagance. But the inner sense of God and Christ and eternity and heavenly truth is not in them; faith only keeps this field. Hence, the miserable work that has been made of inspiration, when it has been had not at all as in the life, but as a theologic factor only and *sine qua non* of the infallible in a book. And who has ever known God by just looking round with his eyes, sending out no faith-sense, as in prayer, to behold him outside of horizons and above all hights? What ear have we but faith that can hear his whispers? And who is Christ, the Life, the Ever-living Son of the Father, when he is not found by the immediate discovery of faith, but is only tabled, as it were, for dissection in the school? Oh! there is nothing so dreadful as this ding of exposition to the head, which gets no further scope and hight from the inwardly discerning grace of faith.

Here, then, is the place at which we may better propose to begin. It is, in fact, the same thing as a new undertaking for religious experience; only we phrase it in a way to make it more impressively a matter for the school. For what can be a greater mistake than to raise a form of culture for religion which proposes wholly to ignore the summit faculty of religion. And it is all the more unreasonable that this highest of all faculties is closed up in the world by sin, and is very nearly closed up in all decayed believers, and such as have it for their habit to carry the whole administration of religion and settle all its questions by their head. And, if it comes to this in our schools that they are practically engaged to preoccupy the brain, and let the believing nature go, what but a dismal and dry clatter must our preaching finally become. Nay, worse than that, it will be infidelity at last.

By these brief suggestions I do not pretend to have covered the whole ground of the subject. One very great difficulty will be to get a lecturer for such a work who is duly qualified. The man for any and all professorships would more easily be found. Then it is a question for how long a time he should be chosen, and whether, if chosen for permanence, he will not practically die of routine. The questions are many, and I must leave them for the present.

CHURCH COURTESY.

We went to a handsome and famous church in one of our cities, longing to hear the Word of God after a long and weary voyage. To mingle our prayers and praises once more in the house of God seemed little less than a heaven below, and we hastened to gain a foretaste of it. As the people came up the steps and went in, we looked into their faces, and half longed to see a smile of welcome, half hoped to hear an invitation, "Follow me." A stranger, with the heart of stranger, we yearned to be "taken in." But the well-dressed throng brushed by; by twos and threes they went in, taking no heed of any one but themselves. It was a decorous and goodly company, good people and true worshipers, we do not doubt. The church doors closed behind them. Later ones and loiterers came along, and they too hurried in, until we were left outside and alone. We ventured gently to push open the door and take a stand in the narrow way behind the pews, and there we stood. The organ pealed its praises; there we stood. The services began; there we stood. Taking a hesitating step up the aisle, we looked for an open door; not a pew opened its door. The people stared at us, and looked away. There was nothing to do but to turn around and beat a quick retreat. Again in the vestibule, we hoped to see the sexton. No sexton appeared; and finding ourselves in a place where we were not wanted and evidently had no business to be, there was nothing to do but to go back to the street, and spend our Sabbath morning among the uncovenanted mercies of highway and hotel.

Ah, many a church has lost its power of welcome! Is salvation to come from the preaching of the Word? Is the gospel glad tidings of great joy? Are lost men to be found and brought to Christ? And shall the church, which is the almoner of all this, sit stiff and cold in her half-empty seats, shutting the doors to those who are looking in and longing for her privileges and blessings? Shall we not rather go out and invite them in; nay, rather, go out into the highways and compel them to come in, that his house may be filled?—*Morning Star.*

THE STRANGER WITHIN THY GATES.

BY GAIL HAMILTON.

We were sauntering through the pleasant streets and suburbs of North Adams on a fine summer morning. Over against one of its little bridges stands the unpretending red brick factory where our modern Sampson has grappled with the problems of labor and capital, of supply and demand, of blood in its unity and diversity—has wrestled, and seems thus far to have prevailed. We had, like thousands of others, walked through the quiet, busy house, and seen with our own eyes the foreign faces and the untiring, skillful hands. The simple American dress suits ill our ideas of Chinese dignity and luxury; but the long black hair braided and curled around the head, somewhat after the new "Pompadour" style, was anything but American, and the short, small figures and soft, beardless faces combined with the braided womanly hair to give an appearance of effeminacy to these Celestial immigrants. But that they were in earnest their unceasing work showed. They scarcely looked up at the approach of visitors; and, if they observed us at all, their countenances maintained a dignified and self-respectful unconsciousness. That they are earnest and aspiring is seen also from their school-room, where they are mastering the new language, and the new modes with a rapidity and persistence quite worthy of the Caucasian race, while maintaining still a most tenacious love of fatherland, a close knowledge of its history, and a fond pride in its traditions.

So, as you stand leaning over the wooden railings of the wooden bridge, listening dreamily to the rush of waters and looking abstractedly at the commonplace brick factory, you feel that this incursion from the ancient world may dwindle into insignificance or rise into nationality; but all the same the ancient world is there. The grandeur and the antiquity, the vague, veiled splendor, the secret, sacred learning are unsealed, and the Celestials are making shoes in a Yankee factory.

We reckon these Chinese as heathen and publicans, to be civilized and Christianized. But what do they think of us?

I am sure that those almond eyes are watchful, and theories are forming under those black coronets.

Two women came chattering up the bridge, and we accost each other in friendly country fashion. Among other objects of interest, they point out the Chinese factory. I love information at first hand, and I ask if our Asiatic friends are welcome.

"No, indeed!" says the portly matron, bridling with indignation. "They've no business here. Everybody hates 'em, but Mr. Sampson, and he worships 'em more than he does his Maker."

It is a new view of the bond between employer and workmen.

"How are they offensive?" I ask. "Do they not behave well?"

"I don't know but they behave well enough, but they have no business here!"

"Are they riotous, quarrelsome, noisy? Do they rob hen roosts and clothes lines? Do they mingle in street fights and stir up strife?"

"No, they are peaceable enough. They are afraid to do anything of that kind. They are too afraid themselves. They *dasn't* do any mischief."

"Perhaps they would behave well even if they were not frightened into it. We might, at least, give them the benefit of the doubt."

"But they've no business here. They don't take any part in the government. They've no wives or families. They don't mean to stay here. They only come to get money—our money."

"That is an innocent object, if they use innocent means; and we boast that this is a free country, open to all. Perhaps, if we treat them fairly, they will presently bring their families and become citizens."

"We don't want any more foreigners. There's enough here now."

"But the nation was originally founded by foreigners. And if these people are quiet, honest, and industrious, may they not be a real advantage to us?"

"No, they don't spend any money. They lay it all up and live on nothin'. If there's a concert or a lecture, Mr. Sampson has 'em all go and take the best seats. You can't get anywhere, because he's got money and is just king."

"But they pay for their seats?"

"Oh! yes, they pay for everything. But I call 'em no better than a mess of hogs."

Now, I suppose the untutored mind of North Adams is no more ferocious or inhospitable than the untutored mind outside of North Adams. We have been sending costly missions to China for many years, with very hopeful results; and yet with results consisting perhaps more of hope than of accomplishment. I not long since heard a missionary who had spent many years in China describe her disintegration and demoralization, arising in part, at least, from the opium war and sundry foreign influences; and when I asked her whether, on the whole, contact with Christian nations had as yet done China more harm or good, he answered promptly and emphatically, "Harm, a hundred times!"

We will not give up our Chinese missions, expensive though they be; for, as one little stream pouring into the fissure of a rock will finally rend and shatter the whole mass, so our little Gospel-rill is going presently to shiver this great Pagan empire, and rear upon its ruins a Christian civilization which shall be a joy to the whole earth.

But, while we are waiting, would it not be prudent and economical to take advantage of other means? We send out missionaries at great cost; but at North Adams and California the heathen have come to us at their own expense. To be sure, they are not on pleasure or religion bent; but have a frugal mind.

Yet, if, while they are merely pegging away at their boots and shoes, we could quietly convert them into Christians, it would certainly be a great deal cheaper than to fasten them up in China and convert them there. And, as we have only about half a million a year to spend on the whole world, it must be readily seen that the question of dollars and cents becomes a very important one. As it appears that the Chinese themselves are peaceable and docile, eager to learn our language and our ways, and are, therefore, of their own accord, putting themselves into very good training for Christianity, while the hostility, the tumult, and the brickbats are on the American side, would it not be well to leave the Chinese to themselves for the present, and to see that Massachusetts and California are well stocked with missionaries, whose first duty shall be to preach to American citizens that the Chinese are not a mess of hogs? If the Chinese are not human beings, subject to like passions as we are, we waste money in sending them the gospel. If they are human beings, it must strike them strangely that we thrust ourselves into their homes with the Bible and receive them in our homes with stones. If we can't Christianize our own communities into a fellow-feeling with the Chinese, what ground have we for expecting to Christianize Chinese communities into a fellow-feeling with us? We have long counted Chinese exclusiveness and seclusiveness as a mark of barbarism; but I cannot see that China has expressed her desire to be let alone by America in any more emphatic or barbarous manner than America has expressed her desire to be let alone of China. American missionaries have directly interfered to alter established Chinese institutions; but Chinese immigrants have been only too happy to conform to our laws and customs. They have never attempted to proselyte or even to modify. They have simply and humbly sought to earn an honest living by supplying labor which we need, at prices which we fix. And they have been met with a ferocity and a brutality which would do credit to the darkest paganism, and which ought to figure brilliantly in some Chinese "Fox's Book of Martyrs."

What with Japanese gentlemen and American ruffians, Chinese students and American roysterers, Oriental civility and Occidental violence, one's ideas of Christian and pagan civilization are in danger of being confounded. Which is the heathen, Jugoi Arinori Mori—just, deferent, hospitable, observing—or the rabble who tear his tables and flowers in pieces? The gentle, docile, exemplary boys who are eagerly studying foreign science and quietly learning foreign trades, or those lewd fellows of the baser sort who attack them with fists and feet and tongue?—*Independent.*

THE REJECTED STONE.

It is recorded in Holy Writ that Asa, when he was sick, took not to the Lord but to the physicians, "and Asa slept with his fathers." By this brief but impressive biography the world has profited so little that nine-tenths of the sons of men repeat the folly of Asa. To turn to the Lord in sickness is sternly to renounce all past sins against the body, and rigidly to obey the ten commandments of health. To turn to the physicians is patiently to swallow much nauseousness, as if by that penance one could be made fit for the clean companionship of the healthy. The common system of healing does not insist on regeneration as the condition and precedent of a better life. The patient may still cherish most of his beloved and deadly sins against the stomach, the lungs, the skin, the brain, if he but duly take and duly pay for his daily purgation. It is a seeking of bodily salvation through the ceremonial law, a clinging to faith without works, which is dead.

It is true that the conscientious physician refuses to do much harm, if he find that he cannot do much good. He commonly transfers his patient to the skillful hands of Nature while pretending to exorcise disease by the waving of his own. But professional conscience is almost as rare as professional skill. Moreover, it is costly. And a thousand victims prescribe for themselves some witches' brew from the druggists, and a hundred crowd the office of some cheap and noisy quack, where one seeks the expensive counsel of honest ability.

Yet it never seems to occur to the moralist and the reformer that a thriving pharmacy on every other street corner is a satire upon our Christianity and a reproach to our civilization. We forget how many hundreds of thousands of church members the land is enriched withal, but it does not contain one perfectly healthy person. Yet one of the distinctive doctrines of Christianity, as opposed to the religions which it superseded, is that of the dignity of the body. To the Oriental, holiness was a state of rapt contemplation of the Highest. To the Western mind it is the active service of God in good works. The Oriental, therefore, finding his body a hindrance to his mystical ecstacies, despised and abused it. The Occidental sees that the material is meant to be the best ally of the spiritual, and that the finest soul demands the finest body. But though Paul declared the magnificent truth that the whole man belonged to his Maker, when he wrote to the sensual Romans that they were to offer their bodies *living sacrifices*, the race has not yet comprehended it.

A pagan people insisted on the sound body as the condition of the sound mind. The heathen code of Menu says that when one of the Brahmins' organs fails, his knowledge of God passes away thereby, as water flows through one hole in a leathern bottle. But we Christians, on whom alone has been enjoined the consecration of the body, insult its purity and outrage its friendship. We give it bad air to breathe, bad food to eat, late hours to jangle its exquisite and patient nerves, exciting pursuits to wear it out untimely, endless work to exhaust it, and make it crave false strength from stimulants. And finally, in our ignorant and selfish fear to lose the obedient drudge of our ambitions and our pleasures, we torture it to a slow and painful death with patent medicines. Then, if we die in the odor of sanctity, there is much posthumous gabble of "inscrutable providences," and much miscalling of names, that being pronounced a stroke of Heaven which is really the suicidal folly of man.

The swift road to fortune is the concoction of some popular pill or favorite syrup. Every blank wall in the city sets forth their lying claims to patronage. Their superscription defiles rock and tree by every country roadside. The columns of the newspapers bristle with their brassy professions. And, worse than all, they are bought because a generation perishes for want of that help which they falsely promise.

Humane people are seeking to reform jails, houses of correction, almshouses and insane asylums. But no reform is vital which does not thin the ranks of the classes which fill those sad seclusions. And only sound physical health will lessen their number. Drunkenness is a prolific cause of crime and madness. But drunkenness is itself a disease, and the result of disease. Lust breeds offences. But the lustful man is tormented with over-much blood at the back of his head. There are no records to tell how many boys and girls make wreck of body and soul, because, when the mystery of maturity confronts them, they know not what it means nor how to meet it. Statistics do not tell what little children, from ignorance of their functions, are made idiotic, or brutal, nor in how many love of drink is bred, nor to what legions of them the body becomes a prison from whose unwholesome gloom escape is hopeless. We teach them the metamorphoses of worms, and we leave them in fatal ignorance of their own. It is no wonder that doubtful medicines for obscure diseases are sold in every street, to poison haphazard. Yet the lesson of the sacredness of the body should be taught at the mother's knee. Its marvelous mechanism, the natural purity of all its functions, its susceptibility to good or evil, make a theme so lofty and so simple that mother and child are ennobled in the study thereof. Sickness should be held ignoble. Sloth, gluttony, sensuality, uncleanliness of person, should be made to seem as base as uncharity and evil-speaking. Then, in a generation or two, we should begin to know the splendid possibilities of the race. "Every man," said Thoreau, "is the builder of a temple called his body, to the God he worships, after a style purely his own, nor can he get off by hammering marble instead; we are all sculptors and painters; and our material is our own flesh and blood and bones."—*Christian Union.*

THE LOVE OF MONEY.

