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BY THE
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VOLUME XXXI.—NO. 53. ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 30, 1875. WHOLE NO. 1613.

JESUS OF NAZARETH PASSETH BY.

What means this eager, anxious throng,
Which moves with busy haste along,
These wondrous gatherings day by day?
What means this strange commotion, pray?
In accents hushed the throng reply:
"Jesus of Nazareth passeth by."

Who is this Jesus? Why should he
The city move so mightily?
A passing stranger, has he skill
To move the multitude at will?
Again the stirring notes reply:
"Jesus of Nazareth passeth by."

Jesus! 'tis he who once below
Man's pathway trod, 'mid pain and woe;
And burdened ones, where'er he came,
Brought out their sick and deaf and lame.
The blind rejoiced to hear the cry:
"Jesus of Nazareth passeth by."

Again he comes! From place to place
His footprints we can trace.
He paseth at our threshold—nay,
He enters—condescends to stay.
Shall we not gladly raise the cry,
"Jesus of Nazareth passeth by!"

Ho! all ye heavy laden, come!
Here's pardon, comfort, rest, and home.
Ye wanderers from a Father's face,
Return, accept his proffered grace.
Ye tempted ones, there's refuge nigh—
"Jesus of Nazareth passeth by."

But if you still his call refuse,
And all his wondrous love abuse,
Soon will he sadly from you turn,
Your bitter prayer for pardon spurn.
"Too late! too late!" will be the cry;
"Jesus of Nazareth has passed by."

THE WONDERS OF THE YELLOWSTONE.

Mr. F. K. Ledyard, of Ceres, McKean Co., Pa., sends the following letter from his brother, H. C. Ledyard, who has recently made a two weeks pleasure trip to the Hot Springs and Geysers of the Yellowstone Park region, to the Olean *Times*. The letter is full of interest, and we are confident all our readers will be interested in its perusal:

VIRGINIA CITY, NOV., 1875.

As you are aware, I had abandoned all idea of making a trip to the Yellowstone region this season, and in fact was preparing to leave the Territory, when one day Messrs. Stiles and English called and invited me to join them in a trip they were then about to make into that wonderful section of the National domain. In three minutes I had decided to go, and in ten more my blankets, change of under-clothing, bridle, saddle, etc., were stowed in their wagon, and we were rattling out of town at a lively rate of speed.

The outfit of my friends was perfect, and as you or some of the readers of the *Times* may wish to make to similar excursion, I will briefly describe it to you. Their vehicle was a light, two horse wagon, with a spring seat, and half springs under the box, which latter was covered with a good canvass wagon sheet. Our load consisted almost entirely of bedding and provisions. The first was composed of an oil-cloth shelter tent, and a large buffalo robe to spread on the ground when the tent was set up; then with each a pair of blankets for covering and an overcoat for a pillow, our house and beds were ready for use. Our cooking utensils were two frying pans, dutch oven, coffee pot, camp kettle, two tin pails and a few tin pans. In addition we had a box of tools, another of ammunition, an ax, shot gun, and a fifty caliber needle gun, which latter English and myself took turns daily in carrying. Of fishing tackle and such small ware we had sufficient for a dozen men. Our saddles, etc., formed part of the load till we reached Madison Valley, twelve miles out, where English and I were to purchase our horses.

When we started, the afternoon was lovely, but such an unusual expedition, it seemed, could not start out without some special recognition of it by the elements, and though very extraordinary for this season of the year, it clouded up and threatened rain. We camped early at the first wooded spring, there not being a house in sight. It is one of the odd peculiarities of this region that half a mile out of town you are practically in the wilderness.

Next morning, as we were cooking our breakfast, it began to rain hard, and we hastily got into our wagon, each with a *very rare* piece of beef-steak and a slice of hard bread. Soon it began to snow, and the prospect was chilly and dismal enough. I remember wishing I had a copy of Prof. Hayden's Report of the Yellowstone and was reading it—at home! Soon we grew tired of the monotony, and hitching up we drove over "the ridge" to Varney's cabin, where we expected to find our saddle horses, but where they were not. Varney is a jolly old bachelor, noted for his slowness, and as his cabin was a little more commodious than our wagon we camped with him till the weather should moderate. By degrees he got out to the stable, saddled a "kyuse" (the slang name for a breed of horse quite common here) and went in search of the brutes we were to use on our expedition. While he was gone we set to work and tinkered up his old cook stove, and by it soon had a very good dinner prepared, which he returned just in time to help us enjoy.

The heavens having cleared, we took our new horses and moved on. The sun shone clear and beautiful upon the broad valley, striped with water-courses, and brought out with wonderful distinctness the background of gullied mountain ranges, robed down to the middle with their first snow vesture of the season. The picture was magnificent. All about us, and as far as the eye could reach, the Madison valley was dotted with herds of cattle luxuriantly feeding on the long rich grasses, while here and there by the roadside were the skulls and other remains of wild buffaloes, speaking eloquently of the decay of one race, and the rapid upgrowth of another.

That night we camped in a deserted hut, and again it rained, the water pouring through the mud-covered roof in streams, while we squirmed around as best we could vainly trying to keep dry. In the morning we built a fire in the smoky chimney to cook our breakfast, and while waiting stood outside in the rain, the combination of smoke and water being too much for us. That morning we broke our third camp, and English and myself started on horseback, ahead of the wagon and Stiles, hoping to see and shoot an antelope. It was my day for carrying the needle-gun, and luck was with me, for we soon saw a herd of seven antelope, and I easily brought down the largest and fattest, and could have shot one or two more, had I felt so disposed.

At noon we camped by the river, but did not cook our venison, as the trout bit so splendidly I was but a few minutes in catching more than we could eat. With a six foot pole, nine feet of line, and a grasshopper for bait, I could haul out fish from seven to thirteen inches in length, as fast as I could bait and throw out. I found it much more difficult to catch the hoppers than the trout. In an hour we had trout to give away, and no one to give them to, it seemed at first, but in the afternoon we met a party of hunters who gladly accepted our proffered gift.

We soon drove over the dividing ridge which separates the waters of the Pacific from those of the Atlantic. On the one hand the Madison flows away, in a roundabout manner into the Mississippi, and on the other, the streams flow into Henry's Lake, the source of the Snake river, and thence to the Pacific. Looking away to the southward the view was exceedingly fine. In the far distance could be seen the Three Tetons, by some said to be the highest peaks in the United States, while others claim the honor for Mt. Whitney, in California. Lake Henry is surrounded with mountains, covered here and there with small patches of stunted pine timber. As we passed over the divide we could not but remark the easiness of the descent, the grade being much less than I have ever seen or heard described between the two oceans. We crossed the largest of the streams emptying into the lake, and to my surprise it was not larger than the little brook at home, but I afterward saw springs on the very margin of the lake flowing a much larger body of water than it did. In fact, I never saw larger springs save that one flowing out from under Mt. Shastas, and which is the extreme headwater of the Sacramento.

Lake Henry is twelve miles around, and only from two to sixteen feet deep, has a clean gravel bottom, and is dotted with numerous small islands. Its waters abound with fish, and are almost literally covered with geese, ducks, swans, pelicans, and fish-hawks. On its western shore, "forty miles away" from anybody, lives a settler, who seems to be enjoying himself and doing well at dairying and fishing.

Thus far we had traveled a southerly course, and the sun had scorched the *point* of my nose; but from the Lake we held to the eastward, consequently I got the right side burned, and when I got back to Virginia City I had the reddest "tackle" in the country. On this course we passed the lake on its north shore, and again entered the Madison watershed and valley, into which flows the Fire Hole River, the objective point of our excursion. The country is now, or rather has been, mostly timbered with small black pine, straight and smooth as could be desired; but the heavy forest fires which are constantly raging first at one point then another, gives the whole surrounding a very desolate appearance. For the first time, the water of the river tasted bad, being affected by the geysers, though they were still twenty miles further up the stream.

Our fifth camp was made in this timber, and was the best since we started, as we had plenty of pine wood for fires, and small boughs with which to make our beds. I shingled them down till I had a mattrass eight inches thick and as soft as hair. For the first time, I slept well that night. But when I woke next morning, my hair, beard, and blanket was white with frost, and the ice in our pails a quarter of an inch thick. We made a quick toilet, I assure you! But a good breakfast, and the exercise of preparing it, soon warmed us up, and we started off intending to reach the geysers before night, sure, and we did.

As we passed over the ridge into the lower geyser basin, we could see volumes of steam rising and drifting away as if from some immense manufactories hidden from view. We knew they were from the slumbering monsters, and how we wished one would wake and spout its waters up above the tree tops, but nothing of the kind occurred, disappointing us considerably, though we had not expected much from the Lower Basin. Hot springs abounded everywhere, and ran in every direction, out into the meadows over beyond. It the outset the sides and bottoms of their channels were of smooth white stone, made from the silicious sediment of their waters. There were a great many mounds or hillocks of hard, white, scaly matter, with a spring of boiling hot water in the center, a sometime geyser which, like the silk worm, had built its own mausoleum before becoming extinct. Scattered over an area of some twenty acres there were something like a hundred of these curious formations. In many of them the water was bubbling and boiling, while others were scalding hot but more quiet. Occasionally there would be a sharp explosion in one of the more active, and columns of spray and steam shoot up fifteen or twenty feet into the air, the steam floating lazily away, and the water subsiding into the crater to bubble and boil again. One of these kept sputtering away all the afternoon, and I judge would have been a fine geyser, had it water enough. In the more quiet holes or craters, the water was strangely clear, and the sides and bottom could be distinctly seen. The sides were of clear white vitrified matter, as though in the beginning the water and steam had burst through a stratum of glass. The occasional bubbling of the water created a beautiful play of colors by the changing of light and shadow, and I could have watched it for hours. Some of these springs are very large, say from twenty to forty feet in diameter, and forty or fifty feet in depth. In some places the waters from the flowing springs spread out over the soil, making most treacherous bogs. In our eager haste to see all the curious sights, we inadvertently rode into one of those bog-holes, but struggled out again all right, except a liberal coating of warm mud.

