The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 50 A YEAR, IN ADVANCE.

VOLUME XXX.—NO. 23. ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 4, 1874. WHOLE NO. 1531.

The Sabbath Recorder.

For the Sabbath Recorder.

ARE MOTHERS TRUE?

[Suggested by the poem of "M. A. D.," entitled "Are We Mothers True?" in a former number of the RECORDER.]

Are mothers true?" A mother asks the question,
"True to their sweetest, highest, holiest trust?"
Can they be false? Perish the dark suggestion!
In thine own loving heart read thou'rt unjust,
Misgiving mother! In all earth there's naught
So true, so all unselfish, all unbought.

Pure mother-love! Sole fruit by mortal tasted,
That turneth not to ashes on the lip!
Sole cup of joy the earth-worm hath not wasted,
That holds its sweetness to the latest sip!
The only earthly flame from heaven that's lighted!
Sole Eden-flower the serpent hath not blighted!

It smiles back on me from the wintry height,
Amid the drifting snows of bleak fourscore,
Sunny and warm as when its spring-time light,
Shed on my boyhood all its boundless store;
Defying time and change, it is immortal.
Will it not greet us first beyond death's portal?

Witness the long night's weary, wasting watches,
Beside the couch where childhood strives with pain;
The fiercer struggle, when love all but snatches
From out the grasp of death its own again;
Its constant glow amid the dull despair,
Where the wrecked victims of the wine-sup are.

Lo! how its snow-white mantle hides the stains
Of the defiling touch of guilt, black handed!
And masks from censure's eye with loving pains,
The brow by infamy besmirched and branded.
Repulsed not by insanity's wild glare,
Nor imbecility's unmeaning stare.

Doubt not a mother's fond fidelity;
Nor yet distrust her love so deep and strong;
A trustier, save Christ's may never be;
Wisdom so great, may not to her belong;
God give her wisdom equal to her love,
She'll make an Eden here like that above.

F. M. V.

From the Advent Review and Sabbath Herald.

THE SABBATH AND THE LAW IN THE NEW TESTAMENT.

BY ELD. J. N. ANDREWS.

TEXT: "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment."—Luke 23: 56.

This text records the most remarkable instance of sabbatic observance in the Bible. The Lord of the Sabbath had tasted death for sinful man. He had offered up his life as a sin-offering to the majesty of that law which was placed beneath the mercy-seat. The holy women followed our Lord from his crucifixion to his burial. As the preparation day was just expiring, and the Sabbath about to commence, our Lord was quickly placed in the sepulchre. Luke 23: 53, 54; John 19: 41, 42. But this burial did not satisfy them. They returned from the sepulchre and prepared spices and ointments for the body of Christ. But before they could use them the Sabbath commenced. Now observe their action. It was easy to plead that the Sabbath was not so important as the Lord of the Sabbath; that, though the Sabbath had arrived, the Lord of the Sabbath had still stronger claims upon them than had that institution; or, that whatever they might do in the work of anointing him would be suitable work for the Sabbath. But they did nothing of the kind. They thought the best method of honoring the Lord of the Sabbath was by properly observing the Sabbath itself. And so they laid aside their work, when that work was only acts of reverence and affection for Christ, and they rested the Sabbath day according to the commandment. And Luke, writing a considerable number of years after this, inspired by the Spirit of God, places this on record as a noble act of obedience to God. This act of these godly women was in strict accord with the events of Calvary. It was not the law that was slain by Christ, but Christ that was slain by the law. So, when the Son of God lay under the power of death, slain by that law of which the Sabbath is a tenth part, it was fitting that the arrival of the Sabbath should be recognized, even though it was the body of the crucified Redeemer that was the occasion of the labor, and that the law of God should be *then* and *there* honored in the observance of the Sabbath day according to the commandment.

The Sabbath of the Lord was honored by the life of Christ, but still more manifestly in his death and burial. In his teaching and his example he took the utmost pains to establish the fact that the Sabbath was a suitable day for acts of *mercy;* and that such deeds, performed even in behalf of dumb beasts, were *lawful* upon the Sabbath. But now observe the lesson at the funeral of the Son of God: His teaching concerning merciful works on the Sabbath was absolutely demanded by the prevalent errors of the Jewish doctors; but there was danger that this might be perverted by that class of teachers who go to the opposite extreme, and deny the sanctity of the rest-day of the Lord. The record of his burial teaches a lesson as expressive of the sacredness of the Sabbath as does the crucifixion of the sacredness of the law. When Christ stood with our sins upon him, either the law must give way or Christ must die. We know very well the law did not give way. Now, at the burial of Christ, the Sabbath of the Lord stands directly in the way of certain acts of love and tenderness in behalf of the dead body of God's dear Son! Observe, these were not acts of mercy, like those which our Lord approved in behalf of suffering man and animals, for the dear Saviour was sleeping in death; nor were they acts of necessity to give him a decent burial, for this, though done in haste, had been performed tenderly and with great expense, by Joseph of Arimathea, and by Nicodemus. He was wrapped in fine linen, and with a mixture of myrrh and aloes, about one hundred pounds' weight; and a linen napkin was bound about his head. John 19: 38–40; 20: 5–7; Matt. 27: 59, 60; Mark 15: 45, 46; Luke 23: 53.

But these faithful women, out of tender regard for the honor of Christ, desired to prepare his body more perfectly for its rest in the grave. In the midst of their preparation, the hour of the Sabbath was marked by the going down of the sun. And observe the expressive language of the Holy Spirit: They "rested the Sabbath day *according to the commandment.*" Here is a remarkable exposition of the fourth commandment. If we place this in connection with our Lord's teaching and example relative to the Sabbath, we have the following facts:

1. It is *lawful*, *i. e.*, according to the law, to do well on the Sabbath. But the deeds to be wrought are acts of *worship* toward God the Creator, like assembling at the house of God and reading and expounding his word, or listening to it with serious attention; and also the work of the priests, or acts of mercy in behalf of the distressed, whether they be men or animals. Luke 4: 15, 16; Matt. 12: 10–12; Luke 14: 1–5.

2. But it is not lawful, *i. e.*, not "according to the commandment," to perform unnecessarily even such work as the anointing of the body of Christ, that he might in the most honorable manner be yielded up to the power of death. The Sabbath is a memorial of God's rest from the work of creation. The Lord of the Sabbath is best honored by obedience on our part to the commandment which requires us to rest in memory of God's rest.

The crucifixion of Christ attested the majesty of the law; the resurrection of Christ attested his personal innocence. Gal. 3: 13: Rom. 4: 25. The law survived the death of Him who became its sin-offering. The fourth commandment is solemnly recognized the day after the crucifixion, and its sacredness is revealed to us by the most remarkable example of its observance in the whole Bible. Nor is this to be met by saying that this was simply the act of a few women, and therefore of no real consequence. Even were this all that there is to it, the fact that these women were most intimately acquainted with the teaching of Christ proves that Jesus had never given them to understand that the Sabbath was a day of little consequence. But it is not the mere act of these pious women. Luke, writing by inspiration, places their example on record as something done in obedience to the fourth commandment. And certainly nothing could so attest the sacredness of the sabbatic institution as does this peculiar act of obedience, indorsed as it is by the Spirit of inspiration, many years after the resurrection of Christ.

One other truth should be brought out from this text. Here it is: The women who thus observed the Sabbath kept the very day which God ordained in Eden. For we learn that they kept the day ordained in the commandment; and that the following day was the first day of the week. Luke 23: 56; 24: 1; Mark 16: 1, 2. They did, therefore, in keeping the seventh day of the fourth commandment, observe by that very act the seventh day of the New Testament week. But the day ordained in the fourth commandment is the day hallowed in memory of the Creator's rest. Ex. 20: 11. And that we may not be in doubt that this identical day was known to Israel at the time of the giving of the law, the providence of God in sending the manna six days and their withholding it on the seventh, and the testimony of God himself, that the manna ceased on that day because it was the Sabbath, both bear an unequivocal witness, and clearly settle this important point. Ex. 16: 22, 23. And thus we may state the fact that the day following the crucifixion of Christ, his most faithful disciples observed the day ordained in the commandment, which day the commandment itself identifies as the one hallowed by God in Eden. It is certain, therefore, that the Spirit of God bears testimony to the knowledge of the true seventh day at the time of Christ's crucifixion, even as the providence of God bears testimony to the knowledge of that day at the fall of the manna.

In our Lord's last discourse from the Mount of Olives, in which he gives his disciples an outline of events from that time to the day of Judgment, he brings in the Sabbath in a manner to commend it to their peculiar care. Thus he says:

"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 15–20.

Our Lord did thus make the Sabbath a subject of prayer on the part of his people, for the period of nearly forty years after his crucifixion. Whenever the people of God in the land of Judea, during that whole time, should bow before God in prayer, they would be reminded of the Sabbath. It is to be observed that our Lord does not say, "Let them which be in *Jerusalem* flee into the mountains," but, "Let them which be in *Judea* flee into the mountains." This shows how great an error those commit who assert that our Lord taught his disciples this prayer because that the gates of Jerusalem would be shut on that day rendering their flight impossible. The words of Christ relate to the *whole land of Judea.* So it is very evident that the shutting of the gates of Jerusalem could effect, at most, only a very small number of the people of God who were concerned in this flight. But let us consider the case of those who were actually in Jerusalem at that time. Josephus, in the second book of the Jewish war, chapter nineteen, informs us of the fulfillment of the sign given by our Lord. Cestius, the Roman commander, encompassed the city with his army, and, "had he continued the seige a little longer, had certainly taken the city." But "he recalled his soldiers from the place and . . . retired from the city *without any reason in the world.*" Here was our Lord's promised token by which the disciples were to understand that the moment of flight had arrived. And how evident that it was the hand of God which caused the Roman general, as soon as he had given the Saviour's token, to withdraw from the city "without any reason in the world." And now the disciples must flee without a moment's delay. Let us admire the providence of God which opened their way in manifest answer to prayer. First we have the case of those disciples who were in the country of Judea. Josephus informs us that at this time, when Cestius marched upon Jerusalem, he found the country destitute of men; because as the law of Moses required, all the males were assembled at Jerusalem, to keep the feast of tabernacles. Deut. 16: 16. Thus it is manifest that the people of God throughout the land of Palestine, had no Jewish enemies to hinder their flight, even had it been upon the Sabbath.

And now let us see how it was with those who were in the city of Jerusalem itself. We find in the statement of Josephus the most convincing proof that, had they had occasion to flee upon the Sabbath, the circumstances were such that they might have done it on that day with as little hindrance from the Jews as could their brethren in the country. Josephus gives us the remarkable information that, when Cestius was some six or seven miles distant from Jerusalem, on his way to attack the city, the Jews went out on the seventh day to fight him, "although the Sabbath was the day to which they had the greatest regard." Certainly, the disciples could have fled out of Jerusalem when that "multitude went in a sudden and disordly manner to fight," had they been disposed so to do on that Sabbath day. It was but a few days after this that Cestius, having fairly encompassed the city, and thus given the Saviour's token for his disciples' flight did, "without any reason in the world," raise the siege and suddenly retreat. And we are told by Josephus (Jewish War, book 2, chapter 19) that no sooner did the Jews perceive this unexpected retreat of the Roman army than they ran after them, "and destroyed a considerable number of both their horsemen and footmen." This was the moment of flight for the disciples. It is perfectly evident that, had this retreat of Cestius occurred on the Sabbath, the Jews would have pursued him on that day; for only a few days before, they went out fifty furlongs, to attack him on the Sabbath. When the gates of the city were opened for the disorderly mob to rush forth after the army of Cestius, it was the hour for the disciples to flee. They could then do it unperceived by the wicked men of their nation, who now neither feared God, nor regarded man.

It is, therefore, perfectly evident that had this occurred upon the Sabbath, they could have fled on that day, even from Jerusalem itself. These facts do plainly prove that the interpretation given to our Lord's command respecting prayer that their flight should not happen upon the Sabbath to the effect that this was because their enemies would not allow them to flee that day, is entirely false. Had that been the sense of his words, it would have been much more in accordance with the course of things that actually transpired, had he taught them to pray that their enemies might not be so situated as to hinder their flight on that day. For the circumstances show that they were not, and that, if they had no conscientious regard for the day themselves, they could have fled on that day without difficulty. It follows, therefore, that the Lord of the Sabbath uttered these words out of sacred regard for the Sabbath, even as he joined with it in the same prayer, out of tender regard to his people, the petition that their flight should not be in the winter. And joining these in a prayer that they used some forty years, it taught them a lesson they could never forget. His tender love for his people could not but kindle in their breasts the same love for him, their Saviour and Redeemer; and his sacred regard for the rest-day hallowed in Eden to commemorate the work of the Creator, could not but inspire in the minds of his people the same reverence for that day.