In order to discover the Lord's true meaning of "covetousness," it is only necessary to recur to the original text, a precaution which the interpreters of the Scriptures cannot too carefully observe, and which is often more profitable than much research. There are three words in the Bible which, in our version, are rendered by the word *covetous* or *covetousness*. The first signifies *greedy of gain*, not scrupulous as to the means of getting it. The second signifies properly *always desirous of having more.* The last signifies simply *loving money.* Thus, when in our translation we read, "And the Pharisees also, who were covetous, derided him," (Luke 16: 14;) "A bishop must not be covetous," (1 Tim. 3: 3;) "Let your conversation be without covetousness," (Heb. 13: 5;) we read in the original, "And the Pharisees, who were *lovers of money*, derided him;" "A bishop must not be *a lover of money;*" "Let your conversation be *without the love of money.*" So, again, in that hideous picture which St. Paul has drawn of the last days (2 Tim. 3: 2–4), the following traits, "Lovers of their own selves," "*covetous*," "lovers of pleasure more than lovers of God," answer to different Greek words, which signify literally, friends of self, friends of money, friends of pleasure more than friends of God. See, then, how the Bible itself enlightens us as to what it means by *covetous.* A covetous man is a friend of money; covetousness is the love of money. "The love of money is the root of all evil."—*Baptist Union.*

BEAUTIFUL ALLEGORY.—Crittenden, of Kentucky, was at one time engaged in defending a man who had been indicted for a capital offense. After an elaborate and powerful defense, he closed his effort with the following striking and beautiful allegory: "When God, in His eternal council, conceived the thought of man's creation, He called to Him the three ministers who wait constantly upon the throne—Justice, Truth and Mercy—and thus addressed them: 'Shall we make man?' Then said Justice: 'O, God, make him not, for he will trample upon Thy laws.' Truth made answer also: 'O, God, make him not, for he will pollute Thy sanctuaries.' But Mercy, dropping upon her knees, looking up through her tears, exclaimed: 'O, God, make man—I will watch over him with my care through all the dark paths which he may have to tread!' Then God made man, and said to him: 'O, man, thou art the child of Mercy; go and deal with thy brother.' The jury, when he had finished, were drowned in tears, and, against evidence, and what must have been against their own convictions, brought in a verdict of not guilty.

HINTS TO MINISTERS.—Expect much and much will be given. Like Mary, do what you can, and no doubt God will bless it, and reward it openly.

Seek to be lamb-like; without this all your efforts to others will be as sounding brass or tinkling cymbal.

Get much of the hidden life into your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

Do not fear the face of men. Remember how small their anger will appear in eternity.

O! fight hard against sin and the devil. The devil never sleeps; be ye also active for good.

But an inch of time remains, and the eternal ages roll on forever; but an inch on which we stand and preach salvation to the perishing world.

A child was once asked, "What is faith?" She replied, "Doing God's will and asking no questions."

The Sabbath Recorder.

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 27.

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

FUTURE PUNISHMENT AGAIN.

The *Review and Herald* of March 11th, makes a brief reply to our strictures of Feb. 27th, to which we offer the following response:

But it is due the *Review and Herald* that we say its reply contains a somewhat formal though concise statement of its theory on this question, and sustains it by quoting several passages of Scripture in proof of its position. These passages we shall notice as they occur in their order, and shall endeavor to show that they do not support the positions in proof of which they are quoted.

It is also due to ourself to say, that, had the *Review and Herald* published our article which it criticises, as we did its, we also should have published its last, but deem it our duty not to do so under the circumstances. But to the passages.

1. Ezek. 18: 26, "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die." In this passage, the *Review and Herald* finds two deaths which we think a mistake. The latter clause of the verse is explanatory, showing the cause of the death mentioned. It is also declarative, showing the certainty of the event. In the place of *for* put *because*, as you read the text, and the true idea is seen. We are confident that the passage does not refer to a second death, and therefore cannot be quoted in support of the theory of the *Review and Herald*. We do not say it disproves this theory, it simply says nothing about it.

2. Concerning the fourth chapter of Malachi, we say that it seems scarcely possible that any intelligent and sober interpreter of Scripture should see in it any other destruction than the doom threatened on Jerusalem, except as that may be prophetic of the punishment certain to come on the finally impenitent. We believe the charm in this chapter for the Destructionists lies in the vivid picture drawn and the form of words used by the prophet to describe the terrible overthrow of the Jewish capital, and the utter destruction of the Jewish polity, with their attending circumstances. But the adoption of such a rule of interpretation would be fatal to a correct understanding of Holy Writ. We repeat, this chapter refers to the destruction of Jerusalem, by the *Roman* army, and not to the future punishment of the wicked.

3. The passages in 1 Thess. 4: 15, sqq. and 2 Thess. 1: 8, 9, sqq., are peculiar, and need to be studied in the light of the historic circumstances which surround them. It seems that the question of the second coming of Christ had in it a peculiar interest for the Thessalonians, but that they little understood it. It also seems that Paul himself was not certain concerning the time of the event, even supposing it might happen before his decease. It is not strange, then, that the young Gentile Christians should become entangled in mind concerning this matter. In his first letter, the apostle referred to the question, but did not fully explain himself concerning it, the tendency of which was to leave the matter still in doubt, and of this the enemies of the gospel took advantage. This state of things called forth another letter, in which he somewhat enlarged upon the question of the time of the event, and reasserted its certainty in connection without stating its fearfulness to the enemies of Christ. Two points specially were raised; first, that those who had died in Christ at His coming should be raised to life, and then the living believers should be changed, and together with those raised, should be caught up to meet the Lord in the air, in which case neither party would have any pre-eminence over the other. After this, Paul says the wicked shall be raised and receive their doom, being destroyed with an everlasting destruction from the presence of the Lord and from the glory of His power. The language is exceedingly impressive, and the style is purely military, Christ being represented as a triumphant deliverer of His people and the overwhelming destroyer of His enemies, who are represented as eternally ruined. This is precisely the thing said, and the whole passage is to be interpreted accordingly. That the second coming of Christ, in its attending circumstances, as described in these passages, is highly figurative, and as we have said is purely military, is accepted by every sober interpreter whom we have consulted. It then follows that interpreting these passages, respect must be had to this fact, and consequently they are incapable of the use made of them by the *Review and Herald*.

4. The natural interpretation of 2 Pet. 3: 7, 10–12, is that it refers to the destruction of the world sometime in the future, on account of the great wickedness of its inhabitants, and that the wicked will be destroyed in the world's overthrow as were the inhabitants of Sodom and Gomorrah, when fire came down from heaven and destroyed those cities, or as in that earlier catastrophe, the destruction of the world by a flood. And, as in these cases the Lord knew how to deliver the godly out of the common ruin, so in this latter case, the righteous shall not be destroyed with the wicked. The day of judgment here evidently refers to the time in which the world is to be destroyed by fire for the sins of its inhabitants, the wicked being destroyed in the common ruin. The idea that those having died afore time are now raised and put with the wicked then living, and with them burned up, is not contained in the passage, except as it is skillfully interpreted into it by those having a theory to be strengthened thereby.

5. Rev. 20: 14, 15 proves nothing concerning the matter at issue. In the first place, the book of Revelation is an enigma, and to a great extent, is confessedly obscure and of difficult interpretation. Then the passage quoted, with its connections, is given in highly figurative language. We suppose that even the *Review and Herald* does not believe that the phrase "lake of fire" is to be taken literally any more than the phrase "sea of glass," in chap. 4: 6 is to so be taken. If this be granted, then all we claim is yielded because it would then follow, that the word death might be taken figuratively, as it evidently is often used in that sense in the Scriptures. We take it that the words of Jesus are our surest guide on this question, and that by His teachings we are to explain the whole doctrine of a future state. It was His to reveal this state, as through Him life out of death comes.

6. We close this article by saying that we deprecate the disposition shown by many to establish some peculiar theory, having in itself no element of value, as the basis on which to rear a new sect, thus burdening society already sinking under the weight of sectarian bigotry, and wearied of the endless hair-splittings of religious teachers more bigoted and bold than learned and spiritual.

Many years since, we gave some attention to the Advent movement, and became sickened of it, believing it largely more curious than wise, more daring than learned. We prayed that we may not judge harshly. But we lived in the time of the "Father Miller" excitement, heard lectures, studied their chart, read their papers, pamphlets, and books, saw their work of division and destruction, and witnessed the bitter disappointment produced by its collapse. We understand something of the difference between that movement and the one headed by the *Review and Herald*, but believe the latter to be mislead by adopting fasle rules of interpretation, and that *time* will so determine.

REPLY TO S. S. GRISWOLD.

We have allowed Bro. Griswold considerable space this week, which he has improved in an attempt to justify his allegation against the Seventh-day Baptist denomination, which, in simple language, was that they knowingly held false doctrines and practiced errors which they refused to allow the public to know. In our notice of this statement, which we believed without any foundation in truth, we studied the most careful use of language, that we might not offend Bro. G. We did hope that he would see the injustice of his charge, and at once apologize, setting himself right before the public. We fail to see the logical connection between his argument against restricted communion and his defense of open communion, and his charge against the Seventh-day Baptist denomination. Had he said that we held to false doctrines, and rested there, it would have been wholly another matter; but his charge is that we knowingly do this, and then refuse to allow these false doctrines to be exposed. Suppose then, that Bro. G. should prove the practice of restricted communion an error, this would not justify his charge against our people. Nor should we have felt compelled to reply to the declaration that restricted communion was an error, unless the statement was connected with circumstances demanding a notice of it, but the charge made against our people, if true, proves them unworthy either of public confidence or respect.

That our denomination practices restricted communion every one knows who has any acquaintance with us, nor did we ever seek to hide this article of belief and practice from the world. Nor do we practice it knowing it to be an error, but believing it to be wise and according to sound doctrine.

Besides, Bro. G., in so far as he is known to our people or to the world outside, is known as not being in sympathy with us on that point, but as being an earnest open communionist. Nor has he been wanting in an opportunity to make known his views on this point, for even our denominational paper has been opened to him, and he has through its columns often rebuked us concerning this alleged wrong, and has labored to show us a better way, as he thinks. Our course then, toward Bro. G. has been one of generosity and not of unkindness. He should remember that we decidedly differ from him on this subject, and that (although mistakenly, perhaps,) we think his arguments not entirely satisfactory. How much this may be owing to prejudice and unwisdom upon our part, perhaps even he cannot be entirely certain.

Concerning the seeming effort of Bro. G. to take advantage of this occasion to renew his argument in favor of open communion, we have only to say, that our own mind would have been better satisfied had he simply confined himself to the matter in hand, and then, if the subject of communion had come up in the RECORDER, let it come in an open and well understood way. The editor, in virtue of the responsibilities attaching to his position, should be permitted to somewhat give direction to these matters.

As to the use of the word "notions," employed in our former article, on which Bro. G. "rings the changes" so repeatedly, we fail to see our error, for unless we mistake its meaning, it expresses the thought we wished to convey. We did not use it contemptuously, but in the sense of opinion or persuasion. A few words concerning the issues Bro. G. has made concerning communion.

1. We hold ourself bound by the Scriptures on this question as on all other points of faith and practice, and the record there found is our guide. Two ordinances were by Christ appointed, and these were symbols of the doctrines He taught, and their significance and historic relation to each other are indispensable to their proper use. Christ came as the Restorer from death, and the perpetuator of the life so restored. Baptism symbolizes death by sin and a restoration to life by Christ. The Lord's Supper symbolizes the death of Christ, as that out of which our life comes, and the continuance of that life as drawn from Him as the one who has life in Himself. We have, therefore, two ordinances joined in regular order to symbolize these two doctrines of Christ, which complement each other, and thus complete a circuit or fill up the thought. The performer of these ordinances declared in this his faith in the doctrines of Christ. Such is the record contained in the New Testament.

2. It necessarily follows that Baptism goes before the Lord's Supper in the order of time, and there is no instance recorded where this order was changed.

3. So far as the record shows, all persons who received Baptism on and after the day of Pentecost were prepared to receive also the Lord's Supper.

4. There is no example nor instruction in the New Testament in favor of giving the Lord's Supper to unbaptized persons. Those who do so, take upon themselves the responsibility of going beyond the record.

5. That all those who were baptized in the days of Christ and his apostles, were Sabbath-keepers is certain, for the heresy of Sunday-keeping appeared after this.

It seems, then, certain that Seventh-day Baptists occupy apostolic ground in regard to this, and that the Lord's Supper is administered by them as in those times. Respect for the New Testament record is what leads Seventh-day Baptists in the way they go, and not want of charity for others. They may indeed mistake the reading of their guide-book and hence go wrong. That they have all the love for the Christian sects around them is not affirmed, but this want is not the ground of their action. To charge them, therefore, with uncharitableness in the matter is to mistake the question and mislead ourselves.

A division upon the communion question in the church of Christ is the result of the introduction of errors in practice, and they must go out together, the latter leading the way. We are anxious for this effect to cease, and hence we pray and labor for the removal of the cause.

In what we have written we have not designed a formal reply to Bro. G., not that we would be uncourteous, but that as far as possible we might avoid offensive personalities and allusions. We are still of the opinion that the ground we took concerning the duty of those who come among us is correct, and believe that only reflection is wanting to bring nearly all minds to the same conclusion. Still, after we agree to the principle involved, we may differ as to its application, but in this we must exercise patience toward each other, and all will come right. We leave the question of what is consistent and what is not, to others who may have more wisdom than ourself in settling them, having nevertheless this conviction, his acts are most consistent which nearest conform to the Scriptures.

SUNNY SIDE.—A very generous act upon the part of the Adams Seventh-day Baptist church and society toward their pastor and his family recently performed has come to our knowledge. It seems that their sentiment of esteem for these loved ones sought embodiment in some substantial form, and this found expression through the medium of a supprise party, the immediate fruit of which was the presentation to the pastor of a gold watch, valued at $125, and to his wife, valuable dress goods and a beautiful chromo, the cost of which was $24. May it please the gracious Father to send the sunshine of his love to strengthen the graces of that dear church and society, and abundantly enrich the hearts of their faithful pastor and his excellent family.

CORRECTION.—Since the publication of the statement of what is due from the churches of the Central Association on the fund to aid young men studying for the ministry, information has been received that the 2d Brookfield Church, had some months ago, raised its apportionment and paid it direct to those to be benefited by it. But as the committee were not informed of this, it was, of course, not credited to the church in the above mentioned statement. We now gladly give the 2d Brookfield Church credit for having paid in full. Will not other churches go and do likewise?

A. B. PRENTICE, *Ch'n Com.*

REPLY TO ELD. SAWYER.—NO. 3.

In his third article, Mr. Sawyer charges me with misrepresenting his reasoning. I thank him for the *courtesy* with which he makes the charge. But let us see if the charge be true. I said he quoted Exod. 31: 13–17 and Deut. 5: 15 with *no mark* between the two passages, just as though they constituted a connected portion of Scripture, and he justifies the statement by *doing the same thing* in his last article. I said such grouping of Scripture is well calculated to mislead. I think so still. But it was in his quotation from Jer. 31, that I claimed he left off an essential part of the passage, and thus represented it as proving just the opposite of what it really teaches. He says: "I quoted only what was relevant, only what was proof of my position, without the least perversion or misconstruction." What was his position? What did he undertake to prove by the passage? I said he quoted the passage "to show that the law was to be done away because there was to be a new covenant." Was this a misrepresentation of his position, of his design in quoting the passage? Let us see. In his tract, under the heading, "The first covenant done away, with its entire system of commands and laws," he argues at length that the law—"the law of the Decalogue with the entire Jewish ritual"—is done away. He quotes as his first proof-text, Jer. 31: 31, 32, and explains that "the doing away of a covenant is the doing away of the authority of the commands and laws of that covenant as rules of human duty." He here assumes that what is referred to in the passage, by the term covenant, means or includes the law, and that the giving of a new covenant, implying the passing away of the old, means, *doing away the law.* Now is it "mixing up things" very much to inquire, What is the new covenant? Is it not *the* question that must be determined, in order that we may understand what the passage teaches? Before we decide what the passage *proves*, we must understand what it *means*. But what it means is explicitly stated in the next two verses, the verses which Mr. Sawyer did not quote. And the meaning there so clearly explained, is just the opposite of what he quoted the preceding two verses to prove. The leaving off the word "not" from Prov. 1: 10, can be as easily justified as the leaving off of these two verses, in the use of the passage made by my brother. In both cases the passages were made to read just contrary to their real meaning.