But to me, by far, the objects of greatest interest, in this basin, were the famous mud geysers. After a careful examination of them, I concluded at some time they had been full-fledged clear water geysers, but by a constant decrease of that fluid, has subsided into boiling springs, which in turn had become partially filled with sediment and dirt, which is kept moist and plastic by the condensing steam. The mud in them now is of all degrees of consistency, and every shade of color from deep pink to clear white. The steam forces its way up through in jets and bubbles, and as the paste gets thick and stiff at the sides, the escaping steams turns it over in curiously fantastic shapes, very much resembling lilies, roses, and other flowers. The constant formation of these counterfeits is interesting and facinating to witness.

Before we left the basin, the fountain geyser woke up and made a fine display. I had been about it only a few minutes before, and noticed a violent bubbling of the waters, and once they were raised *en masse* some three or four feet above the summit of the crater, and burst open like a great bubble, flinging its spray twenty feet into the air, and for some distance around, making me keep at a respectful distance. This, it seems, was preliminary to the final outburst, which came a few minutes later. Suddenly a solid column of water and steam burst forth, rising to a height of at least eighty feet and falling directly back again. With a steady decrease in the height of the projected column the fountain continued to play for some ten minutes, when it subsided. Understand me, these geysers do not any of them play continually, but operate in much the same manner as a spouting oil well—they have their seasons of activity and quietude, the interval between the outbursts varying from ten minutes to nearly as many days. The orifice of this crater was between two and three feet in diameter, from which you can judge what an immense fountain it was. There being a light breeze at the time of its playing, the steam drifted away like a huge cloud for some distance before it was dispelled by evaporation. If I remember rightly, in size and appearance, this geyser is about equal to the best of the Iceland geysers.

When we had become satiated with the wonders of this spot, we packed such things as we might need for a few days on our horses, carefully covered and hid away our wagon, and started up the rough Fire Hole River, which connects the lower with the upper basin, some nine miles distant. We arrived there at sunset, and just in time to witness the outburst of the Castle Geyser. It is located near the center of the group, and throws a large body of water about one hundred feet in height, once every twenty hours.

The upper basin is about one mile in diameter, and we made our camp as near in the center as possible. The whole canon seemed excited that night, and we came near forgetting our supper, as our attention was directed first to one spouter and then another, some one of them being constantly in operation. One, called "Old Faithful," I think was the best of them all. It does not spout as high, nor as long as some of the others, but is much more regular in its displays, every sixty-five minutes sending up through an opening two by five feet a solid column of water to the astonishing height of one hundred and twenty-five feet, and sometimes even higher. It begins by gurgling up to the mouth of the orifice a few times, then the stream belches up to a height of twenty to thirty feet, and falling back again, as if exhausted; but in a few minutes it rises again, this time to a height of fifty feet, and a moment thereafter another impulse raises it to an attitude of seventy-five feet more, at which elevation the entire column seems fixed for something like a minute, when the supporting force beginning to fail, little by little it sinks back into its crater and dies out, after a steady play of from seven to ten minutes.

There were two other large geysers I very much wanted to see in operation, but after waiting nearly three days without any indication of a movement, we concluded to move. One of these, the Giantess, is said to be the finest of all, showing the greatest power, and throwing a column of water two hundred and fifty feet high. But the Grand, which I saw spout once, is far enough ahead of anything else to satisfy me. It raised a column of water ten feet or more in diameter to a height of about one hundred and fifty feet—some contend it is more than that—and kept throwing it for ten or fifteen minutes, while there were many others that raised to one hundred feet, and thereabouts, some spouting up without the least warning, while others sputtered away a long time before making their final grand effort.

I soon learned to be very cautious how I approached these quiet, deep green pools of water, always choosing the windward side, and taking very careful note of where and how the vegetation grew about there. A member of another party who visited the geysers while we were there, got badly scalded by his rashness, and another rode his horse into a bed of hot mud. My horse, poor fellow, got his feet burned once, and was on the beaten trail, too; but the spring flowed an unusual amount of water at the time, and overflowed the path. My kyuse got away from there pretty lively, you may depend, shaking first one foot and then the other, and looking closely at me, as if to see whether I was to blame, and had played him a trick, but finally exonerated me from any malicious design. He was a splendid animal of his kind, and being pure white, we named him the Ghost.

I do not know that any one—except, perhaps, the fellow who got scalded—was ever entirely ready to leave this basin after seeing its wonders. As for myself, I felt that I could spend weeks there and still find new beauties to admire, and novelties for astonishment and study.

Here, as everywhere in this region, game of every kind could be found—bear, elk, moose, big horn sheep, deer, antelope, and a host of smaller animals existed in abundance, white water-fowl in astonishing variety, were innumerable. Who would think of going to the highest part of the Rocky Mountains to shoot pelicans and sea-gulls? Yet they were here in thousands. And every stream, excepting the Fire Hole River, whose waters are too warm and highly charged with unpalatable mineral matters, were literally filled with trout, anxious to be caught, it would seem, as they actually bit at our spurs as we forded the streams. Truly I never saw fish bite as those fellows did, nor did I ever see wild fowl as tame. During our entire absence of two weeks we subsisted entirely on the game we killed, using but half of a small ham, and that more for seasoning relish than actual need.

The only thing I grumbled about was the total absence of any really good water in the entire geyser district. Yet there must be cold springs somewhere about the mountains forming the basin, but I could not find one. More than fifty times have I dismounted, and fallen as many times more while standing in the saddle, in the vain attempt to get a drink of good, cold water. I always found it hot, or warm, or full of sulphur, or some other equally disagreeably tasting stuff. I finally gave up all search for cold water, and found a very palatable substitute; the water of the river made very good tea, so I clarified my thirst with cold tea. Stiles took to whisky, but soon broke his bottle, and thereafter was the most forlorn man on the mountain.

The fourth day after our entrance to the upper basin, we broke camp, and in four days more were home. English and myself rode into Virginia City, leaving Stiles to come on at his leisure with the team, wagon and baggage, our daily rides of thirty-five miles being rather faster than he cared to drive. The trip occupied fourteen days—and though I regretted the loss of time so far as other matters were concerned, yet on the whole I shall always feel glad that I took it. The rough life agreed well with me, while I saw wonders the like of which I never expect to see again in life. I am brown as a nut, and two pounds heavier in weight than when I started out.

SOME SCOTTISH PROVERBS.

For the illustration of my subject I have gone to that grand old storehouse of sententious truisms and common sense, the Book of Scotch Proverbs.

And first, let us take those which refer to that worst of all good things, money. "Baith weal and woe," says the proverb, "come aye wi' world's gear." And again, "There's a slippery stane afore the ha' door." And again, "Muckle corn, muckle care." And again, "Content is nae bairn o' wealth." "He that has muckle would aye hae mair." And again, "Money mak's and money mars." And again, "Poverty is the mother of health." "Mony ane's gear is mony ane's death." And yet again, "A penny in my purse will gae me drink when my frien's winna."

Then we have those which refer to fair and fine things, such as:

"Beauty is but skin deep."

"Bonnie birds are aye the warst singers."

"A fat housekeeper mak's lean executors."

"Fair folks are aye fusionless."

"Fire and water are gude servants, but bad masters."

"Fat hens are ill-layers."

"Bees that hae honey i' their mooths hae stangs i' their tails."

"Glib i' the tongue is aye glaiket at the hairt."

"A green yule mak's a fat kirkyard."

"Ripe fruit is sunest rotten."

"Nearest the king, nearest the waddy."

"Muckle pleasure, muckle pain."

"A' are gude lasses, but whar do the ill wives come frae?"

"A dink maiden aft mak's a dirty wife."

"Ae braw thing needs twa to set it aff."

"A new pair o' breeks will cast down an auld coat."

"An flka-day braw mak's a Sabbath-day's daw."

"Fair words winna mak' the pot boil."

"Love ower het soon cools."

"A kiss and a tinnieful o' cauld water mak's a gey wersh breakfast."

"The higher the hill, the laigher the gres."

Another lot of wise saws deals with the cardinal virtues:

"Penny-wise, pound-foolish," for example.

"Spare at the spigot, and let oot at the bung-nole."

"He that coonts a' costs will ne'er pit pleugh i' the grun'."

"He that lives on hope has a slim diet."

"He that's first up is nae aye first served."

"A frien' to a' is a frien' to nane."

"Quick believers need broad shouthers."

"A haddon tongue mak's a slobbered mou'."

"An inch o' gude-luck is worth a fathom o' forecast."

"At open doors, dogs gae ben."

"A man o' many trades may beg his bread on Sundays."

"Them that gae jumpin' awa' aft come limpin' hame."

"The willing horse is wrocht to death."

"Help is gude at a' things except the brosecog."—*London and Scotch Review.*

THEIR BITTER END.—Have you ever been in the ward of the hospital where these inebriacts are dying? the stench of their wounds driving back their attendants, their voices sounding through the night? The keeper comes up and says: "Hush, now, be still; stop making all this noise." But it lasts only a moment, for as soon as the keeper is gone they begin again: "Oh, God! Help! help! help! Rum, give me rum! Help! take them off! Oh! God!" And then they shriek and they rave, and they pluck out their hair by the handfuls, and bite their nails to the quick, and then they groan and shriek and blaspheme, and plead with the keepers to kill them. "Stab me! smother me! strangle me! take the devils off of me!" Oh its no fancy sketch. That thing is going on in the hospitals, aye, it is going on in some of the finest private residences in Brooklyn to-day. It went on last night while you slept, and I tell you further, this is the death some of you are going to die. I know it, for I see it coming.—*Talmage.*

FORBID THEM NOT.

Fold the hands meekly o'er the still breast,
Sweetly, tenderly, lay them to rest,
Close the lips gently, hiding from view
Eyes once so loving, tender and true,
Smooth from the temples, the soft silken hair,
Deck them with flowrets spotless and fair,
Kiss them and leave them, they are but clay—
Kind hands are waiting to bear them away.

Sweetly, peacefully, now shall they sleep,
No more to waken, no more to weep.
Ah! but the tear drops bitterly fall,
Ah! but the heart-aches sadder than all,
Joys of a life time from us have fled,
Hopes of a life time withered and dead,
Griefs of a life time now must we bear
Sadly, mournfully, everywhere.

We see but darkly, shadowed by tears,
Mourning our lost ones through the long years.
Would we recall them hither below,
Could we but rightfully, truthfully know
How they might suffer, how they might stray
Far in the darkness, missing the way
Weakly trusting some a guide,
Bitterly mourning many a loss?