Here, then, is the Sabbath of the Lord sacredly regarded by the Son of God and by his disciples as late as the destruction of Jerusalem, in the year of our Lord 70. And thus we have in the New Testament, not only a distinct recognition of the fourth commandment after the crucifixion of Jesus, and with it such a lesson respecting its sacredness as we cannot well forget, but we have also a precept from Christ, the Lord of the Sabbath, that does, in a most effectual manner, show how sacred was this day in his esteem. He had bidden his disciples flee for life the moment his signal should appear, and lest that flight should happen upon the Sabbath, he taught them to offer prayer to God for the interposition of his providence to prevent it. And, certainly, this forty years' lesson was admirably adapted to impress the sacredness of the day upon the first generation of the Christian church, and to transmit that sacredness to the latest age of that church.

Soon after the commencement of our Lord's ministry, we read of his visit to Nazareth. Luke makes the following record of the visit: "And he came to Nazareth, *where he had been brought up;* and, *as his custom was,* he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16. As this was just after the *commencement* of our Lord's ministry, the expression respecting his attendance upon the synagogue that it was "as his custom was," must have reference to the fact that it had been his custom previous to the commencement of his ministry, *i. e.*, from childhood up, to attend regularly the worship of God in the synagogue on the Sabbath. We see also that after becoming himself a public laborer in his great mission to save lost men, he still continued this course of action, leaving us here, as in every other part of his obedient life, an example that we should follow his steps. What a wonderful lesson is this! Here is a hint given us of his life of active obedience, as well as of lowly humility, during the thirty years that preceded his public ministry.

And what a lesson does this teach us respecting our Lord's example in wicked Nazareth! The true worshipers of God in that city were few. John 1: 46. But there was one who had a standing *custom* to attend the house of God upon the Sabbath. The weather might be rainy; or it might be otherwise unpleasant; the heat might be excessive; he might be weary with the toil of six days in the lowly family of the carpenter; but he did not remain at home for rain, or heat, or dust, or weariness. The Sabbath was not his day for sleep. The people of Nazareth knew very well that, whoever might be absent from the synagogue, Jesus, whether in childhood, youth, or manhood, would be there. And why was this? Not, by any means, because there was so much there for HIM to learn. Even at twelve years of age, he could instruct the Jewish doctors. Luke 2: 42–47. He was there to show proper respect for the Sabbath; he was there to help maintain the worship of God; he was there to set an example for others to follow. And so when he became a public laborer, as the great prophet like unto Moses, he followed this same custom of his earlier life. He had no occasion to visit the synagogue that he might find hearers, nor to select the Sabbath as his day of preaching because on no other day could he call out the people. Far from this; vast multitudes thronged him day after day. But he did by this custom proclaim his sacred regard for the Sabbath, and for the worship of the Most High.

When our Lord entered upon his ministry he found the Sabbath loaded down with a vast multitude of rigorous and burdensome traditions that rendered it a yoke of bondage to its observers. If the Sabbath had been only a carnal ordinance, imposed on them till the time of reformation, our Lord would have made short work with the whole thing. But the Sabbath was not to be destroyed by his death, and much of his life must therefore be given to the correction of those errors by which Satan had utterly perverted its design.

As the Jews had come to hold that every act by way of healing the sick was entirely unlawful on the Sabbath, the Saviour took great pains to correct this false notion, and to show that it exactly accorded with the design of the Sabbath to perform deeds of mercy to the afflicted on that day. Thus, our Lord vindicated the act of the disciples in eating the ears of corn on the Sabbath when they were hungry; he justified himself for healing the man with the withered hand; also the blind man; also the woman that was bowed down with infirmity thirty-eight years. Matt. 12: 1–13; John 9; Luke 13: 11–17; John 5: 1–20; 7: 21–24. Certainly, these were acts exactly adapted to the sabbatic institution.

Had our Lord refrained from relieving the sick because it was the Sabbath, then surely it might be said that the Sabbath was a yoke of bondage; and that it was not something made for man's good, but something for the good of which man was made. In one of these cases, however, our Lord bade the man he healed to take up his bed, and walk. If this had been a bed, such as we thus designate at the present day, we might well regard this as a violation of the law of the Sabbath. But when we learn that this was nothing more than a blanket or rug on which he lay by the pool, we see that the case is entirely different. So, also, in the case of the blind man. Jesus moistened clay with spittle, and anointed his eyes, and bade him go to the pool of Siloam and wash them. John 9: 6, 7. To state these cases is to refute the charges founded on them. They are of equal weight with his alleged violation of the Sabbath in allowing his disciples in their hunger to eat of the ears of corn. None of these acts were done in a careless or irreverent manner. All of them had the relief of the suffering, and the honor of God, in view.

Jesus did not violate the Sabbath. Or, to speak more strictly the perfect truth, our Lord kept all the commandments of God and taught men so to do. He testifies that he had kept his Father's commandments. John 15: 10. Sin is the transgression of the law; but in Christ there is no sin. 1 John 3: 4, 5. He taught the immutability of every jot and tittle of the moral law. He solemnly warned men not to break the commandments, and to teach men so. He promised that those who do and teach them shall be highly honored in the kingdom of God. Matt. 5: 17–19. The Son of God had his Father's law in his heart. Ps. 40: 8. All who are saved by him will have that same law in their hearts also. Jer. 31: 33; Luke 22: 20; Heb. 8: 10. Nor is this all. The New Testament church are to fulfill the righteousness of the law; *i. e.*, the right doing ordained in the law. Rom. 8: 1–7. Such a church will assuredly obey the fourth commandment.

The Son of Man is Lord even of the Sabbath day. Matt. 12: 8. It is no disgrace to the Sabbath that Jesus is its Lord. Indeed, it is no dishonor to the Son of God to be the Lord of the Sabbath. The expression, "Lord *even* of the Sabbath day," does certainly imply that it is a very high honor to be Lord of the Sabbath. Nor does it signify that because he is its Lord, he is therefore to destroy it. The very opposite is implied. He "died and rose, and revived, that he might be Lord both of the dead and living." Rom. 14: 9. These are his people; and he did all this that he might be their Lord, and thus give them eternal life. As the Lord of the Sabbath, he was the right one to determine what was, and what was not, proper upon the Sabbath. And the very fact that he was engaged with the Father in the creation shows that he was also concerned with him in ordaining the Sabbath. It is, therefore, with the strictest reason that he claims to be Lord of that institution which God calls my "holy day," "the holy of the Lord" and "honorable."

The Sabbath is not an institution unknown to the New Testament, nor is it one peculiar to the New Testament. That book treats it as an existing institution; just as it alludes to the heavens and the earth as something in existence from ancient days. The Lord of the New Testament church is the Lord of the Sabbath. He honored it in his life by setting aside, as its Lord, the burdensome traditions by which it was encumbered. He honored it by performing on that day a very large portion of his works of mercy for the distressed. He honored it by teaching his disciples to pray that it should not become necessary for them to flee on that day, some forty years after his death. He honored it by his *custom* of devout attendance upon the synagogue on that day, from early life till the close of his work. He honored the Sabbath, and himself also, by claiming to be even its Lord. He honored the Sabbath when he, the Lord of the Sabbath, lay in death, and those who had known him most intimately, and understood his teaching most perfectly, desisted from a work of love and reverence for him, not absolutely necessary, that they might rest the Sabbath day according to the commandment.

The book of Acts contains an inspired history of the first generation of the Christian church. It makes several important references to the Sabbath. Thus we read that Paul, having preached in the synagogue at Antioch on the Sabbath, when the congregation was broken up, was entreated by the multitude that these same words might be preached to them the next Sabbath day. And the next Sabbath day, came almost the whole city together to hear the word of God; and the hand of God was with his servants. Acts 13: 14, 27, 42–44. It is evident, therefore, that the day which was hallowed by the Jews was, some fifteen years after the death of Christ, still known as the Sabbath. That Paul not only preached to the Jews on that day, but that he preached also, on the following Sabbath, to the Gentiles, and this at their own request, is strong proof that the apostles regarded the ancient Sabbath as the most suitable day for divine worship; and, also, that even the Gentiles of Antioch had some regard for the day. Paul was not compelled to use the Sabbath for this second meeting, for he was dealing with Gentiles; he did use it, however; which is a strong proof of his regard for the day, and even that the people of Antioch also had, to some extent, regard for the Sabbath.

When the council assembled at Jerusalem to consider the question of circumcision, it is evident that the question of the Sabbath did not cause any difference of opinion at all. It was a trouble to certain ones that the Gentiles did not observe circumcision. Acts 15: 1–5.

Had they been neglecters, also, of the Sabbath, most certainly that fact would have been mentioned, for it could not but create even greater disturbance than the neglect of circumcision. And when the apostle James gives sentence in the council, he makes an important statement respecting the Sabbath. He says: "For Moses hath of old time in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15: 21. He assigns this as a reason why the points named by him, and no others, should be inserted in the letter of instruction to the Gentiles. It is evident that the Jews, in their dispersion, had carried the Sabbath with them into every city of the Gentiles, and that the Gentile Christians were, even before their conversion, acquainted with the Sabbath, and were still receiving the benefit of this Sabbath instruction from the books of Moses.

When Paul arrived at Philippi to preach Christ, his labors began with a small company of devout Gentiles, mostly women, who were wont to assemble for prayer, upon the Sabbath, by the river side. The first convert was a Grecian woman named Lydia, of the city of Thyatira. Acts 16: 12–15. With this company of Sabbath-keepers, began the Philippian church. Next, the apostle "came to Thessalonica, where was a synagogue of the Jews. And Paul, *as his manner was,* went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 1, 2. This was Paul's "manner," even as it was the "custom" of Jesus. Luke 4: 16. We never read of his having a similar *custom* respecting any other day of the week. As the result of his preaching, "some" of the Jews, "and of the devout Greeks, a great multitude, and of the chief women, not a few," became obedient to the faith. These "devout Greeks" were men, who not only feared the true God, but kept his commandments. And thus we see that the Thessalonian church also began with a company of Sabbath-keepers, part of whom were Jews, but the most devout Gentiles.

The origin of the Corinthian church is very similar to that of the church of Thessalonica. We learn that Paul came to Corinth, and finding Aquila and Priscilla, he came unto them, "and because he was of the same craft, he abode with them and wrought; for, by their occupation, they were tent makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 1–4. Here, as at Corinth, some of the Jews and Greeks who thus worshiped God in the synagogue were the first converts to the gospel. And this church also began, not merely from the labors of a man who kept the commandments of God, but with those who were already the worshipers of God upon his sacred day. This was Paul's manner in every place. He began with the Jews who feared God, and with whom, in every case, there appears to have been associated devout Gentiles, and with this kind of converts laid the foundation of his churches. It is certainly worthy of notice that the day observed by the Jews is ever called the Sabbath by Luke, who writes by the spirit of inspiration some thirty years after the *abrogation* of the Sabbath, as some say; or, that time after its *change,* as say others.

We can judge how Paul preached respecting the law of God by what he has written respecting it in his epistles. He represents the whole world as condemned by the law, and every mouth shut by it. Rom. 3: 19.

He tells us that by the law is the knowledge of sin. Verse 20. So that when he wished to instruct men as to the nature of sin, he opened to them the law of God. He shows how men, thus condemned, can be pardoned, and yet God maintain his justice as represented in his law. It is through the redemption that is in Christ Jesus that God can be just, and yet justify the sinner who believes in Jesus. Verses 23–26. And thus he states the immutability of the law in the strongest language: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31.

Paul held to the abrogation of the ceremonial law, with its numerous sabbaths, new moons, and feast days (compare Eph. 2: 14, 15; Col. 2: 14–17; Lev. 23: 4–44); but he did sacredly maintain the moral law of God as the unchangeable rule of right.

The language of James is a most convincing testimony to the perpetual obligation of the ten commandments: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are *convinced of the law* as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8–12. There can be no mistake that what James calls the royal law is still in full force, and that this law embodies the ten commandments. It is also certain that to violate one of those commandments makes us guilty of violating the whole law of God. So long, therefore, as this code of moral laws endures, so long will the Sabbath of the Lord remain. It is a part of that code which shall stand fast until heaven and earth shall pass away.

The last book of the Bible was given upon the Lord's day. Rev. 1: 10. It is a revelation made by Christ to John. As none but the Lord of the Sabbath was counted worthy by God, the Father, to receive this book to give to man (compare Rev. 1: 1; 5: 1–7), so he chose as the most suitable day to give this to man that day which the Bible designates as his. As only one such day is revealed in the Bible (Gen. 2: 1–3; Ex. 20: 8–11; Isa. 58: 13, Mark 2: 28), we may be certain, not only that such a day existed at the close of the first century of the Christian church, but that this is the very day hallowed by the Father and the Son in the beginning, and jointly recognized in the Scriptures as theirs.