I will now notice a statement made in his tract, which Mr. Sawyer repeats in his last article, viz: "That one reason is given for appointing a Sabbath and another for selecting the seventh day. The reason for selecting the seventh day is set forth in the Sabbath command." By a careful examination of the reason contained in the fourth commandment, it will be seen that the reason for selecting the seventh day is the reason for the Sabbath. Read: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore"—*for which reason*—"the Lord blessed the Sabbath day and hallowed it." Wherefore, *for what reason*, did the Lord bless and hallow the Sabbath? Because he himself had worked six days and had rested the seventh day. If language means anything, this is the reason for the Sabbath.

Mr. Sawyer proceeds to say, "*that* man does not occupy a very enviable position before God, who denies that Jesus is the Mediator of a new and better covenant." Does Mr. Sawyer know of any one who *does* deny that Jesus is the Mediator of a new and better covenant? I have yet to form the acquaintance of such a man. I hold that Jesus is the Mediator of that new covenent which God makes with his people, by putting his law—*not away*—but in their minds, and by writing it in their hearts, thus bringing them into such intimate spiritual relationship with him, that they may be called his people and he their God. Jer. 31: 31–34; Heb. 8; 8–12; 9; 16, 17.

Mr. Sawyer next asks quite a number of questions, among which are several with reference to the comparative merits of the teachings of Jesus and the civil laws of the Jews. Mr. Sawyer knows very well that the question of the perpetuity of Jewish laws, civil or ecclesiastical, is not in issue between us. There is an apparent want of candor in implying, as he does several times, that Seventh-day Baptists believe in the observance of the *Jewish ritual.* Does he think to cast odium upon the ten commandments and those who obey them, by referring to the Jewish ritual, as though it embraced those moral precepts? The ten commandments, proclaimed by the voice of God, are of perpetual and universal obligation; the Jewish ritual, the law of Moses, passed away with the Jewish dispensation. He asks: "Is not the first and second commandment of the gospel vastly more full and complete than all the commandments of the Decalogue?" What he here terms the first and second commandments of the gospel were given by Moses, (Deut. 6: 5, and Lev. 19: 18,) and instead of being more *full* and *complete*, comprise only a *brief summary* of the ten commandments. Again he asks: "Do not the parallel passages, arranged in my tract, show that every moral precept of the Decalogue is superseded by the more full and complete instructions of the gospel?" Certainly, they show nothing of the kind. Most of those passages are *confirmatory* and *explanatory* of the principles of the Decalogue. Some are almost a literal repetition of its precepts. Does my brother teach that the prohibitions of idolatry, of profanity, of murder, of aduletry, of theft, of lying, have been superseded? Again: "Do not those passages show that the gospel fulfills every jot and tittle of the law, and also does what the law could not do, because of the weakness of the flesh?" The gospel does *not* fulfill the law, but Christ fulfilled it; that is, *filled* it *full* of obedience—obeyed it completely. Christ also does what the law cannot do, viz: forgives us our *transgression of the law.* The law is our school-master—our *pedagogos*—to bring us to Christ, to show us our need of Christ; but when Christ is come we are no longer under a school-master—no longer under the law, i. e., under its condemnation. Having pardoned our transgression of the law, Christ has taken us out from under its power, but has, in no sense, removed from us the obligation to obey it.

Again he asks: "Do not those passages show that by the deeds of the law, no flesh can be justified, but that under the gospel we are justified by faith without the deeds of the law?" The Scriptures certainly teach the doctrine of justification by faith, and not by the deeds of the law. The law *cannot* justify, because it *condemns.* All the world has become guilty before God of violating his holy law, (Rom. 3: 19;) hence that law condemns all the world to death. There is no way of escaping this just penalty, except through the gracious pardon of Christ. This pardon we secure through faith. Now, if the law was a dead letter, we should not need this service of Christ. But the very office-work of Christ, in providing for our pardon, is the clearest possible demonstration that "the law is holy, and the commandment holy and just and good." (Rom. 7: 12.) Thus the apostle says: "Do we then make void the law through faith? God forbid; yea, we *establish* the law." Rom. 3: 31. Mr. Sawyer insinuates that I reject the doctrine of salvation by grace, but hold to salvation by law. The law *cannot* save, *cannot* give life; it justly consigns to *death.* Pardon and life are only granted us as a favor, by grace. But after God has pardoned our transgressions, he does not license us to continue to disregard his law. "Shall we sin because we are not under the law, but under grace? God forbid." Rom. 6: 15. But what is sin? "Sin is the transgression of the law." 1 John 3: 4.

Mr. Sawyer attempts to evade the force of my last quotation from his tract, by sarcasm and ridicule. But he only makes the matter worse. He seems to see no intolerance in attempting to restrain Sabbatarians from going about their regular business on Sunday. He evidently thinks it would be entirely proper to *not* "let Sabbatarians pound" on that day. He said in his tract, that we "have no *civil* or *moral* right to desecrate the Christian Sabbath." What did he mean by "desecrate the Christian Sabbath?" The preceding sentence explains his meaning to be, "turning ones back upon Christian worship" on that day, and "annoying First-day worshipers by the noise and din of secular business." No amount of ridicule can alter the *spirit* of the above quotation.

He closes with some assumptions, which I will place along side of some previous statements which he has made, in order that the reader may be the better able to judge how much "skill he has for mixing up things." On page 5 of the tract, he says:

"It is claimed by Seventh-day observers that the law of the Sabbath is a moral law, and hence of universal obligation. Some First-day observers claim that it is partly moral and partly positive. . . . It has, however, no element of a moral law, either in part or as a whole, but is as perfectly positive as Moses' laws of marriage and divorce, of servitude, &c. A moral law is a law that has its *foundation in the constitution of things*, the reasons of which appear without the aid of revelation. Such is not true of the seventh-day Sabbath."

In his second article he takes essentially the same position. In his last article, he says:

"I assume that the observance of a weekly day of rest and worship, is, like the partaking of food, natural to men, having its foundation in the constitution of things, and that the fourth precept of the Decalogue is, so far as the observing of one day in seven is concerned, a *moral law.*"

In his second article, he says:

"If a Sabbath was then commenced, [at creation] it must have been a first-day Sabbath, as every seventh day from that festive morning [the day God rested] would occur on every first day of the human week. But *no such Sabbath commenced;* for if a Sabbath was instituted in paradise, it must have been a part of the trial of our first parents, which was not the fact."

In his last article, he says:

"I assume that there was a paradistic Sabbath, the observance of which commenced with the festive day when the morning stars sang together, and the sons of God shouted for joy."

He also assumes that the paradistic Sabbath was *lost*, and again that it was changed from the first to the seventh day of the week, when God covenanted with Israel. He likewise assumes that this Sabbath which was lost and yet changed from the first to the seventh day of the week, was changed back again when Christ rose from the dead. These contradictory statements need no comment; they speak for themselves. He further tells us that the requirement of our physical and moral natures, that a day of rest and worship be observed, is equally met whether we keep the first or the seventh day of the week, provided there be harmony in the community. This rather looks as though he was about to adopt, as a last resort, the theory that it makes no difference which day is observed, if all agree to observe the same day. He concludes with the quotation, "Prove all things, and hold fast that which is good." A motto more in accord with his practice in this discussion, would be: Take all positions and hold fast to none.

A. B. PRENTICE.

"OUR POSITION."

Under the above caption, the editor of the RECORDER, in the issue of March 6th, proceeds to pass some criticisms (severe or otherwise the reader must judge,) upon the following paragraph from an article of mine, published Feb. 27th, in which I say: "As a denomination, we occupy advance ground in freedom and perhaps thoroughness of inquiry. But our temple of Christianity we are raising can only stand and rise, except every stone bear the polish and impress of truth. That we hold some erroneous opinions and practices that will not stand the ordeal, the test of divine truth, will not be denied, and yet a mistaken policy is unwilling to have them publicly examined." The phrase "will not be denied," may be too positive, and perhaps had better read, "*should* not be denied." I certainly intended no such application as my brother, the editor, made.

My brother thinks "that it cannot be shown that a single doctrine or practice of the denomination is contrary to Scripture," "or that the Seventh-day Baptists undeniably were practicing errors which they were unwilling should be publicly examined." If not infringing on reserved rights, may I not ask if we do not, by our practice, say that no Christians except Seventh-day Baptists have the right to celebrate the Lord's Supper;" and is not that an error (if error it be) which we are unwilling should be publicly examined? Can the inconsistency of acknowledging others as Christians in every way, except in the observance of the Lord's Supper, be supported by Scripture? By what Scripture authority do some of our administrators refuse baptism to believers in Christ, unless they will connect themselves with our church? Is it Scriptural to baptize persons into the fellowship of some one of our local churches?

My brother thinks "the danger to which we are most exposed, arises from the possibility that persons coming among us from other sects may have some notion dear to them, which they may feel called upon to agitate in our churches, to the injury, perhaps, of themselves and others." "Some notions!" as though persons coming from other sects could not bring some *truths* with them, only "notions." Is it a notion or a Scriptural truth, that Christ commanded *all his disciples* to partake of the Lord's Supper? Is it a notion or a Scriptural truth, that every believer in Christ has a right to receive baptism at the hand of every proper administrator? Is it not a notion, and not a truth and fact, that none are Christians except those who keep the Sabbath? Is not the command to celebrate the Lord's Supper, as binding upon all Christians as that to keep the Sabbath? If so, why then do we virtually, if not practically, forbid those who neglect to obey the latter, to obey the former? There can be no question as to the obligation of all Christians to obey the dying command of Christ, "Do this in remembrance of me," while there ever has been, and ever will be, questions even among honest inquirers, as to the universal obligation of the fourth command. While I most truly believe in the obligatory force of that command, rightly understood, yet, Christian charity compels me to admit that another may be as equally honest and sincere as myself, and differ from me on that subject.

In the divine temple of Christianity, where, and where only, is spread the table of the Lord on which is placed the symbols of Christ's body, the Lord's Supper, every true Christian has a right not only to kneel in worship, but to "eat of that bread, and drink of that cup, and there show forth his Lord's death." And by what authority has any member or members of this family of Christ the right to forbid other members of the same family to sit at the table? Is obedience to the fourth command, or to the whole ten, alone, a passport to the Lord's Supper? But is not faith in Christ alone the only passport? Does obedience to every precept of the Decalogue alone entitle one to the Christian rites of baptism and the Lord's Supper? Certainly not. Until one professes faith in Christ, he is neither a Christian, nor is he entitled to the privileges of a Christian in these ordinances; but when such an one acknowledges himself a disciple of Christ, then, as a Christian, he is entitled to all Christian privileges. This seems to me to be undeniably true. Then, as a *Christian disciple*, he is to learn the all things commanded by Christ, and yield a hearty obedience to all the commands of his Saviour, as soon as he discovers them.

The church has ever been slow to come to the knowledge of God and his requirements. Instance: Liberty, temperance, the true character of God, of Christ, of divine revelation. The disciples of Christ are learners. Some of them learn one thing first, some another. Every man must act up to the light he has. One eateth all things, another eateth only herbs. One man esteemeth one day above another, another esteemeth every day alike. Every man must be persuaded in his own mind. And as we are all to stand before the judgment seat of Christ, why need we sit in judgment on a *brother*, one whom we acknowledge to be a Christian, a child of our Father. But I forget that my brother says, "that when a person asks admission among us, knowing our doctrine and practices, he is in honor bound to accept them in his practice. He may reasonably reason with us and convert us to his views, but he has no moral right to *immoderately* and *offensively* press them upon our attention; and if he is *treated with moderation and charity, it is all he can ask, and more he should not demand.*" (Italics mine.)

In reading the above, I asked myself, is that Protestant-Catholicism, or is it Catholic-Protestantism? The sentiment I believe is subversive of any further development or discovery of truths, than as each sect believes. For, I ask, how can truth be elicited among the sects, if all who come among them must accept their doctrines and practices, unless at the sacrifice of honor? For although my brother admits such may "reasonably reason with us, (the sects) and convert us to his views, but he has no moral right to immoderately and offensively press them upon our (the sect's) attention." But who is to be the judge of what it is to reasonably reason, or to immoderately or offensively press upon the attention? I presume our First-day brethren think we unreasonably reason with them to convert them to our views, and that we immoderately and offensively press the Sabbath on their attention. The sinner often thinks just so of God towards him. It is characteristic of human nature, as old as Adam, for doubtless he and his wife thought God reasoned unreasonably, and that He pressed His claims immoderately and offensively upon their attention.

"Coming among us." Who are us, but a part of the family of Christ, a portion of Christ's church—his body. When I left the world, I came among Christians, united myself with the church of the Lord Jesus Christ. But I did not so stultify my manhood or christianhood as to ignore truth, unless it was at the expense of my honor. Had I so done, I should still have been keeping Sunday, and satisfied with sprinkling. In embracing the Sabbath, I asked "admission among us," not because there was no other Christian church, but because in the Sabbath we were in agreement, as also in baptism. But I never supposed it dishonorable to call in question doctrines or practices which I believed were unscriptural among us, nor have I intended "*immoderately* or *offensively* to press" such doctrines or practices upon the attention of our denomination. If my brother will show me wherein I have so done, the *amende honorable* shall be forthcoming. For in being a Christian, I hope I am not the less a man or a gentleman. If I have not thus violated my honor, and not immoderately or offensively pressed what seemed to me to be the claims of truth, perhaps my brother may see that the intimation was uncalled for.

In conclusion, I agree with my brother that the "general doctrines of our denomination will remain as they now are," "and that there is no sect more thoroughly and intelligently committed to the Scriptures than are the Seventh-day Baptists." I too "glory in the Bible," and hope the day may be distant when its teachings shall be supplanted either by philosophy, semi-infidelity, or the errors of sectarianism. I hope I have not in this rejoinder violated any principle of honor, in coming among us, or immoderately or offensively pressed any point upon our attention. For I feel as a member of the family of Christ, of His church, wherein all the members have equal rights and privileges, under obligation to those great principles of honor and Christianity, not either immoderately or offensively to press upon the attention of other members of the family or church, any truth I may have apprehended, and they have not; but to labor for the perfecting of the saints and the edifying of the body of Christ. And to all, in every place, who love our Lord Jesus Christ, and call upon Him in sincerity, and who are striving to know and do His will, I offer them my Christian fellowship, hoping thereby to mutually aid each other in finding truth, and growing up into perfect men in Christ Jesus.

S. S. GRISWOLD.

P. S.—In no instance have I violated the practice of our denomination in the observance of the Lord's Supper since I came into it, nor have I recommended others to do so, while I most sacredly believe it the privilege of all Christians to partake of it, and to commune together. Thus I have stood upon my honor, although at a great sacrifice of what I believe to be right. For in the observance of the Lord's Supper, every individual Christian has the right to practice either close or open communion, as he may think the Scriptures teach, and no church has the authority to coerce its members, either to open or close communion.

S. S. G.

WE are under obligations to the Member of Assembly from this County, Hon. W. W. Crandall, for varied and valuable favors from the State Capital.