Have we been dreaming they would have been
Purer and better, safer from sin,
Bearing life's burdens on through the years,
Sharing its losses, shedding its tears?
Or that a pathway fairer than ours,
Laden with pleasures, blooming with flowers,
Waited their footsteps, thornless and even,
Onward and upward, leading to heaven?

'Tis but a vision mortals ne'er win,
Age will bring suffering, sorrow and sin,
Darkening the sunlight, hiding from view
Ways that are peaceful, trustful and true.
Innocence, only, findeth the way,
Gilded and brightened, day unto day;
Innocence, only, needs not our tears—
Purity, only, wakes not our fears.

For the short pathway only is bright,
Knowing no evil, feeling no blight;
Onward, it bringeth sorrow and pain,
Toil unrewarded, strife without gain.
Only through suffering, only through tears,
Find we the sweetness of our young years.
Let us then bravely, willingly bear
All of life's crosses, all of its care.

Knowing our loved ones sweetly at rest,
Feeling 'tis for them safest and best;
For it is better, could we foresee.
Saddened and lonely though we may be.
Better to mourn them, miss them each day,
Than to lament them going astray;
Better lone vigils nightly to keep,
Than, for the living, waken to weep.

—*Coopertown Journal.*

ONLY WAITING.

BY H. L. WELLINGTON.

"You are looking as fresh and bright as the morning, Mrs. Anderson," said a friend, whose acquaintance she had made that summer at Newport, as they accidentally met in the hall of the large boarding house.

"I feel very happy, for I am going home to-day," she cheerfully replied.

"Indeed! I thought you intended to remain several weeks longer," exclaimed Mrs. Matthews.

"So I did, but I received a letter yesterday from my husband, saying that he wished me to come at once. So I am going."

"I regret that you are to leave us. We shall miss you sadly."

"Thank you. I am sorry to leave you, but you know we are always glad to go home. I was just going to Edith Hamilton's room to bid her good-bye. Have you heard from her this morning?"

"Yes, the disease is making rapid progress. I saw her last evening and she was very weak. A servant girl just told me they thought once last night she was dying."

"Is it possible!" she exclaimed, as she shrunk back with an instinctive horror. To her, death and everything pertaining to it, was a gloomy phantom. "Perhaps I had better not go then, I can do her no good."

"Oh, yes, I would go. It will do you good to see how cheerful and happy she is."

"I can not bear to look upon death; it makes me shudder even to think of it."

"*She* has looked death in the face, but does not find its aspect so appalling. She calls it a beautiful angel, who is about to take her by the hand, and lead her up gently and lovingly to her Father's house."

"If she is in want of any comfort, I will gladly minister thereto, but I can not look upon death; it would make me gloomy for a month."

"In this aspect it is beautiful to look upon. You have probably regarded it only a frightful, terrible monster; but you can now have this erroneous fancy displaced by the form of an angel. I am sure that the experience will cheer you through life."

"How strangely you talk! It can not be possible that death is anything but terrible."

"The phantom called death may be terrible to think about; but death itself is a kind message, whose office is to summon us away from a world of light and shadow to a world of unfading glory and perpetual happiness. Come with me. Do not fear a shock to your feelings for none will be experienced."

Thus persuaded, she consented; but she could have only a vague, undefined apprehension of some gloomy spectre that she was approaching.

Mrs. Anderson was gay and thoughtless. But she had, however, under this mantle of frivolity a kind and benevolent heart. She had seen the pale, wan face of this patient invalid as she sat in her easy chair on the veranda, or walked feebly on the beach, supported by her mother and faithful nurse. She was struck with her rare beauty—a beauty not so much of features, but the pure spirit within. She noticed the calm, cheerful manner, so inconsistent, she thought, with the unmistakable evidence of coming death. An impenetrable mystery involved her whole demeanor, and she watched her with untiring interest. Once she ventured to ask if she did not feel sad when she thought of death. "Oh, no," she calmly replied. "It is only a step to a brighter and happier country."

They gently knocked at the door, and it was quickly opened by a woman somewhat advanced in years, on whose mild face sorrow and holy resignation were beautifully blended.

"How is your daughter?" inquired Mrs. Matthews.

"Not so strong as she was last evening," she replied with a faint smile. "She is sinking hourly."

"Does she continue in the same tranquil, heavenly state?"

"Oh, yes," she replied, with a sweet, yet touching earnestness in her voice. "Dear child! her life has been pure and unselfish, and now, when her final change is about to come, all is peace and hope, and she is *only waiting*, as she often sings for the time to come when she can go home to be with Jesus."

"Is she strong enough to see any one?"

"The presence of others in no way disturbs her. Will you walk into her chamber?"

They entered, and for the first time in many years, Mrs. Anderson found herself in the presence of one who was about to pass beyond the river of death. A slender girl, with large, mild eyes, and face almost as white as the pillow it pressed, was before her. The unmistakable signs of speedy dissolution were plainly visible upon her pale, sunken features; but there was a smile, radiant with heavenly light, that played upon her lips.

"How are you this morning, Edith?" kindly inquired Mrs. Matthews, as she took the shadowy hand of the dying girl.

She opened her beautiful eyes that were beaming with celestial radiance and replied, "Weaker in body, but stronger in spirit."

"Mrs. Anderson has come to see you. She is going home to-day. You remember her, do you not?"

"Oh, yes," she replied, turning faintly toward her and feebly extending her hand.

Mrs. Anderson took it, pale and emaciated as it was, with an emotion akin to awe. The whole scene oppressed and bewildered her. There was something so unreal, so visionary, that she could not comprehend it.

"Death! death!" she said to herself, "can this be dying?"

"Your day of life will soon close," said Mrs. Matthews in a cheerful tone.

"Yes, or we might say," she quickly replied, smiling, "my morning will soon break. It is a kind of twilight here, and I am only waiting for the day-dawn."

"You must be very happy," she continued, addressing Mrs. Anderson, "because I am going home."

"I am, but I wish I could see you looking better," she replied with much earnestness as she bent over the dying girl. The novelty and strangeness of the scene had so wrought upon her feelings that she could not repress their utterance. "Is all indeed as you say? Are you inwardly as calm, as peaceful, so confident of the morning? Forgive the question at such a moment, but I have always looked upon death as something terrible; but now, as I see a fellow-mortal standing on its very brink, and yet speaking in tones so hopeful of its last agonies, it fills me with wonder. Is it all real? Are you indeed so full of heavenly tranquility?"

Edith looked wonderingly upon her. The fire of the soul seemed kindled into a brighter glory and a halo of divinity surrounded her. Even in the waning hours of life her quickest impulse was to render service to another. Her desires were strong to remove from her mind the fear of death, even though she felt the waters of Jordan touching her own descending feet.

"I am only going home," she said, "and the thought fills me with joy unspeakable. I have been traveling in a foreign country, but now I am going to the heavenly mansions prepared for me by a risen Saviour. And when he sends a shining angel to guide me there, shall I tremble and fear to accompany the celestial messenger? Do you, dear friend, shrink from the thought of going home, or ask the hours to linger? Oh, no."

"But all is so uncertain," said Mrs. Anderson, eager to penetrate farther into the mystery.

"Uncertain!" there was a tone of surprise in Edith's voice. "God is truth. He is unchangeable. Heaven and earth may pass away, but not one jot or tittle of the divine word can fail. I am very happy, for I know that I shall soon be where Jesus is, and live eternally in his presence. I am only waiting for the boatman to come and take me across the river."

"I wish I could think of it thus, but heaven does not attract me so. It is all a vague uncertainty."

The eyes of the sick girl closed, the long lashes resting like a dark fringe upon her snowy cheeks. For a time she lay silent and motionless, then looking up, she asked:

"Why is this thought of going home so enchanting to you?"

"Because I have been absent so long and my home is so pleasant," replied Mrs. Anderson.

"But what makes it so pleasant and attractive?"

"There are my dearest friends, my husband and my children, which makes it doubly dear."

"This is why I want to go to my heavenly home. There are purest joys—my brightest hope—Jesus is there—beautiful—glorious!"

"But do you not sometimes—" the words died on the lips of the speaker.

Again the drooping lashes fell, and the pale lids closed over those beautiful eyes. And now a sudden light shone through the transparent tissue of that wan face; a bright light, the rays of which none who saw needed to be told were but gleams of the heavenly morning just breaking for the mortal sleeper.

How hushed that room, how motionless the group that bent forward to the departing one. Was it the rustle of angels' wings that penetrated the inward sense of hearing?

It is over! The spirit of that young girl, loving, true and faithful, hath ascended to the God in whose infinite love she reposed a child-like and unwavering confidence. Calmly and sweetly she went to sleep, like an infant upon its mother's bosom, knowing that the everlasting arms were beneath and around her.

"Is not that a new experience in life?" asked Mrs. Matthews as they quietly left the room.

With a deep sigh she answered, "New and wonderful. I can scarcely comprehend what I have seen. Such a lesson I shall never forget. I shall be wiser for this, and I hope better. O, could I but die as she has died, what of mere earthly good would not I cheerfully sacrifice."

"It is for us all," calmly answered Mrs. Matthews. "The secret we have just heard. We must lay up our treasures in heaven. Then when the messenger comes to call us hither, we shall welcome him as an angel of light."

These words sunk deep into Mrs. Anderson's heart, and when she went to her earthly home that she had learned to love so well, the thought that there was another and a brighter home still clung to her.

And now she can say with perfect confidence, that this heavenly home is hers also. Through faith she feels that her treasures are laid up in heaven, and she solemnly hopes and trusts that when the last hour shall come, she may be found *only waiting.*—*Baptist Weekly.*

KIM'S LAST WHIPPING.

There was a wretched little unpainted school house, that stood in a sand-bank all summer, and in a snow-bank all winter, waiting for a strong north wind to blow it over.

"Say, what will you sell that school house for?" asked a traveler of a little boy, who stood on one foot on the rickety door-step.

"For a bunch of matches," answered the little boy as quick as thought.

The man laughed and rode on. The boy was Kimball Price, the rogue of the town of Skoodac, District No. 3, and the try patience of all his teachers. He was a handsome lad, ten years old. I don't mean that he was always ten; but that was his age when Miss Pentecost whipped him, and there is where our story begins.