A SKEPTICAL SHOEMAKER.

We were much struck with the judicious manner in which a Scripture reader recently met the objection of a skeptical shoemaker. He said:

"I have read a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings."

The reader replied in a very kindly manner:

"Will you abide by your own decision in two questions. I will put to you? If so, I will freely do the same. I will abide by your answers; by so doing we shall save much time, and arrive quicker at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is, Suppose all men were Christians, according to the account given to us in the gospel concerning Christ, what would be the state of society?"

He remained silent for some time, in deep thought, and then was constrained to say:

"Well, if all men were really Christians, in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer. Will you do the same?"

"O, yes," he readily replied, "no man can deny the goodness of the system in practice; but now for the other question; perhaps I shall get on better with that; you have got a chalk this time against me."

"Well, my next question is this: Suppose all men were infidels, what then would be the state of London and the world?"

He seemed still more perplexed, and remained a long time silent, the reader doing the same. At length he said:

"You certainly have beaten me, for I never before saw the effects upon society; I now see that where the Christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions, and was led to follow the Lord Jesus Christ. But the change did not stop here. When first the reader called, he had to sit on an old, dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and to speak to them of the things which belong to their everlasting peace, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

—*Little Gleaner.*

THE NEW VERSION.—Some boys were not long since reading the seventh chapter of Matthew, and one of them read the thirteenth verse, "Enter ye in at the straight gate; for *wine* is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." The little fellow blushed at his mistake, but we advised the boys to think seriously of the rendering.—*Little Star.*

OVER THE RIVER.

BY MISS MARY E. BAKER.

I long to be over the river—
For my heart is so weary and sore,
That in the darkness around me,
I forget the brightness before.

I long to be over the river—
For my life has been wearisome here;
And I long to be over the river,
Where there never falleth a tear.

My life had its sunshine and shadow,
But the great sun went down at the noon,
And storm-clouds rose up in their blackness,
And hid the pale light of the moon.

I have tried to be patient and prayerful,
But the cross is so heavy to bear
That my heart with the burden seems broken
That a Father's own hand has placed there.

I have seen those most loving and lovely
Pass over the death-river's tide;
And to-day, by my faith, do I see them,
Rejoice on the opposite side.

And I, for the great love I bore them,
Perhaps they were *idols*—God knows—
Am left to suffer behind them;
But life must be near to its close.

And God, in his Word, hath said truly,
"I chasten *most* those that I love,
Only that they may shine brighter,
In the many mansions above."

And believing, I try to be patient,
And accept God's will as the best;
Yet I long to cross over the river,
And sing in the land of the blest.

Yes, I long to cross over the river,
Where they need not the light of the sun;
I long for the beautiful country,
Where God's will ever is done.

Good-bye—I am crossing the river—
Led on by the brightness before,
I shall soon be singing in glory,
Safe, safe on the opposite shore.

Already, the walls of the city
Grow clearer and bright to my sight;
I catch the far gleam of life's river
That shines in the heavenly light.

I can see the archangels and angels
Bend low at the dear Saviour's feet;
I can hear the glad song of the ransomed,
Who the words of the seraphs repeat.

Archangels and angels may praise him,
But how can they love him as I?
For he left the bright home of his Father,
And for *me* did he suffer and die.

Farewell!—filled with brightness of heaven,
My soul would no longer delay;
I go to a much fairer country,
Where night never shadows the day.

—*N. Y. Observer.*

DIVINE MANIFESTATION.

"God manifest in the flesh" was a wonderful and gracious event. It helps us to know, love, trust, and obey him. He seems more personal, tangible, real than before. We can now come near to him, and realize that he cares for, guides, strengthens, comforts, saves us; that he is a present, tender, gracious friend. That manifestation was needful to meet the infirmities of our natures; it was a coming down of the spiritual to the material of the infinite and divine to the low and lost; to lay hold of us; to enable us to lay hold of him, to be lifted out of the pit of sin and degradation. He took a body, became localized; restrained his glory, did miracles as a friend and brother, that we might have distinct and impressive views of his character, and trust him as a personal Redeemer.

But the incarnation was the alphabet, the simplest lesson of his personal ministry, the beginning of his work. We begin to know him in his body, but our faith and conceptions should rise to his omnipresence and true divinity. His words, "It is expedient for you that I go away," have a deep and broad significance. Had he remained in a mortal body he would have been localized, a King in Judea, but not everywhere present to save. Incarnation protracted would have unduly obscured, and restrained the spiritual and divine. It was better, therefore, that he should go away and "come again" by the Holy Spirit, and reign as a spiritual King.

Are his presence and power among us now less real than when he did "mighty works" in his flesh? His presence is universal, his power unlimited. "Lo, I am with you always, even unto the end of the world," is assuring. How sweetly he confirms this in John 14: "I will not leave you comfortless; I will come to you." Verse 19 is very rich. "Yet a little while, and the world seeth me no more, but ye see me; because I live ye shall live also." The world could see him on the low plane of incarnate life, but could not rise to the high range of spiritual being. But the disciples are taught of God, and see their Lord in his higher nature, apprehend his presence, and profit by his power. "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Precious promise! Faithfully has it been fulfilled. He has constantly manifested himself to those that love him, and does it still.

These words were very significant to the disciples. They remembered the cloud and pillar of fire in the wilderness, and the shekinah in the temple. A divine presence was no new idea to them. It was interwoven with all their national history. But they supposed that the incarnate presence of Christ was the fulfillment of all the types and prophecies of the past, and the climax of heavenly manifestation. They were surprised and sorrowful when Jesus spoke of going away, because they misconceived the high purposes of God. The bodily presence of Christ was precious, yet his personal reign as spiritual and glorified King is better, and attended with higher revelations of power. Great works were done by him while on earth, "but greater works than these shall believers do, because I go to my Father."

The presence and power of Christ among his disciples is but little understood. It is generally considered to be less than the "presence" in the wilderness, and his ministry in the flesh. Our weak faith has hindered the revelation of power. Spiritual conquests are greater than physical miracles, and more consonant with the nature of the Saviour's reign. Great things have been done in this higher field of effort. But more, much more, would have been done had faith not faltered. According to our faith is the measure of his manifestation. How much may we believe that he will do? More than he did in the days of his flesh? His presence is more general, constant, and effective than then. He is trammelled, and hindered less by the conditions of mortal life. He never grows weary, nor sleeps; is never absent, never confined to place, his resources are unlimited, and infinite his power.

He is just now saying to every saint, "I will come to you," "I will manifest myself to you." Why then toil alone? Why attempt to work with mere human strength? Many are weary and discouraged in their toil, and need assistance. Many gather little fruit because they toil alone. Very few have faith to use Christ in the fullness of his power. If they would listen to his promise, and heed his assurance, "I will manifest myself to you," their trials would be changed into triumphs. The churches need more power, and this is the way to receive it. Let them love, trust, obey Christ, and he will endow them with "power from on high."—*Baptist Union.*

RELIGIOUS CHARACTER.

Count yourself no Christian because you like thoughts and discourses about God. Be jealous of any gospel that merely pleases you, and puts your natural sentiments aglow. See God in the flowers if you will; but ask no gospel made up of flowers. Look after a sinner's gospel, one that brings you God himself. Doubtless you are hungry; therefore you want bread and not any mere feeling after it. Understand the tragic perils of your sin, and think nothing strong enough for you but a tragic salvation. Require a transforming religion, not a pleasing. Be enticed by no flattering sentimentalities, which the children of nature are everywhere taking for a religion. Refuse to sail in the shallows of the sea; strike out into the deep waters where the surges roll heavily, as in God's majesty, and the gales of the Spirit blow. Man your piety as a great expedition against God's enemies and yours, and hope for no delicate salvation, not to be won by great sacrifices and perils. Let me add in this connection, also, a word of necessary caution respecting a particular form of unbelief that is now common. How many are beginning to say, and have it for a fine discovery, that there is no such thing as a distinction of kind among men. Are we not all religious, all good? Some a little, some more, and some very good? Even where there is no pretense of piety, where there is great wrong, corruption, brutality of life, is there not still a little sense of God that only wants to be increased? Some tender yearning after God, however suppressed? What have we, then, but distinctions of degrees, and no distinction of kind? Let this fiction go; it is time now to be clear of it. No great gulf fixed was ever thought of that is wider, or deeper, or more absolute. It is the distinction between a religious nature and a religious character. We all have such a nature, feeling after God; but we have not all found him. We all have religious sentiments, desires, yearnings; but how many never choose a religious end? How many, in fact, never did anything in the practical life but trample the sentiments, desires, yearnings of their natures, in lives of disobedience, and a fight of rejection against God and every holy thing! No, my friends, the gospel distinctions are not gone by; the heaven and hell of the Scripture are not yet antiquated. Here they stand, based in the everlasting distinction of kind; darkness and light, chaos and order, falsehood and truth, are not more opposite, more impossible to be reconciled. A religious nature signifies nothing where there is no religious character; nothing, I mean, but the greater wrong, and wrath the more deserved.—*Dr. Bushnell.*

TAKING OFF THE SHOES.

In Syria the people never take off their caps or turbans when entering a house or visiting a friend, but they always leave their shoes at the door. The reason is that their floors are covered with clean mats and rugs, and in the Moslem houses the men kneel on the rugs to pray, and press their foreheads to the floor, so that it would not be decent or respectful to walk in with dirty shoes and soil the sijjaby on which they kneel to pray. They have no footmat or scrapers, and it is much cheaper and simpler to leave the shoes, dirt and all, at the door.

It is very curious to go to the Syrian school-houses and see the piles of shoes at the door. There are new bright red shoes, and old tattered shoes, and kob-kobs and black shoes, and sometimes yellow shoes. The kob-kobs are wooden clogs, made to raise the feet out of the mud and water, having a little strap over the toe to keep it on the foot. You will often see little boys and girls running down steps and paved streets on these dangerous kob-kobs. Sometimes they slip, and then down they go, on their noses, and the knob-knobs fly off and go rattling over the stones, and little Ali or Yusef, or whatever his name is, begins to shout, "Ya Imme!" "Ya Imme!" "Oh my mother!" and cries just like little children in other countries.

But the funniest part is to see the boys when they come out of school and try to find their shoes. There will be fifty boys, and of course a hundred shoes, all mixed together in one pile. When school is out the boys all make a rush for the door. Then comes the tug of war. A dozen boys are standing and shuffling on the pile of shoes, looking down, kicking away the other shoes, running their toes into their own, stumbling over the kob-kobs, and then making a dash to get out of the crowd. Sometimes shins will be kicked, and hair pulled, and tarboushes thrown off, and a great screaming follow, which will only cease when the teacher comes with "Asa," or a stick, and quells the riot. That pile of shoes will have to answer for a good many school boy fights and bruised noses and hard feelings in Syria. You will wonder how they can tell their own shoes. So do I. And the boys often wear off each other's shoes by mistake or on purpose, and then you will see Selim running with one shoe on and one of Ibrahim's in his hands, shouting and cursing Ibrahim's father and grandfather until he gets back his lost property.—*The Women of the Arabs.*

TRUTH IN THE INWARD PARTS.

Those

The Sabbath Recorder.

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 4.

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

☞ All communications, whether on business, for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

OUR DENOMINATIONAL WORK.

To the Editor of the Sabbath Recorder:

We have frequently heard, from some of our leaders, pleas for a higher denomination standard, for a clearer apprehension of our mission and its needs, and for more unity of purpose in our councils. We are told that that Seventh-day Adventists are far outstripping us in Sabbath reform and are destined to supplant us in our own work, unless we make a wiser and more determined effort to advance that work. There is no doubt of the need of unity and of progresive ideas among us. Many of our best minds are immured in small villages or on remote farms, or are teaching, surveying, practicing medicine among Sunday-keepers, or are studying in Colleges and foreign Universities. We hear nothing from them; we profit nothing from their experience; we gain nothing by their growth in knowledge and power. Among ourselves we preserve an intense individualism and cleave each one to his own views and leave others to follow theirs without question.

In view of these facts, we suggest that an association be formed of our young people of both sexes for the purpose of considering the true scope and character of our denominational work, not only in its present practical bearings, but also in it progressive developments and spiritual aspects; to discuss the relations of education to our work and the demands of education upon us as a factor in our mission, to seek a higher literary culture; and to unify our views on denominational questions and to form plans for denominational growth.