LOOK AHEAD.

It is wisdom for the pilot or the railroad engineer to look ahead. He cannot at once see the whole length of his journey, but he can see a short distance ahead, and a sharp look-out may save him some terrible disaster.

The prophecies look forward and describe future events; and they are given to enable us to look somewhat into the future. They describe the course of time, and give warning of future dangers, as accurately as a pilot's chart describes the whole length of a navigable river, warning of its rocks and rapids, its curves and eddies, and every dangerous passage.

Our chart, the Bible, tells of dangers ahead, that we may avoid them. Some time in the future a great calamity is coming upon a class who are unconscious of its approach, designated "sudden destruction;" because it comes at a time when they are expecting "peace and safety." 1 Thess. 5. The salvation or destruction of individuals will depend on keeping awake, watching, walking in the light and discerning the signs of the times. "Ye, brethren, are not in darkness that that day should overtake you as a thief." The "children of light" are warned to be awake and watching. "Wherefore let us not sleep, as do others, but let us watch and be sober."

The careful student of prophecy can know assuredly that that day is near. The world and church are in the state described. Iniquity abounds and the love of many grows cold. The general tendency is from bad to worse. The terrible judgments of God are abroad in all the earth to warn men of the coming doom, and, if possible, to save them from it. We might enumerate volcanic eruptions, destructive earthquakes and tidal waves, extremes of heat and cold, causing deaths by sunstroke and freezing, fires extraordinary if not supernatural, destructive storms, hurricanes, tornadoes and floods, famine, pestilence and epidemic diseases both on man and beasts; all these, terrible as they are, are friendly warnings of that great day of which they are the premonitions.

God, at the same time, is testing the people whether they will walk in his law or not; and he is making use of the same commandment, for that purpose, with which he tested Israel in the desert. Ex. 16: 4, 16–30. The present agitation of the Sabbath question, both in Church and State, is enlightening the people and preparing them for the test; and the true-hearted will accept of the truth and keep the commandments of God.

And we too, brethren, who accept the whole law of God, will be tested and tried by the fiery ordeal of persecution. Had not the Scriptures most clearly and emphatically foretold this test, (Rev. 13: 11–18, and 14: 9–12,) we might well judge that the present movement to establish and enforce by civil law the rival Sabbath of the man of sin, would lead to this result. Yes, brethren, the sincerity of our love for the truth of God will be put to the test and tried as gold and silver in the furnace. It is not good to be ignorant of this. It is best to seek a preparation; otherwise, coming suddenly upon us, we may not bear the trial. This is the reason why it is foretold. God designs that we should look ahead and prepare. Then let us awake and prepare for the trial of our faith, that we may be able to stand.

R. F. COTTRELL.

With the general sentiments of the above letter from Bro. Cottrell, we are not disposed to disagree, but raise the question whether that interpretation of prophecy is *certain* which makes the "volcanic eruptions, destructive earthquakes, and tidal waves, extremes of heat and cold, causing deaths by sunstroke and freezing, fires, extraordinary if not supernatural, destructive storms, hurricanes, tornadoes and floods, famine, pestilence, and epidemic diseases, both on man and beasts," now occurring, forerunners of the last day. We do not doubt prophecy, but do sometimes doubt the correctness of some of the interpretations which we read. We have a fear, that should these interpretations fail, some people will by and by disbelieve both the prophecy and the exposition. We have now for some thirty years been listening to these and kindred statements, and God forbid that we should be unmindful of the eternal interests involved, but we are filled with a fear that the effect upon the whole public mind is damaging. How can it be otherwise? That the end of this world will come, is certainly foretold; but it is not *certain* that the signs of that event are known by these interpreters. Let us be a little modest in our interpretations of the *signs*, but not less certain of the *event.*

BOARD MEETING OF THE WESTERN ASSOCIATION.—At a meeting of the Executive Board of the Western Association, held at Alfred Centre, March 20th, 1873, the question of assisting feeble churches in the support of their pastors was considered, and the following rules were adopted:

1. Churches shall make their own selection of pastors.

2. They shall report to the Board the amount they will pay toward the support of such pastor.

G. J. CRANDALL, *Secretary.*

REV. DR. JABEZ SWAN, better known as "Elder Swan," for many years pastor of the Baptist Church at New London, Conn., was recently found in Springfield, Mass., violently insane, and has been removed to the Hartford retreat.

FOSTER was executed in New York, at seventeen minutes past nine o'clock, March 21st, for the murder of Putnam, commonly called the "car hook murder," from the implement used in the commission of the crime. Every effort had been made by his counsel and friends to avert the execution, without effect.

THE SABBATH-SCHOOL.

Which First?

Not long ago having occasion to spend a First-day away from home, it was my pleasure to pass an hour in the large Sunday-school connected with the *Reformed* Church of the village. Judging from the character of the lesson, and from the faces of the people, I could not help thinking that in this particular congregation it would have been quite as appropriate to have omitted from the ecclesiastical name the word *Reformed* and retained the *Dutch.* But this is not what I started to say. This school meets in a neat little chapel, constructed with the modern improvments—reversible seats, cabinet organ, infant class rooms, &c., all of which make it an attractive and convenient place for Sunday-school purposes. The Church did a nice job for its Sunday-school, when it built that chapel, at a cost of $3,200, and yet I fail to see how it could have spent that sum to a better advantage.

Our Sabbath-schools are worth about as much as we have a mind to make them. We shall never make very much of them until the churches take hold of them and provide liberally for their wants, not as an act of charity, nor yet as a needless luxury, but as a duty the church owes *herself* and *her children.* A nice room, well furnished with all the "modern improvements," made beautiful by the hand of art, doesn't *make* a Sabbath-school, nor is it absolutely essential to a good school, but it *does help* wonderfully. But I am wandering from the "Reformed" Sunday-school, of which I began to speak. If, however, anything has been said in this digression which will help us to look upon the Sabbath-school in its true relation to the church, the digression may perhaps be pardoned.

The signal was given by the Superintendent for the class recitations. After a momentary confusion, incident on the change of position, and the taking of the class account by the respective teachers, all was quiet for work. "Was it the International Lesson they were to have?" "and would they ask a stranger to take a seat with them and join in the exercises?" I mentally queried. Nobody said anything to the stranger, but the mental queries were soon answered. A teacher near where I sat said to his class of little boys, or rather to his little boy, there being but one in the class, "*We'll have the catechism first.*" So at the catechism they went. In the course of half or three-quarters of an hour, they finished the whole doctrines of Forensic Righteousness, Justification by Faith, and the Imputation of Christ's Righteousness to all Believers, the teacher *reading* the questions and the boy reciting the answers from memory, his little brow knitting now and then, evidently not so much in the attempt to comprehend the "precious doctrine," as to remember the big words. As I had nothing else to do but use my eyes and ears, I soon discovered that the same process was being repeated in twenty-five or thirty other classes, comprising the entire school. The lesson in the catechism being ended, my representative teacher said to his representative class, "As we haven't time to go through the whole Bible lesson, we will notice some of the principal points." A very few minutes sufficed for this exercise, and the recitation was over. Just before the classes were called to order for the general review, a large, intelligent looking man, evidently the pastor, came quietly in and took a seat, without invitation, in the Superintendent's chair. Has a pastor a right to do that? If not, *why* not? The school was again quiet. The pastor arose, and at the signal from the Superintendent, the infant class, a hundred merry-eyed, rosy-faced, little boys and girls were ushered into the room. "Glad to see the little fellows," the pastor said, "for they are all interested in the review;" and I said, (mentally of course,) "Good." Again quiet reigned. The pastor began, "We'll have the catechism first." Then followed "Forensic Righteousnes, "Accusations of Conscience," Imputed Righteousness," &c., to the end of the chapter, as before only in this case the pastor read the question, interjectiug here and there a remark upon this doctrine and that by way of explanation, or setting forth their importance as lying at the foundation of "our church." This done, it was announced that as much of the time had been already occupied, and as there was a letter to be read from somebody in Japan, "the Bible lesson would be omitted," and "the school would take the next chapter of the catechism," and "teachers would please see that it was well learned, it was such a fine opportunity to teach the children the doctrines of the church."

I came home thinking, "Which first—the catechism or the Bible?" If the doctrines of "our church" cannot be taught without muddling infant minds with technicalities that Doctors can't understand, ought they to be taught at all? Ought *any special* doctrine, however biblical, receive more attention than the general doctrines of the Bible such as lie at the foundation of a broad Christian culture? Ought any special doctrine found in the Bible, worthy to be held as a distinguishing test of

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any church, be omitted from a course of Bible study pursued in that church? What proportion of study ought such special subjects receive in such a course? Does this "Reformed" school suggest anything in which our own Sabbath-schools may be *reformed?* Won't somebody please help me solve these questions? L. A. Platts.

HOME NEWS.

Berea, Ritchie Co., W. Va. March 11th, 1873.

To the Editor of the Sabbath Recorder:

I have set forth a synopsis of the faith of the Seventh-day Baptist Church at Hugh's River, as follows:

1. Any body of baptized persons, who have been converted and become as little children, and keep the commandments of God and faith of Jesus, permanently associated for purposes of worship, discipline and religious instruction, is a church of Christ collectively. Matt. 28: 19; 18: 3; Rev. 14: 3.

2. Every church should have Elders chosen by the unanimous voice of the body (Acts 6: 2–5), men possessing the scriptural qualifications, (if they have such,) whose duty it is to take the oversight and care of the church, being ensamples to the flock, making straight paths for the feet, lest that which is lame be turned out of the way. Acts 14: 23; 20: 28; 1 Pet. 5: 1, 3; Heb. 12: 13.

3. From among the Elders one should be chosen, if there are such as fills the description given by Paul to Titus 1: 6–9, as bishop or steward, who has been taught and holds fast the faithful word, sound in doctrine, able to convince the gainsayer.

I will now say that I set forth our views for criticism, not for argument's sake, but for information, believing that we should investigate the word carefully, in the spirit of our Master, Christ, for by it we shall be judged. Our minister tells us that we should not be conformed to this world in dress, neither in any other thing for fashion or custom's sake, particularizing some things that are practiced. I say Amen to it. 1 Cor. 7: 31, "And they that use this world as not abusing it. For the fashion of this world passeth away."

I am fully persuaded that we abuse this world in eating, drinking and wearing, and many other lustful and foolish habits, that are almost too degrading to talk about, yet they are rolled under the tongue as a sweet morsel by those who profess Christianity. Phil. 3: 18–20, "For many walk of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, for our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

We believe that the kingdom of God and the kingdom of this world are two separate and distinct kingdoms; that it does not belong to a Christian to hold civil office, neither to put a man where he ought not to be himself, by accepting and making use of the right of suffrage; if he does he must necessarily take up arms and go into civil war. Matt. 6: 24, "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and mammon."

I have been told that we had gone into disrepute on account of our oddity. My answer was, that the prophets, Jesus Christ, the apostles, and the primitive Christians, were held in disrepute; then why should a follower of Christ marvel if he was. J. C. Lowther.

Loyalton, Sierra Co., Cal. March 3d, 1873.

To the Editor of the Sabbath Recorder:

Our winter has been very mild; in fact, up to the first of February, it was much like your October weather, without storms. On the first of February it began to snow, and for a week it was very unpleasant; twelve inches of snow falling during that time. Our coldest weather has been in November, February, and March. Nov. 25th and Feb. 17th, the mercury stood at zero; March 1st, 2° below zero. This applies to this valley, which has an altitude of nearly five thousand feet above the level of the sea. In the lower valleys, and nearer the coast, it is always much warmer. In this vicinity, people were plowing up to the first of February. The mercury has usually ranged from 20° to 35° at daylight; through the day from 35° to 50° in the shade. Our nights are always cool in summer; the days being hot, the mercury ranging, in the shade, from 65° to 90°.

The business of this (Sierra) valley is stock raising. Large herds of horses, cattle, sheep and goats, are raised with little trouble, herders not being necessary save with the two latter. Sheep and the Angora goat do finely here, and pay a good interest on the investment. Dairying is carried on quite extensively, with good results.

The great need of this country is efficient missionary labor. The field is broad and inviting. Ours is the only family of Seventh-day Baptists here. T. F. West.

Illinois.

In last week's Recorder, we printed the speech of Hon. Julius S. Starr, delivered in the House of Representatives of Illinois, Feb. 25th, on the bill changing the time of the election of Township School Trustees and District Electors, which bill the Committee on Education had reported against. Below will be found a copy of the petition which drew forth Mr. Starr's speech:

To the Honorable the Senate and House of Representatives of the State of Illinois:

An Act of your Honorable body, at its last session, requiring all school elections to be held on Saturday—the seventh day of the week—was brought to the notice of the Seventh-day Baptist General Conference during its late session at West Hallock, Peoria Co., Ill., and the undersigned were appointed a committee to address you in behalf of our brethren who are, in effect, disfranchised thereby.

There are nine churches, of our order, in the State, besides quite a number of voters not church members, who conscientiously believe that none but the seventh day of the week was ever divinely sanctified or commanded to be kept as the weekly Sabbath, and that no transfer of that sacredness or command to any other day has ever been made by divine authority; and hence feel compelled by a sense of their allegiance to God to observe the seventh day sacredly and refrain from all secular employments. Besides, there are also several societies of Seventh-day Adventists, whose civil rights are thus effected.

Our people are much interested in the cause of education, and consequently feel very sensibly the privation thus imposed upon them. It is the professed policy of our Government to avoid all discrimination between religious denominations, and to secure the same rights and privileges to the weakest as to the strongest. Our civil and religious rights are as dear and sacred to us as though we were in the majority, and we venture to say that we have sacrificed as largely and as cheerfully in blood and treasure, to secure and maintain equal rights for *all*, as any class of citizens of equal numbers and ability in the nation.

In reference to the bearing of the law under consideration, it so happens that in some districts our people are largely in the majority, and have almost the entire burden to bear in sustaining the schools in their localities, and yet, by this Act they are deprived of having any voice in the disposition of the means they have been compelled to furnish, or the quality or conduct of the schools thus sustained, only as a favor, which may be granted by the minority, who are thus put into absolute control.

We ask for no exclusive privileges for our brethren, but only that said Act may be so amended as will secure to *all* equal rights and privileges without interfering with the religious faith or practice of *any*. In the special election on the present Constitution of the State of Illinois, our people were deprived of the right of franchise by a similar act—fixing the election on the day they observe as the sacred rest day of Jehovah. Thus laws and taxes have been forced upon them, while depriving them of the privilege granted to others, of approving or disapproving. But we trust these acts were the result of oversight or forgetfulness, and therefore have confidence to believe that it is only necessary to call your attention to them to secure the rights we crave.

And for this your petitioners will ever pray.

N. Wardner, N. V. Hull, M. B. Kelly, } Com.

MINIATURE SERMON.—No. 4.

BY ONE WHO NEVER PREACHED.