Now, Miss Pentecost taught the school that summer at District No. three. She liked Kim—everybody liked him; but that was no reason why he should be allowed to tie the girls together by the hair—they wore long braids in those days—or fire paper balls, or eat choke-cherries, or stick pins into the benches to make A B C scholars cry "O I" when they were not saying their letters. Miss Pentecost never winked at naughtiness; and as whippings were fashionable at that period, she whipped Kim regularly three times a week. It was considered the most direct way of reaching the conscience.

But Kim never could remember a whipping more than a day and a half, or at the longest, three days; and Miss Pentecost began to grow discouraged. Must Kim always go on doing mischief, and neglecting his lessons—a boy who could learn so well if he chose?

She knew his mother—a poor widow, with a large family of children—and she was sure Mrs. Price could not afford to send Kim to school merely to play.

"What can I do to make an impression on that child?" thought Miss Pentecost, one day, as she tied the strings of her gingham "log-cabin" under her chin, and stepped out of the school house.

Just then she caught these words, spoken by Kim, with great energy and a flourish of fists—

"I tell you it's true, Bob Whiting; for mother says so; and if mother says it's so, it's so, if it ain't so!"

Miss Pentecost laughed all to herself, and passed on through the sand-bank into the dusty road. When she had gone as far as the willow, she paused a little, and laughed again.

"I like to hear a boy talk so about his mother, even if it is nonsense. Kim is an affectionate little fellow, and I shouldn't wonder if he is a pretty good son. Anyway, I've got an idea, and I mean to try it and see how it will work."

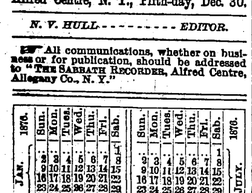
Next day was the time for one of Kim's regular whippings. He had been more trying than usual, and Miss Pentecost sent Bob Whiting out for a remarkably strong birch stick, which could express her feelings better than the old one which stood in the corner. She spent some time in trimming the new twig, though she was careful to leave a few little knots on it, which would give emphasis to

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Dec. 30.

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

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



VOL. 31, NO. 53.

We greet the patrons of the RECORDER for 1875 with an extra number, in order to commence Vol. 32 in the month of January, and thus avoid the confusion and misunderstanding frequently arising from having a volume close before the close of the calendar year in which it is published, whereby subscribers sometimes think they have not received all the numbers for which they have paid.

That none may have cause for complaining that they have been unfairly dealt by, this number will be sent to all the patrons of 1875, whether their term of subscription expired with No. 52 or not; and we hope that those who, on account of pecuniary inability to pay the regular price have been furnished at reduced rates, or gratuitously by friends, whose names will be omitted in the mail book for 1876, unless previously renewed, and those who, paying regular rates, have ordered the paper discontinued at the expiration of the time for which payment has been made, will make immediate arrangements to have their papers continued without interruption.

Local Agents will be expected to look after this matter, and it is hoped that our ministers may take sufficient interest in the families of their respective charges to see that none are without the denominational paper. If any are really too much straitened in circumstances to be able to pay the regular price, $2 50, they will be supplied, on a statement of that fact by any Local Agent, or by their pastor, for $1 75 a year, strictly in advance; but this proposition is not intended to apply in any case where the disability is a matter of disposition rather than means, as such variations invariably lead to dissatisfaction by which more injury is done than can be remedied by the additional name.

THE DAY OF THE RESURRECTION AND THE SABBATH.

A request has come to us for an article on the points contained in our caption, and the following is our response.

We write upon this subject the more readily from a conviction that even Sabbath-keepers have been led to place a false estimate upon it. In an inquiry like this, the question to be settled before all other is: What does the day of the resurrection have to do with the doctrine of the fourth commandment? This appoints the keeping of the seventh day as a memorial of creation. The appointment is simple, both as to the time to be observed and its object. It should also be observed that the command to keep the seventh day is an outgrowth of certain facts, and that in interpreting its language these facts must be borne in mind. In six days the Lord created the heavens and the earth, and on the seventh day he rested. Then he blessed the seventh day and sanctified it, because that in it he had rested from all his work. These are the facts named, and by these the language of the commandment must be interpreted. It also should be remembered that the keeping of the seventh day is a plain command of the Scriptures. But for their statements we should know nothing of the Sabbath. It is an arbitrary appointment, and but for the inspired record it could not be known to us.

Here then is an institution dating from the beginning and interwoven with the entire history of the Bible. It is also a part, by divine arrangement, of that code written on stone tables by Jehovah himself, which underlies all laws whether human or divine. The code is essential to human well-being, nor is there any one of its precepts more so than the fourth.

The question underlying the resurrection day, as involved in this article, is one that looks to the dismemberment of this law—to the setting aside of the Sabbath commandment, and therefore needs to be examined with care. Having then stated the grounds on which the keeping of the seventh day rests, we now proceed to notice the proposition to displace it by the first day. Those who, instead of keeping the seventh day, observe the first, do it, they say, on this ground: That Christ rose from the grave on this day, and so put upon it a special honor, which we should recognize by its weekly observance. This has started the question whether Christ really did rise from the dead on this day, and unfortunately for the truth, to this point the mind has been directed so intensely that a prior and indispensable question has been entirely overlooked. This question is: Do the Scriptures teach that Christ's resurrection day is to be observed in the place of the day appointed in the commandment? Suppose we admit that Christ did rise on the first day, does it follow from this that that day is to be observed? Does there not lie back of this another question? which is: Do the Scriptures require the observance of the day of Christ's resurrection? By every consideration this is the point of our first inquiry—the corner stone of the temple.

Now, we challenge any man living to show that the Scriptures require the keeping of Christ's resurrection day. This is strong language, but necessity compels us to use it. That we are to observe the resurrection day of Christ is a naked assumption of men, having no warrant whatever in the Scriptures. There was never a thing more barefaced and presumptuous. If it is a truth that the Scriptures do not require the keeping of Christ's resurrection day, then why in this connection inquire after that? We do not say that the question of the time of Christ's resurrection is not an interesting one for Scripture harmonists. We know it is an exceedingly difficult one to handle too. The error of Sabbath-keepers on this question we think to be this: In our controversy with the Christian world concerning the Sabbath we have been drawn off from the true to a false ground of discussion. Instead of demanding of our adversaries (in debate) proof that the resurrection day of Christ is to be observed, thus not only holding them to the true point of controversy, but also putting upon them the burden of proof, we have engaged with them upon a false and misleading issue, and in that issue taken upon ourselves the burden of proof. This is as unwise as it is illogical. Sabbath-keepers stand upon the old ground. It is those who observe the first day who have gone off and set up for themselves, and they are the ones to defend their new position. Let them justify themselves by the Scriptures, if they can.

Let us see how this will work. When an observer of the first day says he keeps it because Christ rose on that day, meet him with the demand for his Scripture authority, for its observance, even though Christ did rise on that day, and hold him as with a death grip to this point. Don't begin to argue with him concerning the time of Christ's resurrection, nor its importance, nor the greater work of redemption. Admit for the sake of the argument, that Christ did rise on the first day, and then demand, What of it? That is the point, for a child can see that the simple fact that Christ rose on the first day does not constitute it a sacred day. Something else is demanded, and if it can not be produced, then the whole argument crumbles and falls to pieces.

We do not charge the observers of the first day with an intention to deceive. Far from it. In a heedless way they go on without ever thinking of the real question involved. They start out saying, that the work of redemption is greater, more glorious than the work of creation, but they never think of proving their statement by Scripture. They assert it as a sort of self-evident proposition, and so pass on without any attempt to justify the statement by direct Scripture testimony. They then go on to say that Christ, by his resurrection on the first day of the week, completed this work of redemption, and therefore we are to keep this day. This they do in the face of the fact that Christ, on the cross, as he gave up the ghost, said that this work was finished. They also forget that the conclusion they draw from the above premise is unwarranted by any statement of the Bible, and so they proceed from one point to another, and finally end the matter by saying one of two things, one of which is that it don't make any difference which day you keep if you only keep one in seven, or that there is a greater number of persons who observe the first day than those who keep the seventh, and so, with an air of triumph, if not of scorn, turn away.

But we close this article by returning to the real question which is not, On which day of the week did Christ arise, but this, Are we required in the Scriptures to observe the day of Christ's resurrection? If we are, then, surely it is important to know on which day he did arise; but if not, then it does not matter in so far as the question of Sabbath observance is concerned.

BAPTISM.—Do people really understand the meaning of *Baptism?* A good many do, but how many? Scholars discuss the mode of baptism in a very scholarly way, down to the very Greek roots, and are supposed to know also its spiritual import, but humble and faithful believers drink it in often all the better for never having seen a letter of Greek. Thousands talk about the mode and wrangle about it, and separate from each other about it, but on the one side and on the other, how many are there who actually comprehend the clear, deep, internal significance and interest of the institution?—*Alexander J. Sessions.*

We take the above from the *Church Union*, and while we agree to the pertinency of the questions proposed, wish the writer had proceeded to answer them. We strongly believe that were the purpose of this ordinance understood, the discussions now going on concerning it would soon largely disappear. Will Alexander J. Sessions proceed to lay his thoughts before us concerning this matter?

POOR AND LONELY.

It is not uncommon to receive at this office letters pleading poverty, infirmity, or both, as an excuse for non-payment of the amount due on account of subscription to the RECORDER, while they strongly hint that they would like its continuance, as a matter of charity. Of course it would be a great pleasure to the Tract Society to be able to supply all such individuals, all of whom we presume would be worthy recipients. The following extract from a letter received the past week, gives a fair representation of this class of indirect applications:

"It has been on my mind a number of times to write you in reference to the SABBATH RECORDER. My name was on the subscription list when it was purchased by the Tract Society, and the paper has come regularly ever since. I have been hoping that in some way I might manage to pay up for it at the regular subscription price. I have a pretty hard time of it here in Minnesota, and my circumstances are such that I can not pay anything for the paper. I live away from Sabbath society, and the only way I learn of our denominational movements, and other news, is through the RECORDER. I like the paper, and should feel lost without it in my family, other members of which like to read it. I am nearly deaf and have quite a taste for reading. I thought it right to state my circumstances and leave it with you to stop the paper or continue it with poor prospect for pay."