The real dignity and breadth of our work is not half understood and appreciated by us, nor is our interest fully awake. Our denominational characteristics are truths worthy of our most earnest study, prayer and thought, or they are silly errors to be forthwith discarded, and our organization dissolved. It behooves us to determine which we will do. The question of education yet demands much thought of us. When many in the denomination, in spite of the experience of the colleges of all the world, and in spite of our own experience, insist that a college should be self-supporting, and when our educators are undecided concerning proper courses of study, it is time for some discussion and some progress in our views. No one will pretend to say that in a literary point of view, we present a very imposing front to the world. Is there not something that we can do in that respect?

But we need not particularize in this paper. Let this association of young people, whose views and characters are still in a formative state, whose ideas are awakened and whose ambition is aroused by recent study in Colleges and Seminaries, by preaching and teaching, and active contact with the world, meet and hear and discuss papers, upon all the questions which would naturally engage the attention of the association. Let us hear from those who are now away from us: the teachers, students, professional men. If persons are appointed to present papers and are not able to attend the meetings, let them send the papers to be presented, in their behalf, by other members of the association. The meetings might be held just before, or just after our General Conference, though, if the people could be brought together, a separate meeting or convention—say about New Year's or some such time—would be preferable on many accounts.

It may be objected that we have organizations for all this work, and that if the young people wish to do anything, they can present themselves at their meeting and ventilates their views. But these meetings are now full of business of another sort, and it is a constant complaint that half is not done at them that should be done. The leaders in these meetings would not bewilling to hear much discussion upon the questions which it would be for the interest of the younger ones to discuss. The young people ought to knoweach other as young thinkers and workers, and become acquainted with each others views. The denominational work will, in a few years, rest entirely upon them. If they can train themselves into more mutual harmony, sympathy, charity, and liberality than their fathers—we speak in all respect—they can do a much better work for the world than their fathers have done. At any rate the papers we would have presented, the questions we would have discussed, are worthy of a special meeting which should give its entire strength to them, and not make them a mere matter of "resolving" to rest until the next annual meeting and then to be "resolved" and again to rest, and thus to continue *ad infinitum*.

We have not written this to claim that our plan is the wisest and should be adopted, but to call the attention of one younger members to the subject of denominational work, and especially to its improvement and expansion. If they will realize to the fullest that there is work to be done, and that our best, purest and noblest efforts and thoughts must be enlisted in it, we should be content with whatever plan they adopt to develop and accomplish the work. Can we not hear suggestions from our young men and women upon these questions?

ALFRED UNIVERSITY, May 31st.

INTRODUCTORY SERMON

Preached before the Ministerial Conference, held at Independence, N. Y., May 5th, 1874, by O. D. SHERMAN.

2 Cor. 12: 15.—"I will, very gladly spend, and be spent for you; though the more abundantly I love you, the less I be loved."

A lofty mountain determines to a great extent the character of the country surrounding it. Lifting its head above the clouds, it gathers in its reservoirs the rain, which as streams decending its sides, carry life to the plains and valleys below. Though the snow, of an endless winter may gather upon its brow, they form the fountains which feed the rivers, that in their onward flow give fertility to the soil, and dispense blessings to all who dwell within their influence. So it is with the great, true, and noble men of any age whose heads are high lifted up in the pure atmosphere of God's eternal truth; whose brows are bathed in the clouds of divine benedictions, and who draw from the fountain of divine love, and become themselves fountains from which the streams descend, and give health and beauty to the dwellers on the plains of common life below. Such men, though at times they may seem rough, and stern, and overawe by their grandeur like the rock bare mountain, are yet the bulwarks God has planted to stem the floods of evil, to roll back the tide of sin, and encircle within their protecting influence, the weak and erring, and lead them up to God and salvation.

Such a man was the author of our text; grand old Paul! Or, rather, we would say such a man *is*; for such characters are as enduring as the everlasting hills. Aye, more so, for though the mountains shall pass away, such men never *die!* They live, and shed their blessed influence, dispensing light and joy through all the cycles of endless years. Such examples are powerful teachers of truth. We may be able in our intellect to apprehend an abstract truth, or moral quality in some degree, to know something what love means, what purity is, what wisdom represents, but when they are acted out, objectized before us in a true, noble, and loving life, when we see love as it beams forth from a mother's eye; and when it thrills our own being, as we clasp the hand, and press the form of those dear to us as life; when we hear it in the words that come welling up from the deep fountains of the heart, then, and only then, we know what love means. When we see the strong help the weak, the full feed the hungry, when the naked are clothed, the sick and those in prison are visited, then we know what pity means. So of all the virtues that grace humanity. It seemed necessary, in order that God's matchless love for men could be apprehended, that the Son of God must come to earth, and from the lowly stable of Bethlehem, to the cross of Calvary, his life should be a stainless example of purity, of wisdom, and of all kindly sympathy, and loving compassion for the children of men.

Every such life has a *key-note*, to which all the various strings accord, and thus swell out the grand harmony of a noble character. The key-note of Paul's character is revealed to us in our text. The motive that swept the chords was an all absorbing one, and the highest that ever moved a human heart. On the one hand it looks heavenward for inspiration, and on the other earthward for its hallowed work. On the one hand it says, "God forbid that I should glory save in the cross of Christ." On the other it says, "I am willing to spend, and be spent" for humanity.

Paul was a model minister. We who meet here are many of us pursuing, or intend to pursue, that vocation. How appropriate then, that we study his character and life, that we seek to be inspired with the same glowing ambition, the same fervent spirit, the same invincible will, the same unconquerable courage; and above all the same self-devotement upon the altar of unselfish love. "And I will very gladly spend, and be spent for you." We easily find here what Paul deemed his life-work. It was not to secure what the men of this world have ever rushed madly after, the gilded phantom of wealth. It was not to dwell in marble halls, to be clothed in soft raiment, to feed on earth's dainties. It was not to sway the scepter of empire, or wield the sword of power. It was not to attain to intellectual greatness, and stand a master in the world of mind. It was not even to attain a leading position in the religious world, and to be acknowledged the great doctor of the age. It was not even to shut himself out from the world, and thus acquire sanctity and spiritual excellence. Nay verily! One great desire, one fixed purpose, filled his soul and illuminated his life, and that was *willing service!* To do good to others, to save the perishing, to reach a lost and ruined soul, and snatch it as a brand from the burning; to strengthen the weak, to help men to live true and noble lives, was his highest ambition, his dearest love. As such was Paul's highest motive, so should it be ours; and must be if we would win souls to Christ. Perhaps it may be thought entrely out of place to speak of the temptations of wealth, as connected with the minister's vocations, as in these days when a man chooses, or rather I would say, *accepts* the calling, it is fair to presume that he has turned his back on wealth with all its gilded charms. A thousand other ways are opened wherein skill, perserverance, and courage are sure to win success. But the man that was ever made rich in dollars and cents, by preaching, would be as rare a curiosity as an orange grove amid the everlasting ice of an Arctic winter. And yet we are not so sure, that even in this direction, there may not be temptation even for us. The oft repeated assertion, "the larger the salary, the louder the call," though undoubtedly tinged with sarcasm, yet in some cases may have had a foundation of truth; and it may be that instead of "gladly spending, and being spent," we are considering more how we may gain our own comfort and case.

To win applause of men, to be considered a great preacher is a far greater temptation, and in my humble opinion, the great temptation to which ministers are exposed. Flattery is so sweet to us all; we love so well to know that we are appreciated, and held in esteem and honor, that ere we are aware the higher end is lost sight of, and self is enthroned and gathers to itself the sweet incense of popular favor, instead of giving God the glory, and gladly spending, and being spent to win souls to Christ. The history of the church from the earliest ages has been sadly marred, her fairest pages blotted, and her influence for good sadly crippled, by this lamentable weakness on the part of her ministry. Says Gregory of Constantinople, 381, "Would to heaven there was no primacy, no eminence of place, and tyrannical precedence of rank, that we might be known by the eminence of virtue alone; but as the case now stands, the distinction of a seat at the right, or left, or in the middle, at a higher or lower place, of going before, or aside of each other, has given rise to many disorders to no good whatever, and plunged multitudes into ruin."

As it was then, so it is now, in a greater or less degree. To wield power over others, to exercise authority, is one of the most dangerous positions to place any man in. And it is not the less attended with danger even when that power is a moral one; and it is simply that of mind over mind; and every such man needs constant watchfulness over self, and constant prayer for the grace of God within the heart, to keep from falling. The example of Paul is a noble one, and his life is a full exponent of the sentiment of our text. There seems but little doubt but that he might have been a leader of the Jews had he continued in their religion. The traits of character he possessed, joined to his indomitable will, would soon have given him the highest seat in the Sanhedrim. Yet looking over his history, from the rivers of Damascus, where first the light of divine truth and the voice of the Son of God flashed through the chambers of his soul, and turned him from the power of sin to the glory of an endless life, down to Jerusalem, within the courts of its sacred temple, in the deserts of Arabia, at Ephesus, at Corinth, at Athens, and finally at imperial Rome, "in weariness" and painfulness, in watchings often, in hunger and thirst, in cold and nakedness, hated by Jew, persecuted by Gentile, deserted by friends, the record is ever the same. With an earnestness that never wavered, a zeal that never flagged, a courage that never faltered, a love born of God that intensified his whole life, he completely identified himself with the objects of his solicitude, as he himself so quaintly expresses it: "Who is weak and I am not weak? who is offended and I burn not?" and thus toiling with his own hands to supply his necessities, his life in all its fullness of devotion for the good of others, made good his declaration, "I will very gladly spend and be spent for you."

The concluding portion of the passage opens to us a sad phase of human nature; even among the "called out" of God. Love should beget love. And when one shall give his life, and his all to benefit another, and that other accepts the benefit, it seems the blackest ingratitude that at least love, and its sweetest offerings cannot be repaid. What a sad picture is here presented! Think of Paul's great heart, overflowing with love for this church that he had planted, for its perishing ones to whom he had brought the glad news of salvation, laying his whole life on the altar of sacrifice for them, and yet knowing, and keenly feeling that all his love poured out so abundantly, would not be repaid, nor even acknowledged. Doubtless, the events of the on-coming future threw their shadows across the pathway that he must tread. Jerusalem, where all the hatred of an incensed priesthood and a bigoted people was poured upon his head, and there like his Master, perchance in the same judgment hall, he stood alone, not one of the saints to whom he had brought alms stood by him in the wild surgings of the angry mob, or at the Governor's court. And still farther on, when he should be at Rome, and stand in Nero's court, enduring the taunts, and cruel tender mercies of that scourge of the world, the shadows fell darker yet, and there too he must bear his burden alone. Hear his own words as he writes to Timothy just before his martyrdom. What a longing for human sympathy, and the friendly offices of a loving heart. "Do thy utmost to come to me speedily. Demas has forsaken me, Cressens has gone to Galatia, Titus to Dalmatia, Luke alone is with me. At my first answer no man stood with me, but all forsook me. I pray that it may not be laid to their charge. (It was the custom for the friends of the accused person to attend the court clad in deep mourning.) What then must have been the pain of that great, tender, sensitive heart of Paul, as he was brought for the first time into Nero's judgment hall, and looking over the vast crowd that surged like the angry billows of the sea around him, he beheld faces full of hate, full of brutal cruelty, full of idle curiosity; but not one that glowed with sympathy, not one eye that was moist with pity, not one bosom that heaved with sorrow, not one head that was bowed with grief. All men had forsaken him. Well was it with the apostle that he could look above the raging storm of human hate, above the marble palaces of Rome, right up into the golden sunshine of a brighter sky than Italy ever had, and behold a Father's smiling face, a Saviour's outstretched arm, and that he could say, that though he was bound with chains, "the word of God is bound by no chains." And the spirit of self-devotement shines out with brighter lustre even now in these days of trial, and he writes: "Wherefore I endure all for the sake of the chosen, that they may also obtain that which is in Christ Jesus." And then rising up on the wings of faith to the sublimest heights of self abnegation, he looks beyond the altar of his sacrifice, and the door of eternal life opens, and he exclaims: "For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to all that love his righteous appearing."

What is the lesson here for us? Not all have the same experience as Paul in this respect; but the history of the world has ever been, that though men build the tombs of the prophets when dead, they are very apt to stone them while living, or pass them by with cool disdain. Jesus poured out a love on a perishing world, that was as boundless as the widest limit of a measureless eternity; and they crucified him. And can the servant expect to be greater than his Lord? The minister of Jesus Christ that expects to live only in the sunshine of human love, who can only rise when borne up in the soft arms of human approbation, will gently fade and die, in the time when the clouds shall lower, and the shadows fall and the tides run low. And such times will assuredly come in the life of every man. The minister of Jesus needs to be like the snow-clad peaks of the Andes, whose fountains are filled from the clouds that rise from the fathomless depths of the ocean, and send their rivers to the arid plains below that never return one drop of moisture. So must he draw from the boundless ocean of divine love, his life, and give it freely to mankind whether it be returned or no. And in conclusion let me say, first to you, my fathers, whose lives have been one of toil and willing spending, let me ask, that you gather up the influences of such a life, and with loving hearts, shed it upon us, your children. Lay your hands upon our heads and bless us, even us, our fathers! And to you, my brothers, I tell you as the deepest, sincerest convictions of my heart, that just as we shall lay ourselves upon the altar of consecration, willing to spend and be spent, gladly loving, though no love returns to cheer and gladden our hearts, willing to labor, though other men shall enter into our labor, looking to God alone as the fountain of strength, casting all our care upon him, taking hold by faith of his eternal promises, will our success be in winning souls to Christ, and building up his church, and establishing his everlasting kingdom.