Matt. 7: 5—"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

This seems to be a guide given us by Christ, and can be applied physically, mentally or spiritually. Physically, imagine a person trying to remove something from the eye of another, with his own eyes full of dust, or something else. Mentally, did you ever see a man just drunk enough to be boosy, trying to explain something to another man equally boosy? *I* have, and a more muddled job could hardly be imagined. Just think of it, how a man would look trying to lecture on temperance with his brain all muddled up with liquor. How long would it be before he would have an army of teetotalers? Never. True, a drunkard's life is a practical demonstration of the evils of drinking intoxicating liquors, but how many drunken sots would it take to close one rum shop, when one smell is equal to a big drink, and a big drink equal to two half drunken men to carry him home? Or, how many swearing men would it take to start a revival of religion, exclusive of other effort or the Spirit of God? Or, how many croaking grumblers, who complain of the slow progress of religious or moral societies, yet do nothing themselves, would it take to cleanse, purify and elevate society. Ah! let me tell you there is something in their eyes; remove that, and then they can see clearly "to cast out the mote that is in their brother's eye."

And now I come to the spiritual. By spiritual, we mean that which relates to heaven, and the worship of the deity. The Bible tells us that God is a Spirit, and those who worship him, must worship him in spirit and in truth. It also says the heart is deceitful above all things, consequently the importance of having the spiritual vision clear. God's ways are not as man's ways. Our Saviour taught us a beautiful lesson when he said, "Nevertheless, not my will but thine be done,"—not *my* will but *thine*, be done. Here is the "beam" that is in our own eye. Self, and temporal satisfaction; but if we would know the joys of the kingdom of heaven we must "bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you." These are the promises. Ask what ye may in my name, and I will do it saith the Lord. And if you desire an outpouring of the Holy Ghost, you must pray for it; and if anything is in your eyes, or stands between you and God, remove it at once, or if a wanderer from the Lord, arise, like the prodigal son who returned to his father, saying, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son;" and if you seek in spirit and in truth, earnestly desiring and praying for the Spirit of the Lord, you will find his promises are true, remembering also, that the Lord says, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father," "not he that *heareth* but he that *doeth*," "according to your faith be it unto you."

My text is very simple, and will never get out of fashion; for as long as men have eyes, they will know that they cannot see clearly if they have something in them; neither will the spiritual vision be clear if something comes between you and God. And, if you want to train up a child as he should go, go that way yourself, and you will find it a great deal easier to teach him; and, for conscience sake don't teach him to gamble at "religious fairs." If you want to have a social party, have one; but remember, the richest man is he who serves the Lord most faithfully, for, "what shall it profit a man if he gain the whole world and lose his own soul?" And, he sees clearest who prays most fervently—prays in secret, prays in his family, prays in public, prays everywhere. C. L. S.

Arrest of Supposed Bank of England Forgers.—George McDonald, one of the supposed Bank of England forgers, was arrested on the Thuringa, in New York, on the 20th of March. Ten thousand dollars in gold was found in his trunk, ten thousand dollars worth of diamonds, a large supply of watches, jewelry, &c. Only two boxes were found with him instead of five, as telegraphed from England. He also had a large number of Turkish, French and Prussian bonds when he left England, but the detectives failed to find them. The United States bonds he obtained from the Bank of England aggregated $218,000. McDonald says there has been a gross mistake, protests his innocence, and shows a very cool front.

The police of Havana, Cuba, on the strength of cable dispatches from London, have arrested Austin B. Bidwell, alias Warren, his wife and Harry Van, a servant. Bidwell is supposed to be the principal operator in the recently discovered frauds on the Bank of England, and answers to the description telegraphed by the London police. Traveling with an American passport he went through France into Spain, and reached Santander, where he embarked on a French steamer for Havana. On the arrival of the steamer at Havana the whole party were taken into custody. Bidwell and the servant Van, are in jail, and will not be allowed to hold communication with any one or each other. The lady was permitted to remain at the hotel, where she is under surveillance of the police. Although there is no extradition between Spain and Great Britain, the authorities will send the whole party back to London if proper proofs are furnished. A detective is expected from England to identify and take charge of the prisoners. It is stated that the confessions of Noyes, a confederate under arrest in London, fully implicates Bidwell in the forgeries.

Burning of the Erie Depot in Jersey City.—A dispatch in the Elmira *Advertiser*, under date of March 21st, says:

About 2.30 to-day a fire broke out in the ferry house of the Erie Railway, at the foot of Pavonia Avenue, in Jersey City. A strong gale was blowing from the west, and all efforts to check the flames proved unavailing, and the trips of the ferry-boats were abandoned. The large wooden passenger depot in the rear of the ferry-house took fire almost simultaneously, and was destroyed. Several trains were hastily removed uninjured. The new freight depot, recently erected, was also consumed, with a large amount of cotton, as was the old freight depot, heavily stored with freight. Taylor's saloon was partially destroyed. The fire is supposed to have originated from locomotive sparks. All the vessels in the vicinity were removed out of reach of danger. The depot for the west bound freight was saved. All the books and papers the company were saved. The of freight burned consisted of 1,000 bales of cotton, 200 hogsheads of tobacco and some oil cake. The loss by the fire is estimated not to exceed half a million of dollars, including the following: New freight depot, $20,000; cotton, $100,000; old freight depot, $15,000; tobacco and other freight $50,000; passenger depot, $15,000; ferry building, $12,000; ferry bridges, $10,000; Taylor's saloon, $6,000. With the exception of the latter, (which covered the amount of insurance,) the insurance is unascertained. There is no interruption of traffic by the Erie road. The officers of the Erie Railroad Company announce that passengers for points on that road can take the cars at the depot of the Deleware, Lackawanna and Western Railroad at Hoboken, via. Barclay and Christopher street ferries.

Murder in Brooklyn, N. Y.—Mr. Charles Goodrich was found on the morning of March 21st, in the basement of one of a row of handsome brown stone dwellings, which he had just erected in DeGraw street, near Fifth Avenue, in Brooklyn, with a pistol shot wound through his head, and a deep wound over the right eye, leaving but little doubt that he met his death at the hands of some burglar. He had recently erected this row of brown stone buildings, some of which he had sold. The fifth one from Fifth Avenue had just been let to a New York merchant, completely furnished, and for the past week he had been in the habit of sleeping in it for the purpose of taking care of it until the gentleman was ready to move in, which he intended to do in a few days. A window in the back basement had been broken open, and the theory is that some thief was aware of the fact that Mr. Goodrich was in the habit of sleeping in this house alone, and supposed that he carried a large sum of money about him, that he broke into the place, and Goodrich hearing the noise came down stairs with his pistol in his hand ready to meet the intruder. The thief took up a position, from which he could knock him senseless as he entered the place, and it is believed he struck him the blow over the right eye. This blow was sufficient so render him powerless, and the thief then seized his pistol and shot him. Then the robber, it is supposed, rifled his pockets, for his pocket book as well as a valuable watch were gone.

A Noble-hearted Sheriff.—The following method of closing an execution as practised in a recent case by E. A. Fish, Esq., Sheriff of Tioga county, is reported by the Elmira *Advertiser:*

He had to sell on execution in the southern part of the county, the effects of a widow lady for some debt of the dead husband. He must do his duty and went down for that purpose. He levied on everything the law allowed him to touch and sold it off remorselessly and ruthlesssly. It just about stripped the poor lady, and yet did not satisfy the demands of his creditors. After the last piece had gone and while yet the woman, big eyed with tears and sorrow was looking at her little possessions about leaving her, Sheriff Fish broke out in a new spot. He commenced to speak to the crowd around him, and in just ten minutes time had about all of them in tears. He closed by telling them that his fees would amount, on this sale, to more than any one of the demands, and that he was going to give them up to the lady. He did so, and his example and influence were such that all the property was returned, and a sufficient amount made up besides to settle the claim against her. Such a Sheriff as that in every county is better than twenty poor-masters, and deeds like the one we have related deserve to shine through the world.

Mail Robberies.—A dispatch from St. Louis, Mo., under date of March 16th, which we copy from the Elmira *Advertiser*, says:

"It has transpired here that the mails from St. Louis to the East have been robbed several times during the past two months. Fifty thousand dollars worth of drafts, sent from here by the Third National Bank to the National Bank of Commerce, of New York, on the night of January 31st, failed to reach their destination, but have not since been presented.

The mails of the 14th and 25th of February were also robbed, but it was not known that any drafts from here were presented or negotiated until a few days ago, when information came from Buffalo that a draft for $15,000, issued by a bank here in favor of J. C. Ayres & Co., of New York, had been presented to an express company in Buffalo, with the name of that firm forged. The forgery was not discovery till after the draft had been paid. Upon the receipt of this information, Gen. Smith, postmaster, immediately commenced investigations, and ascertained that the mail of January 31st did not go through, and that the mail bag was robbed of several letters, apparently between here and Indianapolis. There is no clue yet to the robbers.

Murder at Syracuse, N. Y.—At two o'clock on the afternoon of March 17th, a man named Albert Keeler, aged twenty-one, killed a girl named Ida Spencer, aged fourteen, the following particulars of which we extract from the Elmira *Advertiser's* account of the affair:

Keeler was a nephew of Miss Spencer's father. He is a Canadian, and had been visiting with Spencer about three weeks. Mrs. Spencer went to Oswego that day, and left her daughter in the house with two old ladies, one of whom was sick and the other deaf. Keeler went out into the kitchen, where Ida was at work, and taking a short iron bar used for breaking open boxes, he struck her on the head. She fell to the floor, when he repeatedly struck her on the head, beating her brains out. She lived about twenty minutes. Keeler then left the house by the back door, and ran down towards the Central Railroad depot. A freight train had just started off east. Keeler attempted to jump on the rear of the caboose, for the purpose of escaping out of town, when missing his hold he fell back upon the track. His head struck the rail, his neck was broken and he was instantly killed. The motive which prompted Keeler to kill Miss Spencer is not known.

Suspension of the Bull's Head Bank.—The Bull's Head Bank of New York, suspended on the 20th of March, on account of defalcation in the clerical department of the bank. About two weeks ago, Mr. Williamson, who has been president of the bank for nineteen years, resigned, and Mr. Mead was elected temporary president. Upon taking the position, Mead asked that an examination of the accounts be made, and a committee was appointed from the Board of Directors for that purpose. The investigation commenced ten days ago. It soon after became apparent that the accounts had been kept in a very loose manner. Many of the books were found to be badly mutilated, and several glaring errors were discovered during the course of the search. President Mead thinks the losses will fall below $200,000. The discrepancies have not as yet been fastened upon any particular person, and the committee are completely fogged as to the author of the trouble. Much complaint was made by the depositors because the bank continued business and received deposits when the Directors, as alleged, knew that glaring mistakes in the accounts had been discovered.

Burning of the St. James Hotel, in Montreal.—A fire broke out on the morning of March 18th, in a building behind the St. James Hotel, and communicated with the part of the hotel where the female servants were sleeping. The girls, finding their escape by the stairs cut off, turned to the windows, and three of them threw themselves out on the sidewalk, where their fall was partially broken by mattresses. They were taken to the General Hospital, where they now lie in a very precarious condition. Another girl, named Matilda Sayer, hung out from a window twenty minutes, and was finally rescued by the firemen. Three gentlemen saved themselves by making a ladder of quilts. The fourth and fifth stories were completely destroyed.

Loss of a Propeller.—The steam propeller, Grace Irving, a small pleasure boat of about twenty-five tons, foundered off Duxbury, Mass., March 16th, carrying down all on board. Persons on shore witnessed the catastrophe, but the foundering of the vessel was so sudden that no time was permitted for the crew to save themselves by boats or otherwise. She had been recently purchased by Hon. Jas. Ritchie, of Boston, Capt. Benjamin F. Lowdon, George A. Bourne and Israel F. Parsons, of New Bedford. It is feared that Mr. Ritchie was lost on the steamer. The others on board were from New Bedford, it is supposed. The above mentioned owners of that city were also of the number. Vessel valued at $4,000.

Prompt Justice.—John Coughlan and John Green, one just seventeen and the other not quite, who attacked in the streets and robbed Mr. Antoldi on the night of March 16th, were each sentenced to fifteen years in State prison, March 21st.

Engineer's Strike.—The engineers on the St. Louis, Kansas City and Northern Railroad have been on a strike for several days, and their places are being supplied with others, not members of the Brotherhood of Locomotive Engineers; but the strikers seem determined to interrupt the operation of the road. Trains have been stopped at various points on the road. One bridge has been burned, engines ditched, telegraph wires cut, and other damages done. Quite a number of the strikers have been arrested, and the railroad company have offered a reward of $2,500 for the arrest and conviction of the perpetrators of the damage.

Yellow Fever.—The steamer Merrimac arrived in New York on the 20th of March, with dates from Rio to Feb. 24th, and St. Thomas to March 14th. She reports that the United States fleet for the Rio Platte had left on account of the yellow fever, of which fifty to seventy-five cases were reported daily. The epidemic had extended to Babia and Pernambuco, where it was so far confined to the shipping.

The cholera had broken out at Para and was very fatal.

The U. S. school ship Mercury was at St. Thomas March 14th. She had the yellow fever on board, and two deaths among the crew are reported.

Fire at Elyria, Ohio.—A terrible conflagration occurred at Elyria, Ohio, about midnight on the 15th of March, by which the finest business portion of that city was destroyed. The fire originated in Ely Block, corner of Mill and Broad streets. The wind was blowing a perfect gale at the time, and drove the fire through an entire block of ten elegant stores, stopping only at Washington Avenue. Loss $278,000. Insurance $105,000.

Railroad Collision.—A collision occurred on March 19th, at a crossing near Ravenna, Ohio, between a train on the Cleveland & Pittsburg Railroad and the Atlantic & Great Western accommodation. The way train was badly wrecked, and the occupants of the pay car were severely injured.

Post Office Robbed.—The post office at Pittston, Pa., was robbed of stamps amounting to $1,100, before five o'clock in the morning of March 20th. An adjoining store was also entered, and goods packed up for removal, but the thieves were disturbed and fled without taking the plunder.

James McElheny was hanged at Boston, Mass., on the 21st of March, for the murder of his wife some six months before.

Gold closed in New York, March 22d, at 115½@115⅝.

SUMMARY OF NEWS.

A serious riot between English and Irish coal miners, occurred in Wolverhampton, a town of Staffordshire, twelve miles from Birmingham, on the 18th of March. At least 3,000 persons were engaged in the conflict. Fire-arms and knives were freely used, and there was much blood shed, though no cases of fatal injury are reported. The trouble has been brewing for several days, and culminated in open conflict. The authorities have arrested over a hundred men who participated in the riot. A later dispatch from the scene of disturbance says there are indications of a renewal of hostilites. The English miners threaten to strike unless the Irish employees are discharged.

The chief of an extensive gang of counterfeiters was recently arrested at Philadelphia, through the efforts of Mr. Charles E. Anchise, of the Washington Bureau of Detectives. The counterfeiter is George W. Ogle, known by numerous aliases. His father, two uncles, and three brothers are now in the Michigan Penitentiary for the crime of counterfeiting. Several of Ogle's confederates have also been captured by Mr. Anchise and his helpers. By these it is calculated that the circulation of at least $250,000 in counterfeit money has been prevented.

On Tuesday night, March 18th, a family named Price, with some friends living at Port Bruce, Ont., were attacked as they were getting out of a sleigh by five men, armed with clubs, and were beaten so badly that George Price, an old man, has died from injuries received. Another man, Philip Warren, is not expected to survive, and three others are seriously injured.

It is said that the recent advance in the price of pork in New York is owing to the heavy demand from the larger and wealthier countries of Europe for pork, to be converted into bacon for army food. The fact that one or two houses in New York hold great quantities of pork has given rise to rumors of an intended corner, but no well-founded statement on the subject is made.