It looks hard to discontinue papers under such circumstances, and were this the sole case, or one of only a few, the idea would not be for a moment entertained. But after having furnished the paper for three and a half years, is it the duty of the Society to do more in any one case, while the people who principally bear the pecuniary burdens of the denomination require that the publishing department shall be self-sustaining, and make no provisions for gratuitous circulation of the RECORDER except as some noble hearted individual, of whom we are glad to report a goodly number, provides for the case of some one or more persons of whose needs he is cognizant, and in whom a special interest is felt? If those having the means and disposition to aid in such cases, could so far co-operate as to place the necessary funds in the hands of some person or board on whose discretion they could rely, and to whom such cases should be referred, they might perhaps be profitably relieved. It does not, however, seem that the Tract Board should be expected to largely dispense gratuities of this kind, when they have already made provisions for supplying all persons whom Local Agents or ministers of the denomination shall certify to be proper subjects of consideration, with the RECORDER at the lowest possible rate not involving direct loss to the Society, allowing nothing for a sinking fund to keep the publishing interest up to a fair working basis.

CHRISTMAS.

Instead of our own Christmas talk this year, we give below one taken from the New York *Tribune*, which we feel certain will richly reward the appreciative reader:

The Man Who Came to Us.

There could be no fitter story to read as we sit about the Christmas fire than that of the loss of the Water Witch, which comes to us from Conception Bay. Nine shipwrecked people find themselves at midnight of Dec. 9th, clinging to frozen rock, the waves dashing over them incessantly, while above them towers gigantic peaks. There is no escape for them; below is the sea; it is impossible to climb these precipices, sheeted with ice. The fishermen of a poor village, having been roused by others of the crew, collect at the top of the rocks, and the good clergyman at their head. In the darkness and driving storm they can see nothing, only hear the faint cries in the abyss below. There is no way to help the shipwrecked people unless some man will be lowered to carry them a rope at the almost certain risk of death. The man offers himself—a rough fisherman, Alfred Moores by name. Three times he is swung down into the terrible chasm and brought back exhausted; the fourth he reaches the crew, and after a long effort they are one by one carried safely to the top, and so to the houses of the frienely fishermen to be warmed and cured.

Surely this is a story for Christmas. The custom is right and beautiful by which we bring St. Nicholas and fairy tales and gifts, and all the little tender sympathies of home wherewith to celebrate the day on which Christ was born; but not the less belong to it heroic acts of self-sacrifice and every deed by which man greatly serves his brother man. On Christmas morning we will go to church, or make our own children happy, or give a little pleasure to some poor woman in the alley, and feel that we have partaken of the spirit of Him who gave His life for us. But this fisherman (who, for aught we know, may have been a Catholic, Protestant, or outside of any church) is roused out of his sleep at the dead of night to look into a black abyss and to hear human voices. That is all: he cannot even see whether they are men or women there below, struggling with death; he does not know from what part of the world they came: they are strangers—nothing to him. Nothing but brothers; and he takes his life in his hand and offers it for them. We are quite sure as we read the story, that this poor laborer on the dreary Newfoundland coast is a brother to us all; and we believe that the Master, "looking on the man loved him."

Now too that the birthday of Christ approaches, we venture to say that to secular observers there is a strange lack in the usual routine of sermons and religious teaching of the presentation of Him as a human being; as a teacher of this self-sacrifice; as an Elder Brother. Mankind, groping in the dark across life from one unknown sea to the other, want, not a theory, not doctrines, but a Man, to hold by the hand; not a map of the way, but a guide who has already trod it. It would seem as if with the increase of culture and the recognition of the necessity af education in the ministry has come the habit of preaching dogmas and doctaines, of enforcing them with logic and fact and emotional appeal, rather than with simply Jesus and Him crucified. Our scientific clergyman meets Tyndall on his own ground; and all that is very proper if he knows the ground. Ourscholarly teacher iswisein church history or roots of Hebrew verbs, which are no doubt of use in their way. The library of every aspiring young minister is full of tomes of doctrinal theology; and doctrine and dogma are the theory of the Christian religion, as of every other. But the common mistake, we suggest, lies in thinking that it is theory or even doctrine or dogma that the mass of men crave for their soul's good. There is a human element, weakness if you choose, which is latent in the most philosophic mind, and which stretches out its hands of faith across eighteen centuries to that actual, divine Man, who walked by the Sea of Galilee, who heeled the sick and raised the dead. Our clergymen do not credit as enough with this. They preach admirable discourses, full of research, sound in argument, and pure in style, on predestination, on the errors of this sect or that, or on the mystery of the Trinity, and they wonder why White the lawyer, or Johns the doctor no not come to listen, or coming, pass out of church every Sunday as if they had heard a sleapy song. Theistruth that, indown-right fact, either Johns or White, if honest, would confess that he finds predestination or church differences, or even Rufus Choate's oratories, subjects which do do not touch him very nearly. They are matters of opinion—of intellectual effort—that he does not feel called upon to settle definitely. But that there was once on the earth a Man, Christ Jesus, who held and still holds some awful kinship with Him who died for him on Calvary, to whom he can go as to a living human helperwhen his little child lies ill, or the wife of his bosom is laid out of sight for ever, or his own failing body refuses to serve him longer, and who can make another life sure and actual for them and for him—this is a real matter, the most real of all things to him or to all men.

It is this universal craving for an actual live Christ which drives the thousands of eager listeners to hear Moody—the very people who weary of the most carefully prepared sermon. This man, they say, may be mistaken in his opinions; his grammar may be bad; but Jesus is as real to him as though he had put his finger in His side and in the wounds in His hands; he tells us of Him and Him only; he tries to drag us to His feet, and knows that pure doctrine and upright living will certainly come afterward. It is this sense of want of an actual Leader which brings such stories of heroism and self-sacrifice as that which we have just told home to all of us. We may know or care nothing about the Apostolic succession or Papal claims to infallibility; but in a deed like this we do see Christ's spirit; we are touched by a sudden sense of brotherhood with Him and the shipwrecked men and the poor fisherman: a noble deed is an "imposition of hands" laid upon us—hands human and divine.

It is this universal craving which makes the festival of Christmas dear and significnt to so many people who are not church-goers nor professidly religious. The formula, the set order of the church repels them; it seems unmeaning, perhaps mechanical. But they know the significance of the Babe in the stable and the poor shepherds and the waiting Kings. They feel this story in their heart's core, and they seek to make it real at their own hearth-stones to themselves and their children.

PROHIBITION.

We print below the letter of A. N. Cole, Esq., concerning the securing of an amendment to the Constitution of our State, prohibiting the sale of intoxicating drinks to be used as a beverage. As it is well that there should be a oneness of voice in the petitions named, we ask Mr. Cole, should this come to his notice, to prepare a form of petition such as would suit his own mind, and forward it to this office, and we will print it in the RECORDER for the benefit of those of our readers who live in this State and may desire to use it. It would be a long step in advance in the direction of a much-needed reform, could the amendment suggested be secured, and we are in favor of making the effort proposed. Should the petition named appear in the RECORDER, we hope it will at once be copied and faithfully circulated, and then sent as directed.

BROOKLYN, N. Y., Dec. 17th, 1875.

To the Editor of the Sabbath Recorder:

Permit me to address you, and through you, the readers of the SABBATH RECORDER in the county of Allegany and elsewhere in this State, asking their co-operation in an effort I have decided to make in behalf of prohibition. I am confident that, in case we can secure a submission to the people of an amendment to our State Constitution, prohibiting the traffic in intoxicating drinks as a beverage, we can command a sufficient number of votes to secure its adoption. Whether we can secure a majority of the votes of the people for such an amendment or otherwise, I am anxious to have the question submitted to the people, and have decided on my own responsibility, to early appear before the Judiciary Committees of both Senate and Assembly of our State, as an advocate of such an amendment. I write this to ask that all men and women, readers of your paper, go at once to work and get up petitions to the legislature, asking our law makers to submit such amendment to the people. So fast as these petitions are filled up with signatures, let them be forwarded to Senate or Assembly Chamber, Albany, N. Y., to the address of some Senator or Assemblyman, or to myself, and they will be becomingly presented. Yours, &c.,

A. N. COLE.

SEVENTH-DAY BAPTISTS AND THE SABBATH RECORDER.

We had intended to say something in this number of the RECORDER in relation to the claims of our denominational paper upon the people, but the matter has been so tersely expressed in a letter from Eld. L. C. Rogers, who is engaged in the service of the Tract Society, that we copy the following, instead of carrying out our original design:

"THE BIBLE and the SABBATH RECORDER should be in the family of every Sabbath-keeper; they go hand in hand. The times are hard, but there are some things that people must have; feeling the necessity, they will secure the means of obtaining them. The two things now suggested should be in this number of indispensables. The RECORDER is giving good satisfaction, and payments of the subscription price are cheerfully made, and some new subscribers found in almost every society canvassed. It is a suitable time to work for this end, and Local Agents and auxiliaries should see that the new year opens with an increased and paid up list of subscribers. Let the subscribers themselves look after this matter if others do not."

HISTORY OF SUNDAY LEGISLATION

In the Christian Church.

BY A. H. LEWIS.

CHAPTER IV.

SUNDAY AND THE LUTHERAN REFORMATION.

In Switzerland.

Continued from last week.

Hopkins (History of the Puritans, Vol. 3, p. 586, Boston, 1859) bears the following testimony:

"Calvin took low ground upon this subject, speaking of the Sabbath as 'abrogated,' to be used by Christians only as a remedy necessary for the preservation of order in the church, for hearing the Word, for breaking the mystic bread, for public prayers, and to let servants and laborers rest. The pernicious influence of his views still infects the Continental church. . . . It was the custom with the Protestant churches on the Continent—thanks in part to Calvin—for the people, after divine service, to refresh themselves with bowling, walking abroad, and other innocent recreations."

Such were the views of the two great lights in the Continental Reformation, Luther and Calvin. The lesser lights, their coadjutors, followed in the same paths. Bullinger and Beza, upon whom Calvin's mantle fell, were true to the teachings of their predecessor. In his commentary upon Rev. 1: 10, Bullinger asserts that "Christian churches entertained the Lord's day, not upon any commandment from God, but upon their free choice." In his sermons (Second Decade, pp. 259, 260, Cambridge, 1849) he discusses the question at length. In that discussion he says:

"Now, as there ought to be an appointed place, so likewise there must be a prescribed time, for the outward exercise of religion, and so consequently, an holy rest. They of the primitive church, therefore, did change the Sabbath day, lest, peradventure they should have seemed to have imitated the Jews, and still to have retained their order and ceremonies, and made their assemblies and holy restings to be on the first day of sabbaths, which John calleth Sunday (?) or the Lord's day, because of the Lord's glorious resurrection upon that day. And although we do not, in any part of the Apostles' writings, find any mention made that this Sunday was commanded us to be kept holy; yet for because in this fourth precept of the first table we are commanded to have a care of religion and the exercising of outward godliness, it would be against all godliness and Christian charity, if we should deny to sanctify the Sunday; especially, since the outward worship of God can not consist without an appointed time and space of holy rest.