THE WORK IN SCOTLAND.

Is it possible that the great work of grace now pervading Scotland shall not reach down to the upheaving of the Sunday Sabbath, along with the rest of the works of the papacy? Could we only reach the ears of her noble people, we should say, Fathers and brethren, Your Bibles teach you that the *seventh* day is the Sabbath of the Lord your God, and consequently the first day is not the Sabbath. No longer teach the traditions of men—awake to the fact that all the Sabbath you have is a pagan festival patched on to Christianity; you are exhorted to renounce it, and cleave to the Lord's holy seventh day Sabbath.

The following extracts of a letter from our Sabbath friend in Glasgow will be read with interest:

APRIL 30th, 1874.

Dear Brother,—I cannot delay writing at once after having read Miss B.'s letters and hymns. O this does rejoice me, and has amply repaid me for advertising. I send my porter with another course of advertisements, viz: "Correspondence wanted with Christian believers in the Seventh-day Sabbath with a view to conference;" to be advertised in the *Citizen, Glasgow News, Daily Mail, Daily Herald*, on the 2d and 4th of May, and in the *Weekly Mail*, and *Weekly Herald* on the 2d and 11th of May; in all twelve time, in four different papers. This was done before yours came to hand. I would have had the advertisements in sooner but for calls on my petty cash. I saw that I had some to spend to-day so I sent off the advertisement. Let us pray that the seed may not be cast in vain; although nothing came of the last, (two or three weeks ago,) let us pray and expect the blessing this time. I am glad to know that you intend to visit Scotland in July or August. It is strange why the Seventh-day body sends missions to so many places and never thought of sending one here. A single individual or two can do little, but a real missionary to take his stand would soon make way. There is no doubt but that it would be uphill work to establish a Seventh-day Sabbath-keeping church, but I firmly believe a good missionary would in a few years be the means of establishing one, and a self-sustaining one. I am getting my SABBATH RECORDER regularly, and I do enjoy it. What do you think of Miss B.'s letters and hymns being sent to the RECORDER? I think that they would print them, and they might stimulate our American brothers to send a few heavy guns to play upon our dull heads and icy hearts and awaken us to a sense of our duty."

This brother seems to be consecrating himself to the work, for which we thank God and take courage. The correspondence between us is frequent and touches upon plans which if they can be matured will bring more of the Bible Sabbath before the people. Let the dear friends pray that the Sabbath word may have free course and be glorified.

W. M. JONES.

MILL YARD, May th7, 1874.

SABBATH SCHOOL LIBRARIES.

Read before the Sabbath School Institute at Alfred Centre, March, 1874, by H. C. COON.

The importance of good libraries as auxiliaries to the Sabbath School work cannot well be over estimated, but their benefits depend very much upon the character of the books furnished for the pupils to read. The two leading objects sought to be secured by these are to amuse or interest and to instruct.

The object of amusing the children is,

1st. To get them interested, and by so doing secure their regular attendance, and so eventually to make them thoroughly engaged in the legitimate work of the school.

2d. To induce habits of reading which shall take the place of other and worse amusements and associations, and which will furnish them labor and pleasure at home. The habit of reading is claimed to be a safeguard against the seeking of other company and other amusements, and at the same time, the thoughts read are awakening other thoughts which impress the mind for good. The instruction given is by those thoughts and facts presented and by the concise expression of principles and motives for right action, which should form the ground work for all that is furnished for the perusal of children.

Fully as important as either of the others, I would make the mental habits secured by right reading. The mind, while it is being amused and instructed, should not only be forming the habit of remembering what it reads, but of digesting, scanning, criticising, and of looking for the truth that it may reject the false. Correct and logical expressions and thoughts that accurately trace causes and effects, strengthen the mind when presented to it; and while it is growing in strength by these, the will and the affections are influenced for right doing by the forcible presentation of correct principles and motives for action. These results are secured,

1st. By the kind of books read. This must take into consideration the subject matter of which they are composed and the method of treating the same.

2d. By the variety of subjects or topics presented.

3d. By the manner in which they are read.

The great object that should be always uppermost in all that belongs to the Sabbath School work is salvation of the soul, and all the influences and culture should aim to lead the mind up to thoughts of a higher life. Salvation is a saving from sin by all the influences that will aid in the perfection of the whole being, and as Christ is the way, he should always be kept in view.

These results are often best attained not by direct presentation, but by insensibly (for the most part) instilling the principles of Christ's religion, with the motives for correct living in all the influences that are exerted. The mind grows by slow processes, comes to its conclusions by degrees, and forms its habits by little influences and directions.

1. The kind of books and the manner of treating the subjects make a great difference as to the results. He who writes for children must write with a clear head and a full heart, in order that the facts may be felt as a reality and the statements fully comprehended. A book giving a simple record of the commands of the Bible and the great precepts which are so much needed to be thoroughly impressed upon the mind and heart of every one, would seldom be read by the young; but if these are exemplified in the life of some man, or in the story of some tempted but triumphant boy or girl, or if they come as the legitimate conclusion of some truth revealed in nature or science, they have a reality; the living representation means something, and leaves its impress indelibly stamped upon the mind.

The books should be pure, accurate, logical, and the lives represented should be such as will be patterns safe to follow; and only such phases or traits of character should be presented as need strengthening and encouraging in the young. If others are presented, it should be in such a way as to make them to be despised and shunned. Books of the novel pattern should be generally excluded. The plot, the love sequel, the strategetical excitement, and books of that stamp will be soon enough read, and the taste for soon enough formed by the secular reading without any help from the Sabbath School. Such books not only excite unnatural loves and longings, (although they may have a good moral,) but they form the habit of letting the mind be led without any effort; thus weakening its powers, and destroying the relish for that which requires thought or study. Those persons that are only accustomed to such reading, find their minds not fitted for connected thought, and if they ever become scholars, they become so by a much harder process than those trained in a different way.

Many of our books are bought with the idea that they will induce children to read and so lead them to a love of reading that will cause them to read other and more solid works. This I think is a mistake that should be corrected.

2. The variety of subjects or topics which are furnished should be many, and embrace among others the following:

Biographies of religious lights, old and young. Not of the extra good who had not vitality enough to be tempted to sin, and who died young because the earth was not good enough for them, but such as have life and are tried and tempted, but conquer because they are moved by a high and noble purpose, and assisted by the grace of God. Biographies of men who have made their mark in the world as citizens, statesmen, scholars or philanthropists, or of the lights in science and art, giving their characters, motive for action, the reasons for their success, and the results to themselves and the world. The lives of such men as Washington, Lincoln, Sumner, Chase, Fulton, Agasiz, Nott, Maxson, Kenyon, and a host of others, would possess an interest, and give an inspiration far more salutary than all the wishy washy stories in existence, because they have been living, real characters, and what they did and thought will leave an impression for good. The idea that to be interesting to children all things must be magnified and unreal is a humbug, and does injustice to the minds of our American youth. A writing may be simplified in language to suit the young mind, and be written in a style that will be plain and pleasing, but it should not be babyish nor sentimental.

Scientific. Such works as treat of the phenomena of nature, or, describe the works and creatures of God's creation. Such, if the idea of God as the author is kept in view, will lead the mind to reverence him because of his goodness and the perfectness of his works. They will create a longing for more knowledge and form habits of thought that will make the mind stronger for any task.

Homes without Hands, Science for the Young, Our Common Insects, How plants Grow, and many others that are prepared by the best minds in the country are types of such works as I would choose.

Travels by men with eyes open; especially travels to those countries where the early history of the race transpired; those that will illustrate anything connected with the Bible history or the countries and nations that inhabit those regions. These give a clearer idea of the Bible narrative, bring it nearer to the mind and impress it with the sense of the reality of its truths.

Histories, especially of the countries and peoples mentioned above, and of the nations of the present day. Peter Parley's, Harpers', Abbott's Histories, and others of like character should be chosen.

Stories that teach temperance, virtue and self-denial, should not be excluded altogether, nor should others that have for their object the teaching of how to live in a strong, healthy, moral manner as a preparation for useful, happy lives, and a peaceful, joyous death.

3. The manner in which they are read cannot be easily controlled, but the teacher may direct what to read, and the style and character of the books will determine much of the manner and the result, whether it shall be good or evil.

The country is flooded with Sabbath School trash because it *pays*; but if Library Committees would be careful to select that which is fitted for the proper training of the young mind, our libraries would become powerful auxilaries to the other teachings of the Sabbath School and sanctuary.

WOMEN'S RIGHTS AND TEMPERANCE IN THE PRESBYTERIAN ASSEMBLY.—The Presbyterian General Assembly, at St. Louis, Mo., had quite an exciting time on the 29th of May, over a query from the Rock River, Illinois, Presbytery, as to whether St. Paul's language concerning the preaching and praying of women should be interpreted literally, and whether it applies to the praying of women at the weekly praying-meeting. The advocates of either side were very earnest, and the matter was finally settled by a reference to a special committee. Another request for an expression of the views of the Assembly on total abstinence led to a similar discussion, and finally had to be referred to a committee to stop the discussion.

A dispatch from Rome announces the death of Cardinal Vannicelli.

UNION OF CHURCHES.

Is the Union of the Churches into One Church or Denomination Desirable under Present Circumstances?

An Essay read before the Ministerial Conference, at Independence, N. Y., May 6th, 1874, by HORACE STILLMAN.

As man is a social being, his highest interest demands association; and common interest requires that this association should be regulated and controlled by organization, hence every civilized nation has its laws which are the bonds and fruitage of organization through which the highest interests of the nation are secured. The savage, who has no law, gives us a sad but truthful picture of what man is when uncontrolled by organization. But organization, in order to be harmonious in its workings, must be based upon principles, which, at least, are not offensive to the members which compose it. Discord and strife within an organization are much more intense and destructive than without. "A house divided against itself can not stand." That union which would bind all Christians into one harmonious church organization must be a perfect union, but perfect union can never be realized without perfect knowledge, or at least a common understanding of the teachings and requirements of Scripture. If this premise is correct, then it follows, that as there are radical differences growing out of different interpretations of Scripture, and even differences in the spiritual capacities of men to discern truth, we can not organize into one harmonious church organization, where all would be controlled by the same laws without the sacrifice of principles. Many of the same causes now exist which divided the churches into denominations. Soon after their organization, in the early part of the ministry of Paul, disputes arose between the Pagan and Judaistic converts to Christianity in reference to what ceremonies should be observed by the followers of Christ, and what were the proper relations, comparatively, of Christian faith and works, to discipleship. These contentions were so bitter that they virtually divided the church. Some members declared themselves to be for Paul, the great advocate of faith, others for Apollos, the Alexandrian Jew, who, undoubtedly, seemed to give greater prominence to works, others for Peter, who had lost much of his prejudice against Gentile Christians by his vision of the sheet that was let down from heaven covered with all manner of beasts which he had heretofore regarded as unclean, but now is assured that they are cleansed by God. Others still refused to accept any of these as leaders, but claimed, in an especial sense, to be followers of Christ. In all of the succeeding ages, controversies have arisen which have divided and subdivided the church. The great Arian Controversy, (A. D. 360 to 408,) rent the church in twain and so embittered the contending parties against each other as to destroy all Christian fellowship, and pronounce each other accursed. During this controversy both Arius and Athanacius, leaders of the contending parties, were in turn banished by the party whose *numerical strength* or *imperial support* entitled it to the *orthodoxy*.