Pere Hyacinthe has begun to preach at Genoa with much effect. His congregations are very large, and he is fast gaining adherents. It is said he will visit America the coming autumn, and will take part in the meeting of the "Evangelical Alliance." He will present his views of reform in the Roman Catholic Church.

Judge William A. Richardson's nomination for the vacancy occasioned by the resignation of Secretary Boutwell, has been confirmed by the Senate. The names of the remaining members of the Cabinet were sent in for reappointment, and they were all confirmed by the Senate.

Both Houses of the Michigan Legislature have adopted resolutions condemning the action of the majority of the late Congress in voting to increase their pay, during the expiring hours of the sessions, and applauding those who opposed the measure.

The French Assembly have ratified, without a dissenting vote, the treaty signed between President Thiers and Count Von Arnim, the German Ambassador, providing for the payment of the war indemnity and the evacuation of the French territory.

A dispatch from Panama states that the practicability of a ship canal through Nicaragua has been settled by the labors of the present United States surveying expedition.

The War Department has issued an order that no officer, active or retired, shall directly or indirectly, without being called upon by the proper authorities, solicit, suggest or recommend action by members of Congress for or against military affairs.

Lake City, in Chicot county, Ark., was partially destroyed by an incendiary fire on the 14th of March. Six stores, the post office and ten dwellings were consumed. Loss over $40,000, on which there was very little insurance.

The *Evening Post* states that General Hawley, of Connecticut, drew only the amount of pay as Congressman allowed under the old law, quietly declining the additional payment authorized under the new salary bill.

The bark Jens Larsen, from London for Philadelphia, went ashore at Indian river inlet, March 20th. The captain's wife and daughter, the first and second mates and two seamen were drowned in an attempt to land.

A dispatch from Frankfort, Ky., says that a fire occurred at Lawrenceburg, Ky., March 14th, destroying four-fifths of the town. Many of the families have been rendered homeless. The State Legislature is taking steps to assist the sufferers.

The difficulty in reorganizing the British Ministry seems likely to be solved by the return of Mr. Gladstone to the Premiership, a dispatch from London announcing that he has submitted to the Queen the names of the incoming Cabinet.

The religious excitement in Geneva, Switzerland, caused by the preaching of Father Hyacinthe, is increasing. The reverend gentleman is meeting with great success. The Ultramontanes are much exasperated.

A warrant has been issued from the Treasury Department, payable to the order of Gov. John A. Dix, for $107,000 due this State on account of expenses incurred in raising troops during the late war.

Dr. Deems authorizes the announcement that Commodore Vanderbilt has given $500,000 to Bishop McTyer, of the Southern Methodist Church, to establish a University in Tennessee.

It is stated that C. D. Van Name, arrested at Louisville, Ky., a few days since, is the robber of the Granite State National Bank, of Exeter, New Hampshire.

The Constitutional Convention of the State of New York, having completed its labors, adjourned, *sine die* on the 15th of March.

SPECIAL NOTICES.

☞ Missionary Board Meeting.—The Executive Board of the Seventh-day Baptist Missionary Society will meet at Westerly, R. I., April 9th, 1873, at 9 A. M. Members are requested to be present.

Thos. V. Stillman, *Rec. Sec.*

☞ The Purest and Sweetest Cod Liver Oil is Hazard & Caswell's, made on the sea shore, from fresh, selected livers, by Caswell, Hazard & Co., New York. It is absolutely *pure* and *sweet*. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

MARRIED.

In Watson, N. Y., March 9th, 1873, by Rev. Thomas R. Reed, Mr. William W. Burtch and Miss Ruetha Crast, all of Watson.

In DeRuyter, Madison Co., N. Y., March 3d, 1873, at the residence of the bride's brother, Geo. W. Mason, Esq., by Rev. J. Clarke, Mr. Morell E. Tallett and Miss Nellie A. Mason, both of Otselic.

In Dunellen, N. J., March 9th, 1873, by Rev. L. A. Platts, Mr. Joseph Laing and Miss Mary C. Ayars, both of Dunellen.

At Shiloh, N. J., March 6th, 1873, by Rev. W. B. Gillette, Mr. L. E. Humell, of Marlborough, and Miss Hannah B. Dunham, of Greenwich.

At Shiloh, N. J., March 18th, 1873, by Rev. W. B. Gillette, Mr. Joseph H. Murphy and Miss Ruth G. Dayton, both of Upper Hopewell.

In Westerly, R. I., March 2d, 1873, by Rev. Geo. E. Tomlinson, Mr. Samuel Main, of North Stonington, Conn., and Mrs. Harriet Williams, of Westerly.

DIED.

In Hartsville, N. Y., March 8th, 1873, of paralysis, Mrs. Betsey White Berry, wife of Daniel Berry, in the 66th year of her age. Mrs. Berry was a woman of sterling character, and was greatly beloved by her neighbors. She was a firm believer in the Saviour, and died in the full confidence of a glorious resurrection.

In Amity, N. Y., March 18th, 1873, Mr. Henry Young, in the 71st year of his age. Mr. Young died suddenly. Awaking from sleep in the night, he complained to his wife of feeling ill, and in some fifteen minutes ceased to breathe. We have known Mr. Young for more than forty years. He was an excellent neighbor and a most worthy citizen. His funeral was largely attended, although the day was stormy, showing the respect in which he was held by his neighbors.

In Richburgh, N. Y., March 14th, 1873, Mrs. Viola O., wife of Dr. James Pitts, aged 40 years. Mrs. Pitts experienced religion in early life, and looked forward to the future with hope of rest. In her death her husband has lost an affectionate wife, and the two surviving children a devoted mother.

In DeRuyter, Madison Co., N. Y., March 2d, 1873, of pulmonary consumption, Mrs. Elizabeth A. Bentley, wife of Hiram W. Bentley, Esq., aged 58 years. Sister Bentley made a profession of religion in early life, and united with the Seventh-day Baptist Church of Verona, Oneida county. Some thirty-five years ago she united with the Seventh-day Baptist Church in DeRuyter, of which she remained a worthy member until death. Her husband, kindred and friends are comforted with the hope that she sleeps with Jesus. J. C.

In Watson, N. J., March 4th, 1873, Lucy C., wife of Jacob A. Williams, and daughter of Aaron S. and Elizabeth Crandall, in the 26th year of her age. Sister Williams was a member of the Seventh-day Baptist Church in Watson, and lived out her profession in her daily life. In her last moments of life she said, "I am going home; tell the young folks to be faithful. My children will soon follow me." She was loved by all who knew her, and strong men were not ashamed to weep at her funeral. She left an infant daughter less than two weeks old, and a son over two years, (who has since died,) husband, and many friends, to mourn her loss. T. R. R.

In Watson, N. Y., March 10th, 1873, of inflammation on the brain, Hartford C. Williams, son of Jacob A. Williams, aged 2 years, 4 months, and 21 days. T. R. R.

In New Salem, W. Va., March 4th, 1873, Eld. Peter Davis, in the 90th year of his age. A further notice may be given as soon the necessary material can be collected. J. D.

In New Salem, W. Va., March 11th, 1873, of diphtheria, Willie, only son of P. C. F. and Margaret F. Randolph, aged 2 years. "Of such is the kingdom of heaven." J. D.

Near Westerly, R. I., Nov. 6th, 1872, Mr. Ephraim Lamphear, aged 58 years. In early life, Bro. Lamphear made a profession of religion and united with the First Hopkinton Church, and retained his membership there through life, although, as he lived near Westerly, he had for a number of years been a regular attendant there upon the Sabbath services. His life was that of a humble, conscientious man. If, near its close, the progress of physical disease shadowed and obscured his mental vision, we trust that it was the earthly, and not the heavenly sky that had become clouded. By request of the family, memorial services were held in the Pawcatuck Church on Sabbath-day, March 8th, when a sermon was preached by the pastor, from Matt. 12: 20, "A bruised reed shall he not break." G. E. T.

In Farina, Ill., March 9th, 1873, of pneumonia, Mrs. Eliza M. Coon, wife of A. Stillman Coon, in the 47th year of her age. Sister Coon gave her heart to God in early life, and was baptized at Berlin, N. Y., by Eld. W. B. Maxson. Her gentle Christian spirit and living sympathy evinced her abiding union with the Saviour. A husband and four children deeply mourn a faithful wife, a devoted mother, and a wise counsellor. The church has lost a beloved and worthy member, and the community a kind and sympathizing neighbor. Her funeral services were held March 11th, when a large and attentive congregation listened to a sermon by her pastor, from Rev. 14: 13: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." O. U. W.

In Berlin, Wis., March 14th, 1873, J. Clarke Burdick, in the 83d year of his age. Bro. Burdick embraced religion when about twenty years of age, and was baptized by Eld. Wm. Satterlee, at Berlin, N. Y., and united with the Seventh-day Baptist Church at that place. He subsequently held membership with the churches at Scott, Adams, and Watson. In 1848 he moved with his family to Berlin, Wis., and with his companion, was among the constituent members of the Seventh-day Baptist Church in this place. He was a faithful, devoted servant in the Master's vineyard all through his long, Christian pilgrimage. He possessed one of those even dispositions which made him, at all times, a consistant, living witness for Christ by his daily life and godly walk. He manifested a warm interest in Christian duty when in health, and during his sickness spoke with trust and confidence in Christ in view of the prospect of death, making especial use of the following text: "Let your light shine," &c., as his last exhortation to the Christian world. "For him to live was Christ, to die was gain." It is felt that a light indeed has gone out in this place, as he was universally esteemed by the entire community, which was fully demonstrated by the large attendance at his funeral, notwithstanding it was a very rainy day. He leaves an aged companion and three children with their families to mourn the loss, but not as those who mourn without hope. His physical powers held out remarkably. He was able to attend to life's duties until his last sickness of only ten days' duration, which seemed to be as his physician said, "a giving out of life." H. B. L.

LETTERS.

T. V. Stillman, Thos. R. Reed, J. Clarke, L. A. Platts, W. B. Gillette, Geo. E. Tomlinson, O. U. Whitford, A. B. Prentice, R. F. Cottrell, J. C. Lowther, T. F. West, N. Wardner, E. M. Tomlinson, H. B. Lewis (it is sent regularly *in the package*, and the trouble must be in your post-office), M. B. Phillips (tracts forwarded), E. Lanphear (the amount appropriated to frontier Sabbath-keepers), E. A. Thompson, W. R. Maxson, L. Coon, A. Davis, O. W. Babcock, Mrs. O. S. Collins.

RECEIPTS.

All payments for the Sabbath Recorder are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission. No receipt under this head hereafter, will be understood to extend back of Vol. 28, No. 27.

	Pays to	Vol.	No.
L. L. Canfield, AlfredCentre,	$2 50	29	52
I. B. Crandall, "	2 50	29	26
I. M. Lewis, Alfred,	2 00	29	52
Mrs. S. A. Barber, Ceres,	2 50	30	10
F. Adams, West Almond,	1 25	29	33
Mrs. R. Fuller, Richburgh,	1 25	29	39
S. R. Main, Portville,	2 50	29	52
D. C. Green, "	2 50	29	52
C. Lewis, Stephen's Mills,	1 50	29	10
L. Youngs, Watson,	2 00	29	52
W. W. Clarke, Nashville,	2 50	29	52
M. W. St. John, Leonardsville,	2 50	29	52
Mrs. M. Clarke, "	2 50	29	52
L. J. Worden, "	2 50	29	52
J. P. Brown, Utica,	2 30	29	52
Mrs. O. S. Collins, Hope Valley,	2 50	29	52
J. Saunders, Albion, Wis.,	2 50	29	52
G. W. Buten, Utica, Wis.,	2 50	29	52
H. H. Mills, "	1 50	30	12
L. J. Davis, DeGraffe, Ohio,	1 78	29	11
E. Davis, "	1 50	30	12
C. W. Threlkeld, Harrisburg, Ill.	2 00	29	52
M. B. Phillips, Cuba, Ill.,	1 95	29	52
A. M. Whitford, Farina, Ill.,	2 50	29	52
T. P. Andrews, "	2 50	29	26
N. S. Maxson, "	1 25	29	38
Mrs. H. Tooker, Illinois Grove,	2 50	28	36
Miss J. Thiemann, Omaha, Neb.	2 50	29	52
E. D. Davis, Cotesfield, Neb.,	1 50	30	12
J. Morton, Loyalton, Cal.,	1 85	29	12
T. F. West, "	3 15	29	49

NEW YORK MARKETS—MARCH 24, '73.

ASHES.	
Pots	$8 00 @8 50
Pearls	9 25 @9 50
BUTTER.	
State, half tubs	42 @ 50
firkins	37 @ 45
Western, firkins, prime	30 @ 33
Grease	8 @ 8
CHEESE.	
State factory, com. to prime	15¼ @ 17
" farm dairy	10 @ 15½
COTTON.	
Ordinary	15¾ @ 18⅞
Low to good middlings	19 @ 22⅞
FLOUR AND MEAL.	
Flour, superfine	6 00 @6 50
State, extra	7 00 @7 45
" fancy	7 55 @8 25
Western shipping	6 90 @7 25
" choice	7 20@10 25
St. Louis extras	8 00@13 00
Southern, choice to best extra	6 50@13 00
Rye Flour, Western	4 10 @5 25
State and Penn.	5 40 @6 00
Corn Meal, Jersey	3 25
Western	3 25 @3 40
GRAIN.	
Wheat, No. 2 Spring	1 57 @1 65
No. 1 Spring	1 75 @1 80
Winter, red Western	1 70 @1 90
Amber Western	1 85 @1 90
White Western	1 82 @2 10
Barley	1 10 @1 25
Barley Malt,	1 00 @1 40
Oats, Western Mixed, New.	47 @ 50
White	49 @ 52
State	47 @ 51
Rye, Western	93
State	93
Corn, Western mixed	64 @ 60
yellow	65 @ 66
white	67½ @ 68
HAY.	
New, retail	1 20 @1 60
shipping	1 10 @1 15
Clover	90 @1 00
Rye straw, long	1 25 @1 35
short	95 @1 10
Oat straw	1 00 @1 10
HOPS.	
Crop of 1872	25 @ 48
Old	10 @ 25
MEATS.	
Beef Sides, Prime	11 @ 12½
Com. to Fair	9 @ 11
Mutton, Prime	9 @ 9½
Com. to Fair	6 @ 8
Hogs, City dressed	6¾ @ 7¼
State	6¾ @ 7¼
Calves, Hog dressed, Milk	12 @ 14
" " Grass	7 @ 8
Beef, salt, ℔ bbl, plain to extra mess	9 00@13 00
Pork, ℔ bbl., new mess	16 00
SUNDRIES.	
Beeswax, ℔ lb	34 @ 35
Eggs, ℔ dozen	24
Live Geese Feathers	40 @ 70
Cider Vinegar, ℔ gallon	20 @ 25
Honey	26 @ 35
Maple Sugar, new	23 @ 25
old	18 @ 20
WOOL.	
Domestic Fleece	50 @ 60
Combing "	68 @ 76

C. B. CRANDALL, PRACTICAL DENTIST, Office in Tremont House, ALFRED CENTRE, N. Y.

Dental operations carefully performed, and satisfaction guaranteed.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, $1 25. Church Clerks will find them both convenient and economical.