"I suppose, also, that we ought to think the same of those few feasts and holy days, which we keep holy to Christ our Lord, in memory of his nativity, or incarnation, of his circumcision, of his passion, of the resurrection and ascension of Jesus Christ our Lord into heaven, and of his sending the Holy Ghost upon his disciples. For Christian liberty is not a licentious power and dissolving of godly, ecclesiastical ordinances, which advance and set forth the glory of God and love of our neighbor. But for because the Lord will have holy days to be kept and solemnized to himself alone, I do not therefore like of the festival days that are held in honor of any creatures. This glory and worship is due to God alone. Paul saith, 'I would not that any man should judge you in part of an holy day, or of the sabbaths, which are a shadow of things to come.' And again, 'Ye observe days, and months, and years, and times; I fear lest I have labored in you in vain.' And therefore we at this day, that are in the church of Christ, have nothing to do with the Jewish observation; we have only to wish and endeavor to have the Christian observation and exercise of Christian religion to be freely kept and observed."

Beza speaks as follows (Homily 30, on the Songs of Solomon):

"Concerning the fourth commandment, I suppose it is agreed upon among Christians, that the same is abrogated, so far as it was ceremonial, but not in such a manner as that the Lord's day ought to be observed according to the manner of the Jewish Sabbath, etc.; that Christians upon that day should abstain from their daily labors, except only such time of the day as was appointed for public assemblies. This was neither commanded in the Apostles' days, nor yet observed, until Christian Emperors enjoined the same, to the end people might not be abstracted from holy meditations. Neither in those days was the same precisely or strictly observed."

Heylyn speaks of Beza's views in these words (History Sabbath, part 2d, chap. 6, sec. 5):

Beza his (Calvin's) scholar and Achates sing the self-same song, that howsoever the assemblies of the Lord's day were of apostolic and divine tradition, yet so that there was no cessation from work required, as was observed among the Jews. For that, saith he, had not so much abolished Judaism, as put it off and changed it to another day. And he then adds that this cessation was first brought in by Constantine and afterwards confirmed with more and more restraints, by the following Emperors, by means of which it came to pass, that that which was at first done for a good intent, viz., that men being free from their worldly business, might wholly give themselves to hearing of the Word of God, degenerated at last into downright Judaism [In Apocal. 1: 10]."

Heylyn goes on, speaking of others, as follows:

"So for the Lutheran churches. Chemnitz charges the Romanists with superstition because they taught the people that the holy days, considered only in themselves, had a native sanctity. And howsoever for his part, he thinks it requisite that men should be restrained from all such works as may be any hindrance to the sanctifying of the day, yet he accounts it but a part of the Jewish leaven so scrupulously to prohibit such external actions as are no hindrance to God's public worship, and man's Sabbath duties. *Bucer* goes further yet, and doth not only call it a superstition, but an apostasy from Christ, to think that working on the Lord's day, in itself considered, is a sinful thing. He adds that he 'did very well approve of the Lord's day meetings, if men were once dispossessed of the opinions that the day was necessary to be kept, that it was holier in itself than the other days, and that to work upon that day was in itself sinful.' Lastly, the churches of the Switzers profess, in their confession—c. 24—that in the keeping of the Lord's day, they give not the least hint to any Jewish superstitions. 'For neither,' as they said, 'do we conceive one day to be more holy than another, or think that rest from labor, in itself considered, is any way pleasing unto God.' . . . Bucer resolves the point more clearly, and saith, 'The Lord's day, by the common consent of Christian people, was dedicated unto public rest, and the assemblies of the church.' And Peter Martyr, upon a question being asked, why the old seventh day was not kept in the Christian church, makes answer, 'that upon that day, and on all the rest, we ought to rest from our own works, the works of sin.' That this was rather chosen than that, for God's public service, 'that,' saith he, 'Christ left totally unto the liberty of the church, to do therein what should seem most expedient, and that the church did very well, in that she did prefer the memory of the resurrection before the memory of creation.' . . . Gaulter (speaking) more generally (says) that 'the Christians first assembled on the Sabbath day, as being then most famous and so most in use. But when the churches were augmented, the next day after the Sabbath was designed to those holy uses." (Ibid. sec. 7.)

The character of the reformatory movement in France was so nearly allied to that in Switzerland, that little need be said concerning it. It met with but slight success until after the reformed party had become established in Switzerland, when Calvin, as hinted above, who had been exiled from his native France, returned, and became, as he had been in Switzerland, the master spirit of the French Reformation. The first Protestant congregation was formed in Paris, in 1555, and the first Synod held there in in 1559. In 1571, the General Synod at La Rochelle adopted the Gallican Confession and the Calvanistic system of government and discipline. Thus the same views obtained as in Switzerland, and the French church was characterized by the same ideas of Christian liberty.

We are therefore ready to sum up the case regarding the Reformation on the Continent. We can not do this better than by quoting from Doctor Hessey (Sunday, Lect. 6, p. 165, *et seq.*):

"And so it was in reference to the Lord's day. With one blow, as it were, and with one consent, the Continental Reformers rejected the legal or Jewish title which had been set upon it, the more than Jewish ceremonies and restrictions with which, in theory at least, it had been encumbered, the army of holy days, of obligations, by which it was surrounded. But they did more. They left no sanction for the day itself, which could commend itself powerfully to men's consciences. They did not perceive that through the apostles it was of the Lord's founding. They swept away, together with the *upper works*, which *were not the Lord's*, the *under works*, which *were of the Lord's*. And when they discovered that men, that human nature, in fact, could not do without it, they adopted the day indeed, but with this reservation, expressed or implied, 'The Lord's day is to be placed in the category of ordinances, which, being matters of indifference, any particular or National Church hath power to ordain, change, or abolish; or, which is worse still, they made it a purely civil institution, dependent, if not for its origin, at least for its continuance, upon the secular power."

On page 172, Hessey concludes in these words:

"We are now, I think, in a condition to sum up the views of the Continental Reformers of the sixteenth century on the subject before us. Sabbatarians indeed those eminent men were not. They are utterly opposed to the literal application of the fourth commandment to the circumstances of Christians. They scarcely touch upon that command, except to show that the Sabbath has passed away. . . . They feel it necessary to defend their practices on grounds, sometimes perhaps of apostolic example, (with the proviso, however, that such example is to be taken only for what it is worth,) but generally, of antiqtity, of the church's will, of the church's wisdom, of considerations of expediency, of regard to the weaker brethren, and sometimes on lower grounds still. And neither the day itself nor the interval at which it recurs, is of obligation. Our Lord's resurrection is made a decent excuse for the day, rather than the original reason, or one of the original reasons for its institution. We miss also in their writings that close connection of the Lord's day with the Lord's Supper, which was prominently brought forward in early times. . . . And it seems to me more than probable that the want of a deeper sanction for the observance of the Lord's day than their teachers supplied, led the members both of the Protestant and of the Reformed Communions into a practical disregard of it, closely resembling that of the communion which they had indignantly disclaimed."

Heylyn sums up the case in a similar strain (Hist. Sab., Part 2, Chap. 6, Sec. 8):

"Thus have we proved by the doctrine of the Protestants, of what side soever, and those of greatest credit in their several churches, eighteen by name, and all the Lutherans in general of the same opinion, that the Lord's day is of no other institution than the authority of the church. . . . Nay, by the doctrine of the Helvetian churches, if I conceive their meaning rightly, every particular church may designate what day they please to religious meetings, and every day may be a Lord's day or a Sabbath."

Robert Cox makes the same conclusions in a criticism upon a passage from the papers of the "Sabbath Alliance," in which he states that Luther, Calvin, Melancthon, Beza, Bucer, Zwingle, and others taught "expressly or in effect that the Sabbath was an exclusively Jewish institution, and never meant for this more advanced age." (See Sabbath Laws, etc., p. 484.)

The foregoing testimony shows that the Continental Reformers were no-Sabbathists. They sought a sort of Sunday observance upon utilitarian and sanitary grounds. But a theory so loose, taught by a State-Church, needed little or no direct legislation to enforce the observance of Sunday was which demanded. The present state of society, where these theories have borne and ripened their fruits, is a sad commentary upon the evil of a system which pushes God out of men's thoughts and lives by destroying his Sabbath. Profound scholarship in Germany, and keen scientific culture in France have alike failed to save the people from the legitimate results, unbelief and immorality, which must ever attend no-Sabbathism. And those who are now urging the preservation of the "Anglo-American Sabbath" in our own country will do well to heed the verdicts of history alread given in Europe. The Puritan Sabbath was a compromise between God's Sabbath and the Romish and Lutheran Sunday. The "Anglo-American" is a compromise between the "Puritan" and the "Continental." Compromises may seem to delay death, but they never prevent it. They are either weak or wicked, usually both. Their decay and the ruin of all hopes built upon them are only questions of time.

AID FOR W. D. WILLIAMS.

Having received personal inquiries in relation to the case of Bro. Williams, which to answer individually would require more time than could be will spared from other duties, it has seemed advisable to answer all through the columns of the RECORDER.

Soon after the close of our late reivil war, this brother, honorably discharged from the army, came to Alfred and became a student in the University. He soon came to be regarded as a student of a very active mind, quick and clear apprehension. Before he had completed his college course, the conviction of duty to devote his life to the gospel ministry, took full possession of his mind. With prayerful spirit he submitted, and faithful to his convictions he commenced preaching in neighborhoods destitute of the preached word, and had the pleasure to see that the Lord blessed his work. He at the same time continued his studies with vigorous energy. He entered the Theological Class five years ago the coming April, and remained a faithful and enthusiastic student of that class four terms, when he was stricken down with a disease which many supposed would prove fatal; but he has been wonderfully spared, always trusting that he should finally recover, and be permitted to enter the blessed work of the ministry.