Protestantism was the first matured fruitage of untrammeled thought. At its birth, men had broken loose from the fetters that bound them to a corrupt organization and breathed a freer and purer spiritual atmosphere. And never again, until the wheels of progress are blocked, and men have become incapable of reflecting and reasoning for themselves, can free thought be trammeled so that men universally will admit the infallibility of the Pope, and surrender their own convictions, by binding themselves to an organization that robs them of the right to think. These are among the many reasons that might be mentioned that render organic union impossibe. Diversity, however much regretted, can not be avoided in man's fallen estate. All nature presents an endless variety. It marks itself in every flower, among all the animals, even in the same species, and man, who stands at the head of the animal kingdom, is not an exception, and differs as widely in his mental and spiritual temperament and capacity, as he does in his physical. In what, then, it may be asked, does that union consist which Christ sought when He prayed that his followers might be one even as He and his Father were one? If He meant to ask that all differences of opinion in respect to Christian doctrine should be done away, his prayer was unanswered, for, as we have seen, men have differed as widely since that time as they did previously; but if he sought that living, vital union, which comes by virtue of every heart being pervaded by the same spirit, and all united to the great and loving heart of Jesus, then his prayer has been answered, and this union has been recognized by the world as when they said of the early disciples, "Behold, how these love one another." But denominational distinctions have ever existed and divided the church. The hundreds of sects and denominations of Europe and America are evidences of this fact. While as Christians we must recognize these distinctions, let us not forget that, though like physical derangements, they of necessity exist from natal imperfection; yet we are to struggle for the advancement of the truth, and the conflict will give us a clearer apprehension of its teachings, not forgetting to let brotherly love continue.

LETTER FROM MRS. CARPENTER.

SHANGHAI, China, April 8th, 1874.

We are just emerging from the latest, as it is undoubtedly the greatest of Chinese yearly festivals, their "Ching Ming," (of April 5th,) the season of their general ancestral worship. Never have we seen such unwearied pains taken in the repairing and decorating the tombs, or such profuse and costly offerings lavished there, as has preceded and attended this festival. From the tombs of the Emperors, which our young Emperor himself has been arranging to visit in person, at a great expense, down to the tombs of the paupers, all have shared in the general round of attentions and offerings. There is, not far from us, a potter's field, with its hundreds of nameless and unknown graves, and for the benefit of these, as also on behalf of other poor, friendless sleepers, the temples, both in the city and the country, have sent out their gods in grand processions, that somehow, through their influence, the poor spirits might receive their needed supply of good things for the current year. Passing this potter's field, we saw a table standing among the graves, on which the offerings were ranged with great effect, and conspicuous among them was displayed a whole roasted porker, of ample size. This serviceable repast would yet do duty on other altars, as it had doubtless already done, in presence of the gods and their worshipers, and then those who live by "eating things offered in sacrifice to idols" would enjoy the gross, material part themselves.

The renewed witnessing of these scenes of former years, has awakened some trains of thought like the following: What new impulse has thus roused the spirit of the people to apparently unwonted zeal in this form of idolatry, and not in this only, for others might be enumerated wherein increased earnestness is of late apparent? Is there a growing fear that the craft is in danger, or is the great deceiver getting the idea that his time is short?

Second. Why must that which constitutes the greatest virtue and excellence of the nation, be made to work out its greatest condemnation, and prove its greatest snare, as it is this form of idolatry to which the people will longest cling? If they have a religion of the heart it is this. Besides, it has been no rare thing for religious teachers to take the ground that it was *because* the Chinese had, beyond any other nation, carried out the spirit of the fifth command, that they had been preserved as a nation, while so many others have arisen, flourished, and gone down into oblivion. "Pity Young America could not catch something of this filial spirit from the Celestials who go over there," said an eminent writer and thinker on Chinese matters to me not long since, and the sentiment is a very natural one, in view of the present relations of the two nations.

Third, come thoughts like these: Suppose the Chinese in America happen to be present in some of our Eastern communities on what is called "Decoration day." From the great attention paid to the repairing and decorating of the tombs of our noble martyrs in the cause of liberty, from the lavish display of floral offerings, far exceeding anything of the kind they ever witnessed at home, will they be able to appreciate the difference? True, it will be said to them, "We do not kneel down, fold our hands together, knock our heads, and burn our offerings." But they will only say, "You have your customs, we have ours." They will deny that theirs is the same kind of worship offered to their gods. It is only their form of respectful obeisance to their honored ancestors. Perhaps they will add that it is no more worship than the respectful greeting with which friend meets friend on their New Year's days, and that the same forms, and terms of obeisance are used in both cases. And then, when you tell them such kind of kneeling to mortals is forbidden in Scripture, you may find some wise enough to ask you, "Why then did Abraham, the father of the faithful, and the friend of God, bow down to Heth, when he purchased a grave for his wife; and why did Jacob bow himself to the ground *seven times*, almost the Chinese number, when going to meet his brother Esau; and why did Joseph bow himself with his face to the earth, before his dying father, when he brought his two sons to receive the blessing?" Many others of a similar kind they may present from their Bible reading. Will some of our theologians explain this matter to the general satisfaction of inquirers, here and elsewhere?

L. M. CARPENTER.

OUR WHOLESALE PRODUCE MARKET.—For some reason, Decoration Day, we suppose, we failed to receive our regular report for this week, but from the latest reports at hand we conclude there has been no great change during the week, and therefore let them stand as last reported.

THE ALDINE for June is fully up to its former standard of excellence both in art and literature. Ten fine engravings after some of the best painters, mostly full page, illustrating a variety of scenes and subjects form an attraction rarely equalled. The literary contents are of great variety and excellence.

THE ERIE RAILWAY COMPANY has adopted a new time table for the summer travel, an abstract of which will be found in our advertising columns. With the arrangements recently made, the Erie furnishes a direct and most desirable route for all points west.

THE KINGDOM OF GOD.—NO. 4.

In the eighth chapter of the Acts of the Apostles we are presented with the primitive view of the kingdom of God. When the persecution arose about Stephen, and the disciples left their homes, and went abroad, preaching the word, "Philip went down to the city of Samaria and preached to them Christ." In the 12th verse we read, "But when they believed Philip announcing the things concerning the *kingdom of God*, and the name of Jesus Christ, they were immersed, both men and women." Let the searcher after truth read the whole chapter.

Candor requires us to believe that Philip preached the same doctrine of the kingdom of God spoken of in Acts 1: 3, "being seen by them during forty days, and speaking of things pertaining to the kingdom of God." We shall gain a correct view of the kingdom of God, if we can find out what Christ said to his disciples during these forty days. Happily we are not left to vain conjecture or any man's supposition. Mark 16: 14–20. Here an account is given of Christ appearing to the disciples, and the instructions he gave are put on record. See v. 15, 16, "And he said to them, Go into all the world, and proclaim the gospel to every creature. He that believeth and is immersed, shall be saved, but he believeth not shall be condemned." The same teaching is contained in Matt. 28: 18–20, with some additional thoughts, such as that all power was given to him both in heaven and in earth, and that they were to teach all who should be discipled, to observe all all things that he had commanded them, and finally the promise, "Lo, I am with you always, even to the end of the world." The remaining record teachings of Christ during the forty days may be found in the last chapters of Luke and John, and in Acts 1. Now as certainly as Luke recorded the truth in Acts 1: 3, that Jesus did during the forty days instructed the disciples concerning the "kingdom of God," and that these instructions are contained in the last chapters of the Evangelists, and Acts 1, just as certainly have we in these teachings, Christ's view of the "kingdom of God." And so when Philip "preached Christ" to the Samaritans, he preached to them the "kingdom of God." At one time when Christ appeared to them (Luke 24: 36), he said to them "Peace be unto you." And again (John 20: 22), "He breathed on them and said, Receive ye the Holy Spirit." Now here are certainly two of the elements of that kingdom as recorded in Rom. 14: 17, viz., "peace" and the gift of the "Holly Spirit." Can we find the other element there brought to view, viz., "righteousness?" In Ephesians 2: 10, we read, "For we are his workmanship, created in Christ Jesus unto good works." Also chapter 4: 24, "And put on the new man that in God is created in righteousness and true holiness." This completes the trio. It would not be difficult to greatly extend the view contained in the passages above quoted, but these are sufficient. Now it is an important inquiry, and one that is exactly to the point, did Jesus Christ organize, or cause to be organized, a body upon these principles? Now turn to Matt. 16: 13–19. Jesus asks his disciples who men said that he was, &c., and then asks the direct question to them, "But who say ye that I am?" Simon gives the answer, "Thou art the Christ, the Son of the living God." Jesus pronounces on him a blessing, and says, that flesh and blood had not revealed it to him, but my Father who is in heaven. "And I also say to thee, that thou art Peter, and on this rock I will build my church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the *kingdom* of of heaven, and whatever thou shalt bind on earth shall be bound in heaven; and whatever thou shall loose on earth shall be loosed in heaven." The apostle shows, in Ephesians 2: 20, that this rock or foundation on which the church was built, was not Peter, but Jesus Christ.

Now here we have, the *church*, the *kingdom of heaven*, and its keys. What a grouping! But the grouping is Christ's own. I think that I ought to be satisfied with it. Now it will be difficult to convince the candid, that the church and kingdom of heaven in the text, are not one and the same thing. They do relate to one and the same body. The very idea contained in the word church—*called-out, separated*—confirms the view taken in these scriptures. Men are called out from the world, and separated by the grace of God "to his kingdom and glory." 1 Thess. 2: 12. Paul, in speaking of his associate workers, (Col. 4: 11,) "These are my only fellow-laborers in the kingdom of God."

Force is given to the foregoing by the language of Paul, (Col. 1: 13,) "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

J. M. T.

THE SCHOOL-DAY MAGAZINE for June comes promptly to our table, with a full quota of interesting and instructing reading for the young. We always greet it with pleasure. J. W. Daughaday & Co., publishers, 434 & 436 Walnut St., Philadelphia, Pa.; $1 a year.

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Miscellaneous.

THE KEY TO THOMAS' HEART.

BY WILL CARLETON.

AUTHOR OF "BETSEY AND I ARE OUT."

"Ride with me, Uncle Nathan?"
"I dont care an' I do.
My poor old heart's in a hurry; I'm anxious to get through.
My soul outwalks my body; my legs are far from strong;
An' it's mighty kind o' you, doctor, to help the old man along.

"I'm some'at full o' hustle; there's business to be done.
I've just been out to the village to see my youngest son
You used to know him, doctor, ere he his age did get,
An' if I ain't mistaken, you sometimes see him yet.

"We took him, through his boyhood, with never a ground for fears;
But somehow he stumbled over his early manhood's years.
The landmarks that we showed him, he seems to wander from,
Though in his heart there was never a better boy than Tom.

He was quick o' mind an' body, in all he done an' said;
But all the gold he reached for, it seemed to turn to lead.
The devil of grog it caught him, and held him, though the while,
And has never grudged his parents a lov ing word an' smile.

"The devil of grog it caught him, an' then he turned an' said,
By that which fed from off him, he henceforth would be fed;
An' that which lived upon him, should give him a livin' o'er;
An' so he keeps that doggery that's next to Wilson's store.

"But howsoe'er he's wandered, I've al'ays so far heard
That he had a sense of honor, and never broke his word;
An' his mother, from the good Lord, she says, has understood
That, if he agrees to be sober, he'll keep the promise good.

"An' so, when just this mornin', these poor old eyes o' mine
Saw all the women 'round him, a-coaxin' him to sign,
An' when the Widow Adams let fly a home-spun prayer,
An' he looked kind o' wild like, and started unaware,

"An' glanced at her an instant, an' then at his kegs o' rum,
I somehow knew a minute the turnin' point had come;
An' he would be as good a man as ever yet there's been,
Or else let go forever, an' sink in the sea of sin.

"An' I knew, whatever efforts might carry him or fail,
There was only one could help God to turn the waverin' scale;
An' I skulked away in a hurry—I was bound to do my part
To get the mother who carries the key to Thomas' heart.

"She's gettin' old an' feeble, and childish in her talk;
An' we've no horse an' buggy, an' she will have to walk;
But she would be fast to come, sir, the gracious chance to seize,
If she had to crawl to Thomas upon her hands and knees."

* * * * *

"Crawl?—walk? No, not if I know it! So set your mind at rest.
Why, hang it, I'm Tom's customer, and said to be his best!
But if this blooded horse here will show his usual power,
Poor Tom shall see his mother in less than half an hour."

HETTY MARVIN.

The Girl that Would nt Tell a Lie.

When the British and Tories attacked New London, Conn., in 17—, and set a price on the head of Governor Griswold, the latter fled to the town of L——, where his cousin, Mrs. Marvin, hid him, for some days, in a secluded farm-house. But at length the subtile foe discovered his retreat; and one sunny afternoon in May he was routed from his hiding-place, by the tidings that a band of horsemen were approaching to capture him.

His only chance of escape was to reach the mouth of a little creek, which emptied itself into the Connecticut river, just above the entrance of the latter into Long Island Sound. There he had a boat stationed, with two faithful attendants hidden beneath the high banks of the creek. The distance from the farm-house to the boat was two miles by the usual traveled road. But a little sheep-path across the farmer's orchards would bring him to the road, only a mile from the boat; and save a quarter's length of his fearful run for life.