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The best material and work at twenty-five per cent. below other shop prices. Send for Price List.

Reference—D. R. Stillman, Alfred Centre, N. Y.

HOW TO SPECULATE SUCCESSFULLY, *RANDAL H. FOOTE & CO.*, Bankers & Brokers, 70 Broadway, N. Y. *Members of Stock Ex. and Gold Board.*

References.—Mechanics Banking Association, or any Banking House or Commercial Agency in New York.

N. B.—Pamphlet on "Wall Street and its Operations," free on application.

GUNS FOR THE PEOPLE.—Breech-Loading Double Guns, $40 to $300. Double-Barrel Shot Guns, $8 to $150. Single Guns, $3 to $20. Breech-Loading and Repeating Rifles, $20 to $100. Revolvers, $6 to $25. Pistols, 75c. to $5. Gun material, fixtures and ammunition of every kind very cheap. Send stamp for Large Illustrated and Descriptive Price-List to GREAT WESTERN GUN WORKS, Pittsburgh, Pa.

NOTICE TO CREDITORS.—Pursuant to an order of James S. Green, Esq., Surrogate of the County of Allegany, notice is hereby given to all persons having claims against ELLERY B. CORNELIUS, late of the town of Ward, in said County, deceased, to present the same, with the vouchers thereof, to the subscriber, at his place of business at Alfred Centre, N. Y., on or before the 25th day of July next.

STEPHEN C. BURDICK, Administrator.

Dated, the 17th day of January, 1873.

E. D. GILBERT, FIRE, LIFE AND ACCIDENT INSURANCE AGENT, Friendship, Allegany Co., N. Y.

Policies written on all kinds of desirable risks, at the lowest rates compatible with safety, in first-class Companies.

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All orders should be addressed to H. P. SAUNDERS, Druggist and Physician, Alfred Centre, N. Y., Special Agent for Allegany County.

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The subscriber offers for sale his new Dwelling House, with between four and five acres of land, at Alfred Centre, Allegany Co., N. Y. There is a *bearing orchard of two acres on the lot.*

For any person desirous of securing a home in a good community, with unsurpassed educational facilities, this is a rare opportunity.

Terms—$2,700. For further information, inquire on the premises, or by letter. Address WILLIAM O. PLACE, Alfred Centre, N. Y.

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Miscellaneous.

SONG OF THE SEASONS.

Gaunt Winter flinging flakes of snow,
Deep burdening field and wood and hill;
Dim days, dark nights, slow trailing fogs,
And bleakened air severe and chill,
And swift the seasons circling run—
And still they change till all is done.

Young Spring with promise in her eyes,
And fragrant breath from dewy mouth,
And magic touches for the nooks
Of budding flowers when wind is south.
And swift the seasons circling run—
And so they change till all is done.

Then Summer stands erect and tall,
With early sunrise for the lawn,
Thick foliaged woods and glittering seas,
And loud bird chirpings in the dawn.
And swift the seasons circling run—
And so they change till all is done.

Brown Autumn, quiet with ripe fruits,
And haggards stacked with harvest gold,
And fiery flushes for the leaves,
And silent cloud skies soft outrolled.
And so the seasons circling run—
And still they change till all is done.

Swift speeds our Life from less to more.
The child, the man, the work, the rest,
The sobering mind, the ripening soul,
Till yonder all is bright and blest.
For so the seasons circling run—
And swift they change till all is done.

Yes, yonder—if indeed the orb
Of life revolves 'round central Light,
For ever true to central force,
And steadfast, come the balm or blight.
And so indeed the seasons run—
And last is best when all is done.
—*Chamber's Journal.*

I'LL DO WHAT I CAN.

"I am not going to wait until I am a woman. I am going to begin *now*. 'Tis true, I am only a child, but I'll do what I can."

The speaker was a girl of about thirteen. She was sitting at the foot of an old oak; her bonnet thrown aside on the grass, allowing a profusion of light brown hair to fall over neck and shoulders; her cheeks were flushed from the earnestness of the debate, and part of the lapful of flowers lay scattered at her feet. Her companion, a young girl near her own age, stood opposite her, twitching at her hat strings.

"Well, Lulie," she said, "I suppose every one is at liberty to think and act as they choose; but I don't believe God would notice what little we could do. I will wait until I am grown, and then I'll do something that's great; build a church or be a missionary; something like that. But it is time we were home, Lulie, come on."

Lulie gathered up her flowers, tied on her bonnet, and the two girls walked slowly along the woodland path that led to their home.

As they passed through the gate which led from the woods, a smothered sob met their ears, and, turning round, they saw a little girl close by, with her head buried in her hands, and apparently in deep distress.

"Why, what is the matter?" said Lulie, kindly, laying her hand on the child's head.

"I've lost my pretty ten-cent piece that Uncle Will gave me," sobbed the child.

"Oh, never mind," said Lulie, "don't cry. I'll help you to hunt for it. Where did you lose it?"

"I was standing right here, swinging it round and round by the string, and it slipped out of my hand, and I can't find it anywhere. It had a pretty pink cord in it, too. Oh, dear," and the child's sobs burst out afresh.

"Come, Lulie, if you don't make haste dinner will be over before we get home. I heard Mary ring the bell for us a minute ago," said the other girl, beginning to get impatient.

"I'll come in a minute, Mamie. Did you look on this side of the road for it?"

"Lulie, I declare I won't wait a bit longer; you know Aunt Lucy does not like for us to keep the table waiting."

"Very well, go on; tell mother she needn't wait for me," replied Lulie. "Come, *don't* cry; let's look all around here, and we'll find it."

Mamie walked on, and the little girl, by this time, stopped crying, only now and then giving a subdued sob, while she and Lulie carefully turned over every leaf, and peered into every cranny in search of the lost treasure.

After a search of about fifteen minutes, Lulie happened to look up, and there, caught on a limb a little above her head, was the dime! They had passed under it twenty times or more, and had never seen it, so intently were they looking on the ground. The child's tears changed to smiles, as Lulie laid the silver piece, pink string and all, in her hand; then, with many thanks, a light step and a lighter heart, off she skipped. It was a little action, the mere finding of a ten-cent piece, but it made one little heart happy, and the knowledge of that made Lulie happy too, and she ran up to the house singing like a bird.

"I do wish baby would keep still," said Mrs. Granger one summer afternoon, as she was vainly endeavoring to sow and take care of baby, who was climbing in her lap, pulling at her work, and throwing all the things in her work basket over the floor.

Lulie was sitting on the piazza. Bruno stretched out beside her, with his head in her lap, good-naturedly allowing her to dress him up with wreaths of flowers, in all sorts of fantastic styles. Mamie was sitting near her, arranging her flowers into tasteful wreaths and bouquets, and wondering how her cousin could like to have that great shaggy dog so near her.

"Oh, dear, I think that the spirit of mischief has possessed you," said Mrs. Granger, taking the scissors from baby, as she discovered her making holes in her little dress with them.

"Well," said Lulie, half aloud, "I can do that, and I will. Ma, I'll take care of baby."

"Thank you, I wish you would," replied Mrs. Granger.

Lulie went in, picked up the spools of cotton, buttons, tape and other things that baby had scattered over the hall floor, then picking up baby herself, carried her out on the piazza. There Lulie commenced constructing wonderful castles of blocks, which baby was to have the pleasure of knocking down as soon as they were finished. After several castles had been built and demolished, baby grew tired of it, and wanted to get "up, up." Lulie took her in her lap, and told on the ten little pink toes how the "little pigs went to market, and how they came back," and no little pigs ever went backward and forward so often.

After a while, baby began to nod, soon the little head dropped on Lulie's shoulder, and in a few moments she was fast asleep.

"Don't she look sweet?" said Lulie, turning to Mamie.

"Well, yes—I don't know—I suppose she looks as sweet as other babies. I don't think any of them look sweet, they are so much trouble," replied Mamie, emptying the remains of her flowers on the grass. "Now, if you want to see something sweet, look at these bouquets. I've made one for every room in the house, and two wreaths, one for you and one for me."

Lulie made no reply, but rising, carried the sleeper in and carefully laid her in the cradle; then drawing the coverlet over her, she softly imprinted a kiss on the rosy cheek, and returned to the piazza.

"What shall we do, Lulie?" said Mamie, as her cousin joined her.

"Let me see; I can't think of anything yet. I'll tell you what. Upton said that the early peaches were ripe, and I am going out in the yard to get some. I reckon we can think of something by the time I come back."

Off ran Lulie through the hall out to the peach tree, and in a little while her apron was filled with nice mellow peaches.

"What are you doing, Mary?" said Lulie, as she passed through the kitchen where the house-girl was seated with paper and pencil.

"I'm trying to write to my sister, Miss Lulie; but I can't write anything to speak of, and I've spoiled nearly all my paper."

"Oh, never mind about that," replied Lulie; "I can give you some more paper, and if you want me to, I'll write the letter for you."

"Oh, thank you, miss," said Mary eagerly. "I would like it very much. I had only commenced to learn to write when I left New York, and I've never had any one to teach me since."

"Very well, just wait a minute." And Lulie went into the house to carry some peaches to Mamie.

"Oh, what nice peaches! Thank you, Lulie, I'll tell you what we can do. Rob and Upton are going over to see Charlie MacDonald. The path through the woods is nice and shady. Suppose we go over to see Sue? Upton and Rob said that they would wait if we wanted to go."

Lulie stood looking very undecided. At length, she said:

"I would like to very much indeed, but I have promised to write a letter for Mary, and I can't go."

"Pshaw! Mary's letter can wait. If you don't go, why it will spoil the set for croquet."

"But, I promised to write it, and she won't have any other time to tell me what to say."

"Look here, girls," said Rob, coming on the piazza, "Upton says make haste and get ready."

"Lulie says she is not going," answered Mamie. "Isn't it too provoking?"

"Well, if she says she is not going, you might as well let her alone; she don't often change her mind. But Sue won't like it."

"I can't help it. Tell Sue I'll come some other time."

And as Mamie ran up stairs to change her dress, Lulie went to the kitchen to write Mary's letter. When the letter was written, folded, sealed and directed, Lulie said:

"Mary, I think that I could teach you to write. I will set you some copies, and you can commence this evening."

Mary readily acceded, the copies were forthwith set, and she took her first lesson from Lulie.

"Oh, Lulie, we had a splendid time," said Mamie, when they all came home. "It was a pity that you were not there, because one of us had to stay out of the game every time. What have you been doing with yourself all this long evening?"

"Why, I wrote that letter; then I gave Mary a lesson in writing. I am going to teach her how to write. And then I carried some peaches to poor old Mrs. Grey. She is sick most of the time, and scarcely ever gets anything nice."

"How can you like to poke around among those Greys and Jones, and, I don't know who all?" said Mamie curiously. "The children are so dirty, it makes me sick to look at them; and," added she, "you don't mean to say that you are going to tie yourself down every evening to teaching Mary to write?"

"Not only to say, but to do. And, Mamie, as to the Greys and Jones, I don't like to 'poke' around among them; but they are so poor and miserable that, as much as I have to make me happy, I think that I ought to do something to make them so. I can do so little to help or comfort any one that I should be willing and glad to do anything that I can."

"And you can and are glad to do a great many things," said Upton, fondly laying his brown hand upon Lulie's shoulder.

Lulie was true to her promise, and as regularly as evening came, when Mary had finished her work, she would go to the kitchen to give her a writing lesson. Before long, reading and spelling were added. Mary was an apt scholar, and Lulie spared neither time nor trouble; so that by the time the summer was over, Mary could read as well as her teacher, and there were no more spoilt sheets of paper when she wrote to her sister.

"When I'm a woman, I'll do something great."

That was Mamie's maxim, and acting upon it, she let many golden opportunities for doing good pass by slighted or unheeded.

"I'll do what I can now," was Lulie's constant thought; and she would read to grandma, amuse baby, comfort Rob and Upton in their sorrows, mend their torn clothes and make their kites, and find pa's paper and bring his slippers. Little deeds, they were in themselves scarcely noticed by those for whom they were performed; but when Lulie Granger shall have done with earthly things, many will miss the little offices rendered by her loving hands, and the Master will say, "She hath done what she could."—*Christian Observer.*

TOO STINGY TO TAKE A NEWSPAPER.—Up in Tuscarora there is a man seventy-four years old, who has never taken a paper in his life, because he was too stingy to pay for one. His hogs don't know enough to grunt when they are hungry; his dog jumped into the river and was drowned because he didn't know enough to swim out, and only week before last his horse got out of the barn, went to a saw mill close by, and mistaking the saw dust for bran, ate two bushels, and turned into a hemlock log. His wife wandered several miles away from home, four years ago, after blackberries, and was frightened to death by a railroad train; his oldest son is in State prison for breaking a law that he never heard of; his only daughter stabbed herself to the heart with an old fashioned candle rod, and now his youngest and only son has choked himself to death, trying to swallow a small yellow pumpkin. This is an example of what the world would be without the educational influence of the press.

RURAL.

Raising Calves for the Dairy.

BY HARRIS LEWIS.

In selecting calves to raise for the dairy, the dam and sire of the calf are of the first importance. If they have both descended from milking families, through several generations, their progeny will be almost certain to follow this habit of producing a large quantity of milk. The second consideration is the adaptation of the breed for that particular branch of the dairy for which the calf is intended. When raising calves for a butter dairy, the best breeds for butter should be selected without reference to the quantity of milk produced. But should cheese-making be the object, a large flow of milk, rich in caseine, is the thing to be desired. Again, if the milk is to be sold in our cities and villages, a large flow of milk is the one thing to be sought for. I do not know that a small amount of cream would make all the city customers sick, but I do say that they are mostly entire strangers to pure milk; and what effects pure milk, rich in cream, might produce, cannot be conjectured, for the reason that it has never yet been fairly tried. The constitution of the sire and dam should also be considered, as well as the physical development of the calf at the time of birth. If the common opinion was correct, "that it costs as much to keep a poor cow as it does to keep a good one," a strong physical development would be of little value. But this saying, notwithstanding its age, is incorrect. There are dairymen who think a cow may produce a large quantity of milk on a samll quantity of food, and keep their cows accordingly, but a little careful attention will convince them that a cow which is a small eater will be a small milker, and that a large milker will consume a large amount of food. Hence, in selecting calves to raise for the dairy, select from those cows which have the greatest eating capacity, for the more food the cow consumes, in proportion to her live weight, the greater her profits. Calves of the large breeds should never be selected for the dairy if they are to obtain their food on steep side hills, or travel long distances each day to obtain all the food they require. It is easy to adapt the breed to the pastures where they are to obtain their living, but certain pastures can never be adapted to all the different breeds of cows. Early calves, other things being equal, are much more valuable to raise for the dairy than late ones. An early calf well fed and properly cared for, will come in at two years old and make better milkers than late calves, which seldom come in until three years old.