His earthly goods, at first extremely limited, were very soon exhausted, and he was left largely dependent on the Christian generosity of his personal friends. His parents have done all their circumstances made it possible. His companion, a woman of the sweetest patience, though of fragile bodily strength, has constantly helped him with her artistic hand, and always happy, cheerful words to sustain this great affliction. His home for the last year or more has been with his father in Watson, N. Y. Very recently his father has been called from his earthly home, thus leaving his son still more dependent.

Now, it seems that medical men of eminence in New York, having become acquainted with the case, have given assurance that they can effect a cure if they can have Mr. Williams with them. To meet the expense of such an effort, money is needed, hence the invitation recently published in the RECORDER. I hope it will meet with a prompt and hearty response.

T. R. WILLIAMS.

DELINQUENTS.—We shall send bills of indebtedness to subscribers who are one or more years in arrears, as fast as other duties will permit. In sections where there are Local Agents, the bills will be sent to them, and it will be expected of them that they will present them as promptly as possible, and it is hoped that all who can, will be in readiness to pay promptly. The cases of those who are unable or unwilling to pay, should be reported at once, that an intelligent decision may be formed of what is proper to be done in the premises.

HEBREW PROPER NAMES.

The study of the proper names of the Bible is interesting because it explains so often the geography of the country and the history of the people. It is useful because it brings us right into the presence of Oriental scenes and Oriental peoples, and the sacred narrative becomes wonderfully life-like as we view the land and enter into the thoughts and feelings of its ancient inhabitants. The Hebrew language is peculiarly adapted to express the topographical features and individual characteristics in its names of places and persons, and thus the proper names of the Bible become the most fascinating and useful, because they are the archæological monuments of God's ancient people. Take the word Carmel, which means in Hebrew a garden, orchard, or park, and used especially to denote that lofty promontory jutting out into the Mediterranean, and covered to its summit with forests, fruit trees, and flowers. The word Lebanon, which means white, and peculiarly describes the lofty range of mountains occasionally snow-covered, is exactly descriptive of its white limestone rocks reflecting the sunlight so far in the clear air of Syria.

In our Sabbath School lessons last Spring, the wicked sons of Eli will be remembered as the grief of their father, and as the just cause for the punishment of God. In the names Phinehas, (meaning mouth of brass or brassy mouthed,) and Hophni, (fist fighter,) we get a clue to their wickedness in word and in deed. That the Hebrews regarded the meaning of proper names with especial interest is clearly seen from the fact that they took particular pains to explain their meaning, as in the cases of Babel, (confusion—"Because the Lord did there confound the language of all the earth," Gen. 11: 9;) Peniel, (face of God, Gen. 32: 30;) Boanerges, (sons of thunder, Mark 3: 17,) and in many other cases. In our Sabbath School lessons, so happily chosen from the Old Testament to lead us to Christ, we find examples of the prayers and hopes of God's people for the coming Messiah. In the naming of Cain, expressing the hope of the mother, I have gotten a man from the Lord; in Reuben, behold a son, and also in the word Samuel, asked or heard of God.

In our lesson for next Sabbath, we find the name Saul—asked or prayed for—and the name Agag—bright or burning. The word Agag is not Hebrew, but Arabic, and gives us exactly the appearance of the Arab chieftain in his gaudy colors and dazzling armor, so graphically described in Layard's Ninevah. In the word Carmel, the name of a place on the foot hills of Judea, as they descend to desert, we get a view of lovely orchards and vineyards, where Saul and his army first rested, refreshed themselves, and celebrated their victory by a monument, after their forced marches in the wilderness after the predatory Amalekites.

L. R. S.

QUERIES.

Since the query of Miss Bernstein, in regard to calling the days of the week by their Bible names, or using their heathen appellations, we have closely scanned the pages of the RECORDER for a reply, and finding none, have thought to propose some more, hoping to be led to a just rule of action.

1. Is it any more necessary to conform to Scripture teaching in one precept than another?

2. "Shall we whose souls are lighted by wisdom from on high? shall we to men benighted the lamp of life deny?" because we are too indolent to rid ourselves of the habit of using the heathen terms for measuring time, and set ourselves to follow out the teachings of the Bible in that particular point which makes us as a people so conspicuous?

3. Why necessary to call the "first day of the week" by its Scripture name, (as the response to the *Statesman* so earnestly desires it may be,) and yet call all but the last by heathen names?

4. Was there not a resolution passed at an anniversary session of the several societies, to the effect that we, as a people, should, or ought to be consistent in this matter, and give the days of the week, as of the month, in their numerical order, not designating them by heathen appellations? W. K.

POLYGAMY IN COURT.—Chief Justice White, at the trial recently, of George Reynolds in Salt Lake City for bigamy, instructed the jury that it was no defense to say that the defendant was under the influence of religious belief, which amounted, as he conceived, to inspiration, which he believed as thoroughly, as is possible, within the limit of the human mind, on which the Elmira *Advertiser* remarks: That is both law and sense. A man might just as conscientiously believe in human sacrifice; but would he be allowed to practice it? Every criminal might commit the most heinous deed through religious inspiration, but would he go unpunished? While freedom in faith is acknowledged, that does not imply freedom to commit crime. All States recognize the principle, excepting Utah. The above decision is appealed to the United States Supreme Court. If affirmed, the last prop is removed from Mormonism. Much as its votaries may profess polygamy, they can not practice it. Whether the Mormons will accede to the affirmation, without further resistance, is doubtful, but those well informed believe that the decision involves the solution and extinguishment of Mormonism. The event must decide if these prognostications are correct.

HOME NEWS.

Revival at West Fork, W. Va.

I have just closed a very interesting series of religious meetings with the Seventh-day Baptist Church on West Fork River, Lewis Co., West Virginia, and communicate the following for insertion in the SABBATH RECORDER:

This church is located some thirty miles back in the country, southwest of Clarksburg, on the Ohio and Baltimore Railroad, and over twenty miles from the Lost Creek Church. Its organization is of recent date, and it has never shared in the labors of a settled pastor. Eld. Samuel D. Davis has spent more time among them than any other of our ministers; while Elders C. A. Burdick, W. B. Gillette, A. H. Lewis, and perhaps others still, have from time to time, by missionary aid, visited and preached among them. The church has erected and now occupies a small but convenient meeting house, beautifully situated on the bank of West Fork River, where our meetings have been held. I commenced labor at this point on Sabbath day, Nov. 6th, in company with Eld. Davis, it being the time for their Quarterly Meeting, and continued to preach there both days and evenings nearly all the time until I left, the thirteenth of December. Have preached over sixty times to them, and administered the ordinance of baptism at six different times, and Eld. Davis once. I have the names of twenty-nine on my pass-book who have found hope in Christ and come out on the Lord's side since the meetings began. Nearly all of the converts are adult persons, and two or three of them in advanced years. I found the membership of our church there to be twelve, and during the revival, two prominent Sabbath-keeping men who had never been members of any church, were added to the little number, besides one young lady, a recent convert. Fifteen is the present number. Great attention has been awakened to Baptism and the Lord's Sabbath, both of which I have felt my duty to present *often* and *earnestly*. Several have been baptized, who have for years neglected the duty of baptism. Quite a respectable number acknowledge the claims of God's holy day on them, and express a willingness to *see* and *obey* the truth in this respect. Such ones declare their convictions to me, that now they look for the increase of this church.

I have just received a pressing invitation, not only from our own brethren there, but from First-day people, to return and further present the claims of the Sabbath, and converse with them on the subject in their families. I intend to return so soon as the interest in the revival meeting at Lost Creek will allow, where I am at present engaged. What the result of the awakening at West Fork shall be, remains yet to be known. Till then, let us hope and pray that God's truth may prevail and triumph; and more, be obeyed. It is safe to say that the present look is hopeful. An immediate necessity will be, permanent and efficient ministerial aid; and I shall hope, if an especial necessity shall demand and warrant, that such aid will at once be sent to West Fork, by our Missionary Board, and by the benevolent of the denomination. In response to a unanimous call, our beloved brother, Eld. S. D. Davis, though in poor health, has agreed to supply till further assistance can be sent, and is to enter upon his work the first Sabbath in the new year. C. M. LEWIS.

LOST CREEK, W. Va., Dec. 20th, 1875.

Scott, N. Y.

DEC. 22d, 1875.

The Women's Sabbath Tract Society, organized a few weeks ago, gave an entertainment on the evening of Dec. 11th, the success of which was highly gratifying. The evening was favorable, and the size of the audience exceeded the expectations of the most sanguine. The following was the order of exercises:

Reading of the Commandments, by the Pastor.
Prayer by Eld. A. W. Coon.
Music.
Roll call, with Scripture responses.
Opening Address by the President, Mrs. D. A. Babcock.
Paper "The Path Finder," by Miss Florence Maxson.
Music.
Recitation, by Miss Rena Coon.
Paper concluded, by Miss Estelle V. Babcock.
Music.
Colloquy, by six young ladies.
Essay, by Mrs. Wilber Maxson.
Music.
Collection.
Music.
Benediction.

Where each part was performed so well, it is unnecessary to specify; but I want to speak of the opening address. It was an able production, showing clear conceptions of the object of the organization, and struck a key note, which if responded to will doubtless result in much good. The colloquy was performed by Misses Florence Maxson, Estelle V. Babcock, May Burdick, Ella Clarke, Mary Potter, and Rena Coon. The exercise represented a young lady just entering life, in a soliloquy as to her future course. Here the the

votaries may profess polygamy, they can not practice it. Whether the Mormons will accede to the affirmation, without further resistance, is doubtful, but those well informed believe that the decision involves the solution and extinguishment of Mormonism. The event must decide if these prognostications are correct.

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Valedictory Poem.