Just where the narrow path from the orchard opened into the road, Hetty Marvin sat with her dog Towser, tending the bleaching of the household linen. The long web of forty yards, or more, which was diligently spun and woven during the long winter months, was whitened in May, and thus made ready for use. The business of bleaching was well economized, being usually done by the younger daughters of the family, who were not old enough to spin, or strong enough for the heavier work of the kitchen and dairy.

The roll of linen was taken by the farmer or his stout "help" to a grassy plat, beside a spring or meadow brook. There it was thoroughly wetted and spread upon the green turf, to take the best heat of the sun by day and the dew at night. The little maiden who tended it, would sit near it.

Thus sat Hetty Marvin, the young daughter of Gov. Griswold's cousin, when her hunted friend sprang past her, into the road, to escape from his pursuers. Hetty was a timid child of about twelve years; yet thoughtful and wise beyond many of her elders. She was frightened by the headlong haste with which the Governor rushed across the meadow. But she quietly comprehended the scene, and instantly quieted her faithful Towser, who, though a friend of the family guest, thought it becoming to bark loudly at his hurried steps.

Her wise forethought arrested the Governor's notice, and suggested a scheme to delude his pursuers. "Hetty," he said, earnestly, "I am flying for my life; and unless I can reach my boat before I am overtaken, I am a lost man. You see the road forks here. But you must tell those who are chasing me, that I have gone up the road to catch the mail wagon, which will soon be along, you know. Then they will turn off the other way."

"Oh, cousin?" said the little girl, in an agony of distress, "I cannot tell a lie; indeed I cannot; why did you tell me which way you were going!"

"Hetty, dear child, surely you would not betray me to my death! *Hark!* they are coming—I hear the click of their horses' feet. Oh, Hetty, tell them I have gone *up* the road instead of *down;* and heaven will bless you."

"Heaven never blesses those who speak falsely, cousin! But I will not tell them which way you go, even if they kill me; so run as quickly as possible."

"It's of no use; unless I can deceive them, I am a dead man."

"Cousin, cousin, hide under my web of cloth; they'd never think of looking here for you. Come, get down as swift as you can; and I'll cover you, and stand sprinkling my linen."

"It's my only chance, child; I'll get down, as you say." And suiting the action to the word, the Governor was soon hidden under the ample folds of the cloth.

Angry that their expected prey had escaped from the house where they hoped to secure him, the six mounted Tories, headed by a British officer, dashed along the road in swift pursuit. At sight of the little girl in the meadow, the leader of the party paused.

"Child," he said sternly, "have you seen a man running away hereabouts?"

"Yes, sir," replied Hetty, trembling and flushing.

"Which way did he go?"

"I promished not to tell, sir."

"But you must, or take the consequences."

"I said I wouldn't tell, if you killed me," sobbed the frightened girl.

"I'll have it out of her," exclaimed the furious officer, with an oath.

"Let me speak to her," said his Tory guide; "I know the child, I believe. Isn't your name Hetty Marvin?" he asked pleasantly.

"Yes, sir."

"And this man that ran by you a few minutes ago, was your mother's cousin, wasn't he?"

"Yes, sir, he was."

"Well, we are friends of his—what did he say to you when he came along?"

"He—he told me—that he was flying for his life."

"Just so, Hetty; that was very true. I hope he won't have to fly far. Where was he going to try to hide? you see I could help him if I knew his plans."

Now Hetty was not a wit deceived by this smooth speech. But she was willing to tell as much of the truth as would consist with his safety, and she wisely judged that her frankness would serve her kinsman better than her silence. So she answered her questioner candidly. "My cousin said that he was going down this way to the river, where he had a boat; and he wanted me to tell the men that were chasing him, that he had gone the other way, to catch the mail wagon."

"Why didn't you do as he bid you then, when I asked where he had gone?" thundered the officer fiercely.

"I could not tell a lie, sir," was the careful answer.

"Hetty," again began the smooth-tongued Tory, "you are a nice child. Everybody knows you are a girl of truth. What did your cousin say, when you told him you couldn't tell a falsehood?"

"He said he shouldn't think I'd betray him to his death."

"And then you promised him that you wouldn't tell which way he went, if you was killed for it?"

"Yes, sir."

"That was a brave speech; and so I suppose he thanked you for it, and ran down the road as quick as possible."

"I promised not to tell where he went, sir."

"Oh, yes, I forgot. Well, tell us his last words, and we won't trouble you any more."

"His last words were, 'It's my only chance, child, and I'll get down as you say.'" And overcome by fright, and the sense of her kinsman's danger, should they rightly interpret the language which she had reported, she sobbed aloud, and hid her face from sight.

Her tormentors did not stay longer to soothe or question her. They had got, as they supposed, the information which they wanted; and pushed rapidly on down the river. Now the Governor had arranged a signal with his boatman, that a white cloth by day, or a light in the night, displayed from the attic window of his hiding-place, which was just visible at the mouth of the creek, should inform them if he were in trouble, and put them upon the alert to help him. As soon, therefore, as he started from his cousin's, the signal floated from the window to warn them. And when they saw the pursuing party dash madly down the road to the river, and recognizing the British uniform of the leader, they pulled swiftly out to sea. The horsemen reached the shore only in season to see the boat with two men in it, nearly out of sight; and supposing their destined prey had escaped, relinquished the pursuit.

Meanwhile the hunted victim lay safe and quiet, where the simple shrewdness of his little cousin had hidden him, until the time came for her return to the house for supper. Then he bade her go as usual to her home, telling her to ask her mother to place the signal lamp, as soon as it grew dark, in the window, for the boatmen; and to send him there some supper, with his valise, which, in the hurry of departure, he had left behind.

The signal recalled the boat, which after twilight had ventured in sight of the shore, and the farm-house; and the Governor quietly made his way to the river in safety. When he rejoined his father in a secure home, he named the infant daughter which had been born in his absence, "Hetty Marvin," that he might be daily reminded of the little cousin whose truth and shrewdness had saved his life.—*Student and Schoolmate.*

CLOSETS IN THE HOUSE.

Having suffered some for closet room at one time and another, or for places to stow away things, I have had considerable sympathy with that man who said that when he built a house he should begin with a big closet and make additions to that. When I speak of closets my husband understands me, but immediately begins to talk about modes of ventilating closets, and I have only gradually grown to understand his strong sense of the necessity for closet ventilation. Having for several years hung the clothing of the family in rooms where there was a free circulation of air, I am surprised when I go into the well-finished clothes rooms (lets call them *close* rooms) in some fine houses to find how dead and unwholesome—not to say foul—the air is. The soiled garments hung in a tight and dark room contaminate the whole apartment, and such contamination is very perceptible to a well-trained nose or to olfactories accustomed to the refinement of habitual pure air. Old boots and shoes cause a bad smell in a close room.

To pursue an unpleasant subject a little farther—why will people keep the dirty clothes designed for the weekly wash in a close closet? That which has come from the skins of unclean or unhealthy persons (the latter adjective describes nine-tenths of the human family) grows constantly more impure, shut away from light and air, and everything kept in the same room is contaminated by the effluvia. Can not soiled garments be kept while waiting for the wash, in some bag or covered basket in the wood-shed or some such place? There are baskets on purpose for soiled clothing, open enough for ventilation but too fine to admit mice.

Unless a closet is ventilated so that there is some circulation of air through it, it is no place to hang away night-gowns, unless they have previously been aired, so that the perspiration accumulated in the previous night—only insensible perspiration, perhaps—has been dried and sunned away.

I have no means of ascertaining this morning how far science has attended to this subject of closet ventilation, but I am very sure that it is an important matter, and should be well looked into. Of course there can be closets with windows in them, and this should generally be the case. They can be kept dark, as a general rule, if desired, but it ought to be possible to admit a flood of light.

Closets built under stairways might be ventilated by a grate closed by a sliding shutter under one of the stairs. It would be well to have the grate capable of being shut to keep out dust when the stairs are swept. I do not know whether this has been tried, but the idea has occurred to me as practicable. A sliding window in the closet door is also possible. The small window in the door and the grate in the elevation of one of the stairs ought to give a sufficient circulation of air to a small stairway closet.

It is idle to suppose that a closet (or any other room) is provided with ventilation because it is built large and high. There must be some circulation of air, or the atmosphere becomes dead.—*American Agriculturist.*

THE GROWTH OF HEAVY OATS.

It has often struck us as being not a little remarkable that there should be so many light-weight oats in the market for England, Ireland, and on the Continent. A great portion of this crop will be found to weigh under 40 pounds to the bushel, and indeed 38 pounds seems to be the more general weight of the market. In Scotland—as this grain is grown for human food—the case is different, as there the crop is grown in the best soil, and, like other grain crops, great care is taken in the cultivation of the oat. It may then be taken to be an established fact that oat growing as horse and cattle food is not practiced with sufficient care to obtain the best results; and we shall therefore offer a few remarks upon the principles to be attended to in attaining different results.

Of all our serial crops, the oat is the one whose origin is the most clearly established. In the course of a few years, with care, attention and selection of the wild oat, (*Avena fatua,*) we succeeded in obtaining very fair crop oats, and while doing so we watched the degeneracy of crop oats into wild ones. Now the grain of *Avena fatua* in its natural state weighs but fourteen pounds to the bushel; but by choosing the heaviest seed to carry on our experiments, we arrived in six years at a grain weighing thirty-eight pounds per bushel, and subsequent experiments, presently to be detailed, convince us that far better results might have been arrived at from this stock.

But, in considering the weight of oats, it is necessary to point out that the poorer the oats the greater the disproportion in the relative amounts of meal to husk—the former, indeed, increasing with the increase of weight of the samples. In an article on the "Composition of Oats," in Morton's Cyclopædia of Agriculture, by Dr. Voelcker, we find the following: "The proportion of husk varies in different samples of oats more than in any other of our generally cultivated cereals. Not only is the quantity of meal produced by different kinds of oats very various, but different samples of the same kind furnish different quantities of husk and meal, according to the mode of culture, season, soil and manure."

Boussingault obtained	78	of meal
	22	of husk (air dry)
Hermbstadt obtained	58.8	of meal (dry)
	34.2	of husk (dry)
	7.0	of water
Vogel obtained	66	of meal
	34	of husk (air dry)
Norton obtained	76.28	of meal
	23.68	of husk (air dry)

These three figures are sufficiently expressive of differences, but they do not point to the important fact of the sorts operated upon—a point which is more clearly settled by the following:

Dr. Voelcker obtained From black English oats	28¼	lbs of meal
	71¾	lbs of husk
From white Scotch oats	33¾	lbs of meal
	66¼	lbs of husk

Here, then, in Scotch oats, which the analysis shows to be good, the meal is, as near as may be, half the weight of the husk; while in the poorer black oat the meal is a little over one-fourth of the seed, nearly three-fourths being husk.

Now, as these estimates do not mention the weights per bushel of the grain operated upon, we determined to make a careful analysis of these patrs in oats of our own that we could weigh, and we got the following results:

From Black Tartarean Oats, 40 lb. *Bushel.*

From the farm, obtained from 100 seeds	meal	28 grains
	husk	16 grains

From White Potato Oats 50 lb. *Bushel.*

From the farm, obtained from 100 seeds	meal	40 grains
	husk	20 grains
Total		60 grains

These great differences point to the ease with which the separation of meal and husk was done: in fact, the husk was separated from each seed so carefully that no amount of powdering or grinding could do it so effectually. The difference between forty-four and sixty points to the difference in size of the thin grain of the black and the plump grain of the white oats, and the fact of the latter, which weighed 50 pounds per bushels, yielding two-thirds meal, shows the great value of the better kinds when compared with the poorer ones.

It was, then, the wide difference to be observed in the oat crop that induced us to look carefully to the results in each crop, and if possible to trace the cause, and in so doing we seem to have arrived at following conclusions:

1. Light seed, say from 38 pounds to 40 pounds per bushel, will produce a light grain for two reasons—(*a*) the quality of the progeny will usually be that of the parent; and (*b*) thin oats have twice the number of seeds to a give measure than plump ones; and in order to test this we counted an ounce of each of the following, measured in a tall, tall, upright measure: 1 ounce of potato oats, 50-pound bushel, gave 384 seeds; 1 ounce of Waterloo oats, 44-pound bushel, gave 628 seeds. Here, then, while two bushels of the first, as seed to the acre, would be thin sowing, the same quantity of the latter would be thick seeding.

2. The best and heaviest seed that can be procured is the cheapest to sow, as it will not be too thick at the same rate of sowing, and each seed will be likely to bring a strong plant, and thus to produce a good measure of heavy seed.