In raising calves for the dairy, I find the teats and their location an important matter for consideration, and always make a careful examination before deciding to raise a calf possessing all the other requisites for a good dairy cow. To do this, I turn the calf on its back, and if the teats are defective, or deformed in any manner, or when the teats are all in a bunch, or if too small to be seen with the naked eye, the calf will be better for veal than for a dairy cow, however perfect it may be in all other respects. As soon as the cow drops her calf, if permitted to do so, she will lick it many times. This appears to be a provision of nature for the thorough cleansing of the hair and skin, so essential to the health and growth of the calf, and whenever a cow does not lick her calf voluntarily, I hire her to do it by sprinkling good, nice meal all over the calf. The cow and calf both do better tied near each other, and in most cases the calf will begin to eat hay within eight or ten days in small quantities, which is quite an advantage to the calf. The calf should be allowed to suck all the milk it desires, for three or four days, but only at the regular time for milking. This length of time, will enable the observing dairyman to judge of the digestive powers and general health of the calf, and if at the expiration of this time it is decided to raise it, I would suggest that the calf be fed from the pail. To do this, take the mother's milk as soon as drawn, or so much of it as you desire to feed; give the calf one finger to suck, incline the pail toward the calf sufficiently to clear the top of the pail from the calf's throat, so that it will not choke him while drinking, and lower the finger as fast as, and no faster than the calf will follow it, to the milk in the pail, which the calf will imbibe while sucking the finger. This process, two or three times repeated, is usually sufficient to learn the calf to put his head into the pail and drink without further trouble.

The most convenient place I have found to learn a calf to drink and to feed it from the pail after it has learned, is the ordinary cow stanchion; with the calf tied on one side where it can put its head between the stanchions with perfect freedom, but only so far as its breast will allow, and the pail on the opposite side, it is very easy to feed the calf, and if the pail is kept at a proper distance, the calf cannot bunt it over and spill the milk, which most calves will do when they have sufficient freedom. Allow me to say that no force of any kind is necessary, nor should any be used in learning a calf to drink. Whenever force is used—that is, if you pull a calf towards you it will always pull in the opposite direction, and if you push a calf from you, it will push with an equal force toward you.

I have been induced to make these suggestions from witnessing attempts to learn calves to drink by many different persons, and at various times, from childhood up to the present time. And I have often seen persons possessing ordinary intelligence get out of patience in attempting to feed calves, and jam their heads into the milk up to their eyes, and holding them there until the calves were nearly strangled, simply because they did not know how to drink upon the first trial, or, rather, because the teacher did not understand the lesson in which he was giving instuction to the calf. Now, I contend that this abusive treatment of an ignorant, innocent calf is shocking and brutal, to say the least of it, and is merely the brute force of a biped against the brute resistance of a quadruped, and that about an equal amount of brains is brought into use by each of the respective parties.

KINDS OF FOOD.

I am fully persuaded that the milk of the mother, fresh and warm, is altogether the safest and best food for the calf, and I am not yet fully decided, but that it is the cheapest, all things considered, so long as it is not worth more than two cents per quart, to manufacture into butter and cheese. But calves fed with new milk, or with any one of the substitutes for it, such as hay-tea, sweet whey, or skim milk, require good nice hay or fresh grass in addition to it, and require it in increasing quantities as the calf becomes older. A purely milk diet will not distend the stomach of the calf, or develop its ruminating habits or digestive powers, which is always of great importance for a good dairy cow. To those dairymen who regard new milk of too much value to use for raising calves, I would say that sweet whey or skim milk, with oil-meal or oat-meal, or both, will make a good substitute, and that very good calves can be raised upon it at a less cost in dollars and cents, not counting the extra labor in preparing it. The change, however, from new milk to skim milk and the oil, or oat-meal, or to whey and the meal, should be very gradual, and may be made by increasing the quantity of the skim milk, or whey, and diminishing the quantity of new milk, from feeding to feeding until the change is effected. My practice (which I do not claim to be the best,) has been as follows: As soon as I commence making cheese every day, I dip off sufficient whey for the night's feed, as soon as it separates from the curd, and heat it boiling hot; then having wet with a small quantity of whey or water, the amount of oil or oat-meal I wish to feed at night, put it into a cask and turn on the boiling whey. This will cook the meal sufficiently, and at the same time prevent the whey from souring, even during the most unfavorable weather, and if covered up will be warm enough to feed at night when the weather is cool, and, uncovered, will be about the right temperature when the weather is warm.

For the morning's feed I use whey alone, taken from the cheese-vat as soon as the whey gets up to about 90°, which it soon does, in the process of cooking the cheese. If oil or oat-meal is used with skim milk to feed calves, it should be cooked by turning upon it sufficient boiling water to cook it thoroughly, but in either case it is necessary to first wet the meal to prevent its lumping.

Oil meal is the best substitute for the fatty matter taken from the milk, in the manufacture of butter and cheese, that I have found, and oat-meal will furnish the calf with all the necessary food for building up and keeping in a healthy condition the muscular tissues. Whenever skim milk or sweet whey is substituted for new milk, I would suggest feeding oat-meal and oil-meal in about equal proportions, thoroughly cooked, and about one tablespoonful of the nutritious condiment for each calf to be mixed and cooked with the oil and oat-meal.

This nutritious condiment is prepared by the North British Cattle Food Company, and has not been introduced into this country except to a very limited extent, yet I believe from the trial I have made with it as food for calves, that it will come into general use as soon as its value is fully ascertained.

TIME TO WEAN CALVES.

Early calves, that have had good care, and made a good start, will sometimes do well if turned out to grass early in the spring. But when this plan is adopted, the calves require the very best kind of pasture, good shelter from the hot sun and cold rains, complete exemption from annoyance by other animals, and an abundant supply of good water. Other dairymen feed their calves until they have good fresh after-feed to turn into, which is about the last of August. Some of our best stock-raisers prefer keeping calves up during the first season, furnishing all the good, nutritious food they require in the barn, until the grass is sufficient to turn into in the following season, and then wean; that is, provided they ever do wean them. This practice will, without doubt, produce the best yearlings, but few dairymen would be willing to incur the extra expense of doing it. In whatever manner calves are raised, one thing is essential to their health and prosperity, and that is, good ventilation and perfect cleanliness, as well as good food and plenty of it. This one thing includes all these things, and more too.—*N. Y. Times.*

HOW TO CURE A COLD.

One of our citizens who has been troubled with a severe cold on the lungs, effected his recovery in the following simple manner: He boiled a little boneset and hoar-hound together, and drank freely of the tea before going to bed. The next day he took five pills, put one kind of plaster on his breast, another under his arms, and still another on his back. Under advice from an experienced old lady he took all these off with an oyster-knife in the afternoon, and slapped on a mustard paste instead. His mother put some onion drafts on his feet and gave him a lump of tar to swallow. Then he put some hot bricks to his feet and went to bed. Next morning another old lady came in with a bottle of goose oil, and gave him a dose of it in a quill, and an aunt arrived about this time from Bethel, with a bundle of sweet fern which she made into a tea, and gave him every half-hour until noon, when he took a big dose of salts. After dinner his wife, who had seen a fine old lady of great experience in doctoring, on Franklin street, gave him two pills of her make, about the size of an English walnut and of a similar shape, and two tablespoonfuls of home-make balsam to keep them down. Then he took a half pint of hot rum at the suggestion of an old sea captain in the next house, and steamed his legs with an alcohol bath. At this crisis two of the neighbors arrived, who saw at once that his blood was out of order, and gave him a half gallon of spearmint tea, and a big dose of castor oil. Before going to bed he took eight of a new kind of pill, wrapped about his neck a flannel soaked in hot vinegar and salt, and had feathers burnt on a shovel in his room. He is now thoroughly cured, and full of gratitude. We advise our readers to cut this out and keep it where it can be readily found when danger threatens.—*Danbury News.*

A BRIEF "INTERVIEW."—Secretary Boutwell, it appears, is not as conveniently "interviewed" as some officials. Being asked if it was true that he had placed his resignation in the hands of the President, he answered:

"If true, it will soon be known; if not true, it makes no difference."

This reminds us of a spirited little conversation, between an old tattler and a fair young neighbor.

Tattler—"They say you're engaged to X. If any one asks me if it's true, what shall I tell them?"

Fair Neighbor—"Tell them the truth—say you don't know." Exit Tattler.

MARRIAGE ON WHEELS.

On a recent afternoon, as one of our popular Justices, William P. Ashbury, was in meditation deep among the papers pertaining to his law cases, a swift and heavy step was heard on the stairway and along the hall leading to his office. The door was opened without any ceremony, and in rushed a man in a state of high excitement not usually seen in our quiet city.

"Are you the 'Squire?" he asked, as he wiped the perspiration from his heated brow.

"I am," replied the Justice.

"Well, I want to get married, and want the thing done right away."

"All right," said the Justice, "bring on your woman."

The excited individual then informed Esquire A. that the fair and expectant one was in town, and that he wanted the 'Squire to go to her with him, and perform the ceremony.

After a few preliminary arrangements, which included the fee and marriage certificate, the Justice followed the gentleman and finally brought up with him at a side of the covered wagon on the street near the public square.

"Here, Mary," said the man, "I've brought the 'Squire;" and raising the side of the wagon cover the form and features of the handsome young woman were revealed to the astonished Justice.

"Mary, do you wish to marry this man?" inquired the Justice, solemnly.

"I do," faltered the blushing bride.

"Shall—shall she get out on the street, sir?" stammered the soon-to-be husband.

"No," said the Justice.

"Sh—shall I get in the wagon, then?" continued the man, who had some faint idea of the propriety of the thing.

"No," said the Justice, "stand up by the side of the wagon, and take Mary by the hand." This being done the two were solemnly made one, under cover only of the white-sheeted wagon and the blue canopy of heaven; A number of ladies and gentlemen passed by the parties but knew nothing of the interesting ceremony that was taking place. Thus the legal bonds were bound around the already united souls of Wm. Mize and Mary Catherine Palmer.—*Warrensburg (Mo.) Standard.*

ODDS AND ENDS.

In St. Louis a gentleman sitting in a barber's chair, while being lathered, observed the knight of the razor every now and then throw some soap suds out of the mug upon the floor, and set his foot upon them. The barber explained to him that there were a lot of little snakes in the mug, and that they kept crawling upon the brush, but the gentleman thought he would go out and get a paper before being shaved, and he went.

Western women think that people are growing over fussy now-a-days. If a man dies, and two or three grains of strychnine, or half a pound of arsenic, or an ounce or so of antimony be found in his stomach, his poor wife has to go off to prison, and go through a trial, and see her name in the newspapers, and be acquitted, and neglect her sewing until she has not a thing fit to wear.

A Boston paper says: "A party of capitalists at Hartford have bought Owen Munson's grove of young oaks, and will soon employ a large force of men upon it, making the material into Charter Oak relics. Those who have seen the wood pronounce it superior to any that has been used for that purpose.

It is recorded of Alexander that, when distributing the spoil of one of his victories, he gave all away, keeping no portion as his share. One of his soldiers asked him what he reserved for himself. The monarch answered, "Hope."

A bill has passed the Indiana Legislature providing that transient visitors from other States be not granted divorces, unless the alleged cause of complaint was a legal ground for divorce in the State where it occurred.

A good deacon being asked to subscribe for buying a chandelier for the church, objected, saying: "Now, what is the use of a chandelier? After you get it, you can't get anybody to play on it."

"Here, you young rascal, walk up and give an account of yourself. Where have you been?" "After the girls, father." "Did you ever know me to do so when I was a boy?" "No, sir; but mother did."

Foster, the murderer of Putnam, will be executed in New York on Friday next, the Governor having refused to interfere, believing that the public safety and justice demand his execution.

On the walls of one of the Egyptian temples is said to be the inscription: "The impious shall commit iniquity without recompense, but not without remorse."

The latest verdict recorded was upon a gentleman who expired in a fit of inebriation. The jury returned, "Death by hanging—round a grog-shop."

A Vermont paper insists upon it that there is no State "where good, square, upright living" is easier had than in its own.

Men from the scene of the fight with the Modocs say that the squaws took part in the battle. One soldier was killed by a squaw.

A Hartford paper says "the dull quality of the gas enables the gas company to declare a brilliant dividend of twenty-five per cent.

If a lady begins to faint, bring her a glass of water, and if she faints entirely away, *bring her to.*

You cannot repent too soon, because you know not how soon it may be too late.

He is the richest man who is content with that which he has.

A grand safeguard for doing right is to hate all that is wrong.

An honest man is none the worse because a dog barks at him.

Say less than you think, rather than think only half what you say.

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Manufactured only by
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COMPTON'S SURPRISE, 826 Bushels to the Acre. A little later than Early Rose. Equal in quality. $3 per pound, by mail, postpaid.
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Is there want of action in your Liver and Spleen? Unless relieved the blood becomes impure by deleterious secretions, producing scrofulous or skin diseases, Blotches, Felons, Pustules, Canker, Pimples, &c., &c.
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FARM FOR SALE. — THE farm recently owned and occupied by Joseph Boss, deceased, in the town of Genesee, Allegany Co., N. Y., is offered for sale. It contains 128 acres under good cultivation, with good buildings, is well watered, has a young orchard of choice fruit, and is in every way a desirable situation. The stock and farming utensils will be sold with the place, if desired. Price moderate and terms easy. For particulars, inquire on the premises, or address E. R. CRANDALL, Little Genesee, Allegany Co., N. Y.

ERIE RAILWAY.

ABSTRACT OF TIME TABLE, *Adopted Jan. 20th,* 1873.

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run through on all Trains between Salamanca, Rochester, Buffalo, Niagara Falls, Suspension Bridge, Cleveland, Cincinnati and New York.

EASTWARD.

STATIONS.	No. 12*	No. 8	No. 6	No. 2
Leave Dunkirk	12.55PM		7.00AM	2.50AM
Little Valley	2.30 "		8.48 "	4.30 "
Cincinnati	9.45 "			8.30 "
Cleveland	7.35AM			6.15PM
Salamanca	3.00PM		9.15 "	5.10AM
Olean	3.38 "		10.05 "	6.10 "
Cuba	4.03 "		10.35 "	6.55 "
Genesee	4.53 "		11.52 "	8.21 "
Andover			12.18PM	9.00 "
Alfred			12.40 "	
Arrive at Buffalo	12.05AM		7.55 "	6.55PM
Niagara Falls	12.55 "		8.45 "	8.5 "
Leave Hornellsville	6.05PM	3.15AM	1.50 "	10.50 "
Arrive at Elmira	7.58 "	5.08 "	4.30 "	12.38 "
Binghamton	10.05 "	7.13 "	7.30 "	2.30 "
Port Jervis	2.50AM	11.55 "		6.55 "
New York	7.00 "	3.30PM		9.55 "

ADDITIONAL LOCAL TRAINS EASTWARD.
4.45 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.10, Forestville 5.32, Smith's Mills 6.00, Perrysburg 6.40, Dayton 7.10, Cattaraugus 8.30, Little Valley 9.10, Salamanca 10.00, Great Valley 10.20, Carrollton 11.02, Vandalia 11.30 A. M., Allegany 12.03, Olean 12.40, Hinsdale 1.15, Cuba 1.55 Friendship 3.07, Belvidere 3.40, Phillipsville 4.10, Scio 5.10, Genesee 5.45, Andover 6.45, Alfred 8.33, Almond 9.05, and arriving at Hornellsville at 9.30 P. M.
10.00 A. M., daily, from Dunkirk, stopping at Sheriden 10.16, Forestville 10.30, Smith's Mills 10.45, Perrysburg 11.05, Dayton 11 17, Cattaraugus 11.48 A. M., Little Valley 12.15, Salamanca 12.40,