3. In our practice we have found that the heaviest oats used as seed not only produce a crop of like character in this respect, but also a greater measure per acre. Here, however, we confess that some of our neighbors disagree. They say that they can produce sacks more per acre of poor black oats than they can of heavy white ones, and hence any quality is to them good enough for seed; at the same time, when we come to ask if they have ever gone to the expense of the best white seed, we are bound to confess that in no case have we obtained an affirmative answer.

We have a lively recollection of a neighbor sowing Waterloo oats, in a field adjoining ours, with a crop of potato oats. Well, at harvest time our friend remarked, "Your oats are as good again as mine; what can be the cause?" On looking into them the cause was soon visible; to every two of our tall stems, of the size of good strong goose-quills, there were in our neighbor's field ten goose-quills. We therefore suggested that they were too thick; when it came out that because it was a thin, poor sample, somewhere about a sack and a half of seed had been drilled to the acre, while our own crop was drilled at the rate of two bushels to the acre—not of thin, poor seed, but of plump seed, weighing forty-eight pounds the bushel. In sowing oats, then, we always procure the best and heaviest seed we can; and we further make a rule of again and again screening all the smaller grains from the bulk; and the result is that, though we do not point to pedigree oats, yet by using the best seed in the market, and selecting, as it were, only the best from this, we always secure a good crop of this grain, far superior in weight and quality to that of any of our neighbors.—*Field.*

TO MAKE CUCUMBER PICKLES.—Take two quarts of molasses to one of water, or in that proportion. Put in the cucumbers, fresh from the vines, adding more molasses and water as you fill in. Set them in a warm place, and in a few weeks they will be sufficiently sour to suit any palate. Spices can be added after they become sour.

DRIVING BUGS.—A. R. M. C., in the *Prairie Farmer* gives the following method of driving bugs from vines:

We make a strong decoction, by boiling "dog fennel," and when cold, sprinkle on bugs and vines. Let him try it if he wants an illustration of the word skeddadle.

A FREAK OF THE TYPES.—A Pittsburg paper made a rather ridiculous blunder lately, and yet there was only one letter out of place. The editor said, "The Legislature pasted (passed) the bill over the Governor's head."

ODDS AND ENDS.

"Now," said the child's teacher, "I see a great many shops open in this street, though it is God's day. You must on no account spend this prize money I give you, in any of them to-day, but keep it till to-morrow. You understand, I shan't be there to see you, but there is one who will see you, and find out at once if you break the Sabbath day." The little one was silent, but looked thoughtfully into the speaker's face. "Who will see you?" he asked again. "Myself will see me," said the child in an instant, evidently disdaining the thought of deceiving when alone.

According to Rochard, a French veterinary surgeon, a simple method preventing flies from annoying horses consists in painting the inside of the ears, or any other part especially troubled, with a few drops of empyreumatic oil of juniper. It is said that the odor of this substance is unendurable to flies, and that they will keep at a distance from the parts so anointed. If this treatment should accomplish the alleged result, it may perhaps be applicable in repelling mosquitoes.

"Eat your bread, Charles—do not fling it away," said a learned and good judge to one of his family the other day, adding, "for who knows, in the vicissitudes of this life, if you may not some day want it?" The old gentleman had to cough, look learned, and go away when his youngster answered more logically than his parent, "If I eat it now, how can I have it when I want it?" This is the result of a learned judge having children.

A Germantowner, whose morning dram had been a little too much for him, in saddling his horse got the saddle wrong end foremost. Just he was about to mount, a neighbor came up and called his attention to the mistake. The horseman gazed for a moment at the intruder, as if in deep thought, and then said: "You let that saddle alone. How do you know which way I am going?"

Never chide your husband before company, or prattle abroad of affairs at home. What passes between two person is much easir made up before than after the affair has taken air. This advice is equally good when the order of exercises is reversed.

It is a mistake to expect to receive welcome, hospitality, words of cheer and help over rugged and difficult paths in life, in return for cold selfishness, which cares for nothing in the world but self.

"What," said a teacher to a pupil, "makes you feel uncomfortable after you have done wrong?" "My papa's long leather strap," feelingly replied the boy.

Virginia pays nineteen million dollars per annum for whiskey, but can not meet the annual interest of the debt. How high-spirited!

There is no test to the Christian character so severe as prosperity. Through its means, many fall who would have stood proof against all the direct assaults of Satan.

No person ever got stung by hornets who kept away from where they were. It is so with bad habits.

What a mystery, that a worm of the earth should be one with incarnate Deity!

The English laborers are coming over to the United States and Canada by the thousands.

Chetopa, Kan., is moving to a new town site to avoid paying a bonded indebtedness of $300,000.

Hon. Henry Page, State Treasurer of Arkansas, has resigned.

Show may be easily purchased; but happiness is a home-made article.

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All that certain piece or parcel of land situate in the town of Alfred, in the county of Allegany, and State of New York, and bounded as follows: On the south by lands deeded by the party of the first part to Russell W. Burdick and Osmund A. Burdick, and on the west by land owned by Elijah Lewis, and on the north by lands owned by James S. Green, Amos Grinnell, and Parris Green, and on the east by land now occupied by Darius Satterlee, being the south fifty acres of lot No. 16, deeded by John Hornby, by his Attorney, John Graig, to the said James C. Burdick, on the third day of February, eighteen hundred and thirty-two; also the north half of the south two-story part of the house, and one half of all out-buildings now standing on land heretofore deeded by the said J. C. Burdick to R. W. Burdick, together with all the necessary privileges appertaining thereto, such as passage to and from, privilege of water, and so forth, which was reserved in said deed given to R. W. Burdick, excepting and reserving one half of all the buildings now standing on said fifty acres, which was intended to be conveyed to the said James C. Burdick to R. W. Burdick; and it is expressly understood that the said R. W. Burdick is to have the one-half of said buildings together with the necessary privileges appertaining thereto, excepting and reserving all the interest of Alvah Burdick, in the house and out-buildings above named, the same having heretofore been deeded by the said Alvah Burdick to Russell W. Burdick; also not far from one-half acre used as a quarying ground. Also, all that tract or parcel of land situate in the town of Alfred, in the county of Allegany, and State of New York, being a part of Great Lot No. (25) twenty-five, in township No. 3, seventh Range, and bounded as follows, to wit: Beginning in the west line of lands of the N. Y. & E. R. R. Co., where it is intersected by the line between lands of Alvah Burdick and the said Daniel McC. Burdick, and running thence with said line, N. 85½, W. 9 chains and 33 links, to the center of the road, thence with said center of road S. 46¼, E. 6 chains, thence S. 81¾, E. 4 chains and 14 links, to the said west line of lands of the N. Y & E. R. R. Co., thence with said west line to the place of beginning, containing two acres and fifty-seven one hundredths of an acre, as surveyed by Paul M. Vincent, May 1st, 1864.
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ROCK CRYSTAL SPECTACLES
AND
EYE GLASSES A SPECIALTY.
Cheaper than he who will not be undersold, from 5 to 20 per cent.
TRY ME. All of the previous advertisements in 1873 are still good as new up to date. All those ordering my goods are requested to review old advertisements, as it is necessary in order to get a perfect fit. No charge for shifting lenses until fitted. Twenty-five cents a shift after one year's wear in my Accommodating Bows, in Gold, Silver, Steel, Rubber, and Shell. I have Frameless Eye Glasses; in fact, every style ever offered to the trade; the largest variety ever kept by any one, so far as heard from.
I am compelled to resort to the truth in saying that I buy my goods in such a way that no man can compete. Waltham American Watches no man sells as cheap at retail. I sell a watch quoted at $26 and $28 on their list, for $13 and $14. Send for Price List of all American, Howard, National Springfield, and all other watches, in gold and coin silver. Also, Ladd's Patent Stiffened Gold Cases, from $20 to $28, A No. 1 cases. Coin Silver Spoons less than $2 per ounce; stamped coin silver with maker's name and your name engraved in neat style. All other jewelry as cheap.
Spectacles on sale at Higgins & Lewis', Friendship, N. Y. I furnish the Trade with spectacles in many places.
All orders should be addressed to
J. C. POTTER, Box 17, Alfred, N. Y.,
and you get returns at once. Rock Crystals are tested by the touch of the tongue, being colder than glass.
Those sending money by express, please pay the charges, as my profits are not sufficient to pay express both ways.

THOMAS PLACE,
UNDERTAKER,
Furnishes everything necessary for burial purposes,
COFFINS,
CASKETS,
BURIAL CASES.
LADIES', GENTS', AND CHILDREN'S ROBES ALWAYS ON HAND.
A nice new Hearse always in readiness for funeral occasions.
All business in the undertaking line will receive prompt and personal attention, and having had an experience of over ten years, satisfaction is guaranteed in all cases.
☞ Also agent for RANK'S GRAVE GUARDS, for the purpose of preserving the permanent symmetry of burial mounds, and holding the usual head and foot stones more securely and permanently in position.
Charges always reasonable.
ALFRED CENTRE, N. Y.

THE BEST LAST.
CHEAP COMPACT, RELIABLE.
BLISS' TRIUMPH WASHER,
Manufactured by
E. S. BLISS,
RICHBURGH, N. Y.
This is really the simplest and most efficient machine in the market.
Every one desiring to add to his home comforts should purchase one of these machines.
A responsible person, possessing business tact and ability, is wanted to act as agent in each county throughout the United States. It will pay for such men to devote their time exclusively to this business.
I do not want those who can find nothing else to do, but such as desire to engage in that business which
PAYS THE BEST.
Those wishing the control of a local interest to sell or to manufacture, or both; also, those wishing to engage as agents, please address.
E. S. BLISS,
Richburgh, N. Y.

A. A. SHAW,
AT THE
BLUE FRONT JEWELRY STORE,
Is constantly receiving new stock in Watches, Jewelry, and fine Plated Ware, to which he cordially invites the attention of the public.
WALTHAM AND ELGIN WATCHES
MADE A SPECIALTY,
Which, for durability, beauty of finish, and accuracy, are unequalled. Has on hand American, Seth Thomas, and Ithaca Calendar Clocks. Ladies' Hunting Case Gold Watches as low as $30, solid Gold Chains for the same, at corresponding prices. 18K Gold Rings, Gold Pins, Ear Rings, Studs, and Cuff Buttons, Coin Silver Watch Chains, Silver Thimbles, Fruit Knives and Napkin Rings, Society Badges (made to order), Silver-Plated Forks, Spoons, Butter Knives, Cups, etc., at the lowest rates. Also keeps on hand the best Violin and Guitar Strings, Pocket Knives, Knife Blades, Razors, Razor Strops, Scissors, Pocket Books, Spectacles, Eyeglasses, Perfumery, Hair Oil, Sewing Machine Oil, Gun Caps, Metalic Cartridges, Cartridge Pistols, Revolvers, etc., together with all the leading articles of the trade.
REPAIRING
In all the branches of the business carefully performed and warranted. High prices invite competition; low prices defy competition. Call and examine, and you will be convinced of the latter statement
A. A. SHAW,
Watchmaker and Jeweler,
Alfred Centre, Mar. 1st, 1874.

MILTON COLLEGE.
FACULTY.
Rev. W. C. Whitford, A. M., President, and Professor of Natural, Mental, and Moral Sciences.
Edward Searing, A. M., Professor of Latin Language.
Albert Whitford, A. M., Professor of Mathematics.
T. W. Saunders, A. B., Professor of Greek and German Languages.
Miss Jane C. Bond, L. A., Teacher in English Department and Mathematics.
Mrs. Ruth H. Whitford, Teacher of Pen ciling and Oil Painting.
Miss R. Mintie Howard, Teacher of In strumental Music.
Lucius Heritage, Assistant Teacher of Latin Language.
CALENDAR.
Fall Term opens Sept 3d, 1873.
Winter Term opens Dec. 17th, 1873.
Spring Term opens April 1st, 1874.
Commencement, July 1st, 1874.
Each term continues thirteen weeks.
EXPENSES.

Tuition in Common English Studies,	$8 00
Tuition in Higher English and Preparatory Latin, Greek, French and German Studies	9 00
Tuition in College Classes,	$10 00 to 11 00
No charges for incidentals.	
Room Rent, per term	3 50
Self-board, per week	1 25
Club-board, "	2 00
Family-board "	3 00
EXTRAS.	
Instrumental Music	$12 00
Use of Piano, Cabinet Organ, &c	3 00
Voice Culture	15 00
Vocal Music, in Classes	2 00
Penciling	3 00
Oil Painting	10 00

INSTRUCTION.
Both Academic and Collegiate Departments are maintained. The former embraces the English and Business, the Normal, and the Preparatory Classical Courses; the latter, the full College Classical and Scientific Courses. Ladies, as well as gentlemen, are admitted to all the classes.
Thorough and practical instruction is given in all the departments. The aim of the School is to furnish the best facilities at a