Composed by Mrs. Rev. J. B. Clarke, of West Edmeston, N. Y., and read at the Sabbath School Institute, at Clarkville, N. Y., Dec. 15th, 1875, and requested for publication in the SABBATH RECORDER:

Ere from this sweet and sacred place,
We pass with sad reluctant pace,
Let us a moment lingering stand,
And with this earnest, kindred band,
With whom in mingled prayer and praise
Have flown so swift these precious days,
The mercies of our God review.
Each evening fresh, each morning new,
How kind in him to give us health!
An open Bible, with its wealth!
How priceless far beyond compare
The treasures which it brings us are!
A mine exhaustless—which repays
Him best, who, while he searcheth, prays;
Vast depths of truth in it abound,
The spirit taught alone may sound,
And sparkling gems lie hidden there,
For those who seek with patient care;
This Bible we exalt to-day,
Here is the truth, the life, the way.
Firm as a rock its pillars stand,
Planted and fixed by God's own hand,
Its precepts—beautiful and good,
Do unto others as you would
They should do unto you, and live
In peace with all, and all forgive,
E'en as ye hope to be forgiven
By him who intercedes in heaven.
This law of love obeyed alway,
Makes life a bright and happy day.
No ill can happen to the just
Who in this blessed Bible trust;
"Destruction" may at noonday stalk,
"Pestilence" may in darkness walk,
They shall not unto him come nigh
Whose steps are guarded from on high;
By day, the flying "arrow" dread
Shall harmless pass above his head,
Nor shall the "terror" of the night,
Ever his steadfast soul affright;
Who ever makes its sacred page
His only guide, in youth, in age,
Finds, though grief tarry for a night,
"Joy cometh" with the morning light.
And we who in God's law delight,
Desire to understand aright
This word of truth, and with our might,
And mind, and strength, the same obey,
While lingereth our earthly day;
And may God grant that holy fire
Henceforth our hearts and lips inspire
With love to seek, and grace to win,
Some precious soul from paths of sin.
In action pure, in spirit meek,
May all we do, and are, bespeak
That we have counted all things loss,
And "glory only in the cross;"
Though strong our foes, let us not flee,
The battle comes ere victory,
But, girding on our arms anew,
The conflict wage, the race pursue,
Until we hear the glad "well done,"
Thy warfares o'er, thy triumphs won;
Round us the whitened harvests sway,
Oh, who will enter in-to-day?
But now, the parting hour is near,
We scarce restrain the starting tear,
Nor can we hide this thought of pain,
We all may never meet again;
So narrow is the stream which flows
'Twixt heaven and all earthly woes
That some of us may soon cross o'er
To that unseen, mysterious shore
Whose distant shining lures us on,
With visions bright of palm and crown;
But e'en as sweetly-scented flowers,
Exhale their fragrance many hours
After they're plucked and stored away,
So in the hours to come, this day
Will live within our memory
A blessing and a joy alway.
These hours of sweet communion, love,
Seem kin to those enjoyed above,
And while with mingled joy and grief
We count this season all too brief,
With grateful hearts we now record
All praise and glory to the Lord.
On this sweet thought of comfort dwell,
In heaven is heard no more—Farewell.

Central Association.

I have spent about three months within the bounds of this Association, preaching, lecturing on the Sabbath question, establishing Auxiliary Tract Societies, soliciting contributions to the American Sabbath Tract Society, canvassing for the SABBATH RECORDER, and in Sabbath School Institute work. I am able to report that our people are awake to the work of the Lord in general, and of Sabbath reform in particular. Auxiliary Tract Societies have been formed at every place where the subject has been presented. Contributions have been liberal, albeit money is scarce and the times hard. A good degree of religious interest is being manifested among the churches, and several have enjoyed precious revival seasons from the labors of Bro. J. L. Huffman, in the employ of the Seventh-day Baptist Missionary Society. The pastors of the churches, and other good brethren, have cordially received and heartily co-operated with me, and I now leave this field to labor in other Associations in a similar way, bearing with me pleasant remembrances of my first experiences in this kind of work, and more than ever persuaded that the Lord is with this people.

L. C. ROGERS.

BERLIN, N. Y.

Welton, Iowa.

DEC. 15th, 1875.

Thinking a word of home news from this place would be read with interest, I shall make a few statements. First, as regards our worldly prospects. The crops in this locality were not quite an average the past year, especially corn, it being injured by early frosts, yet we have an abundance for home consumption and some to spare. In these temporal blessings we desire to acknowledge the kindness of our Heavenly Father, and are hopeful for the future.

As to matters of religion, the Church is in a state of union and fellowship perhaps never before exceeded, and we are striving to maintain the cause of God as best we can. Although at present without a pastor, we keep up the appointments of the church and Sabbath School, in which there is a growing interest.

Allow me here to give an expression of our appreciation of the pastoral labors of Eld. V. Hull with us for the past seven years, in his uncompromising manner of presenting the Word of God, and in insisting upon the acceptance of, and living out the same in every-day life, and in leading all, and especially the young, to higher attainments in morals and religion. We regretted very much having to part with him, but feel to bid him God speed in his present field of labor, praying that his efforts in the future, wherever he may be, may be blessed to the good of the people as they have been to us.

We are now in correspondence with Eld. H. B. Lewis, with the view of securing him as pastor, hoping to thus be enabled to hold up the truth to the world, and advance the Redeemer's cause. Pray for us. J. O. BABCOCK.

Transit, Minn.

DEC. 12th, 1875.

Under the pressure of the grasshopper raid, some of our people have gone to Howard Lake to find employment in the timber. Others are making arrangements to go there soon. Sickness has rested somewhat heavily upon myself and family during the past year.

About forty persons have embraced the Sabbath in a township north of Transit, under the labors of Elders Ells and D. P. Curtis of the Seventh-day Advent denomination. All honor be to the name of the Lord whose low is thus magnified and made honorable. H. W. BABCOCK.

SKELETONS IN THE WALLS.

The *Panama Star* of Dec. 1st, copies the following article from a late number of the *Opinion National*, of Lima, Peru:

"We are informed that the day before yesterday an immense quantity of human remains was taken from one of the walls of the old San Andreas Hospital. In consequence of repairs now being made, it became necessary to throw down one of the walls of the Chinese ward, which adjoins the department named 'Our Lady of Mercy,' and the laborers, to their surprise, found that the wall was hollow and filled with human remains. As was to be expected, work was then pushed on more rapidly, and our informant says that on that day alone several hundred skeletons were removed, and that the dresses of all remained in good condition. On the following days the work of removal was continued, and we are informed that already between 4,000 and 5,000 skeletons have been discovered.

"It appears inexplicable to us how the walls of an edifice of this kind could have served as a cemetery. Less rational does it appear that this mass of bones should be the shocking traces of some horrible human hecatomb, as a well informed gentleman has suggested.

"It may be well to remember that the San Andreas Hospital was built in 1557 under the protection of the Marquis of Canete, Den Andres Hurtado, and at the instance and by the advice of a Spanish priest named Molina. Since then, up to the present time it has been employed for the charitable and humane purpose for which it was constituted, and for this reason the present discovery is the more remarkable. How can one imagine that in an establishment for the preservation of health such a mass of bones could intentionally be accumulated? On the other hand, how can we account for the perpetration of a gigantic crime of which no trace remains?"

In addition to the above we may add that the impression generally prevails that these bones belong to victims of the Inquisition. They appear to be from 150 to 200 years old, and their appearance leads to the belief that the bodies were thrown into the opening between the walls. All the skeletons appear to be clothed, and dresses, boots and shoes are found mixed, with large quantities of women's hair. A portion of a Spanish missal has also been found, but nothing of any value.

PROTECTION FOR TEXAS.—From Washington official correspondence it appears that some time since Minister Foster asked permission of the Mexican government for regular troops of the United States to follow raiders across the border when in close pursuit; or permission to temporarily occupy certain points on the Mexican side where the raiders are accustomed to come across the river. The reply of the Mexican Secretary of Foreign Affairs was that the executive had no authority to grant such permission without the consent of Congress, and it would not be prudent to ask such consent as the sentiment of the country would not approve it. Mr. Foster stated that he was authorized to give assurance that our government had no design of acquiring an extension of territory, but said the acknowledgment of the Mexican government of its inability to restrain the lawlessness of its own citizens would afford the strongest possible argument to all advocates of the acquisition of territory there may be in the United States. Mr. Foster further stated that the citizens of Texas must be afforded protection and if not given by the Mexican government it would come from the United States.

ANOTHER BURGLAR SENTENCED.—A Utica dispatch of Dec. 24th, says that George Ellis, alias George Stoner, arrested in New York a few weeks ago for complicity in the Germond masked burglary near this city, on August 9th, with Daniel Leary, Burke C. Malone and James Lumbard, who are now under sentences of eighteen years each for this offense, to-day received a similar sentence from Judge Bliss, in this city. He is the fourth of a gang of six that have been convicted on the evidence of William J. Conroy, alias Christie, of Cold Springs, an accomplice. Ellis is charged with having been concerned in the robbery at Nunda, N. Y., Wilkesbarre, Pa., and other banks and many burglaries. He is a member of the Highland brigands, who operated on the Hudson river, and was the witness who charged Billy Forrester with the Nathan Murder in New York. Tom Scott, alias Ryan, alias Rileys, alias Walter Monroe, was brought from Philadelphia last week, being the last member of the Germond burglary gang, and will be tried next week.

CUBA.—The war in Cuba seems to be putting on a new form. What the effect will be, remains to be seen. A dispatch from Havana of Dec. 21st gives the following information:

Juan Iturralbe, a Spaniard, merchant of Villa Clara, and owning a plantation in the neighborhood, convicted of corresponding with insergents and furnishing them with money, provisions and other articles, was executed at Villa Clara on the 18th of December.

The Govenor of Sagua has issued an order, approved by the Captain General, stating that "all countrymen bringing in one of the bandits called 'Insurgents,' dead on alive, to headquarters, will receive ten gold doubloons, and eleven, if bringing also his musket. A recompense of three to ten doubloons will be paid all countrymen bringing information enableing the troops to destroy or surprise the Insurgent camps. Farmers killing a rebel prefect or sub-prefect, or giving information producing that result will be paid fifteen doubloons.

MASSACRE OF EGYPTIAN TROOPS.—The *Weser Zeitung*, of Bremen, of December 8th, contains the following account of the capture and massacre of a detachment of Egyptian troops by Abyssinians, briefly reported some time ago by cable:

An expedition of about two thousand men, sent by the Khedive under the command of Gen. Arendrop, a Dane, to subjugate Abyssinia, was drawn into an ambush and nearly every man slaughtered. General Amada and many other officers were literally hacked in pieces, their heads set upon spears before the Abyssinians' tents and their bodies left to the wild beasts. Mackillop Pasha is said to be alive and a prisoner. Of Colonel Ronte, an American, nothing is known, and only one officer, Schweizer, escaped. An expedition comprising twelve thousand men, infantry, cavalry and artillery, is to be sent out from Cairo without delay, and will be joined by every American officer in the Egyptian service, including Col. Stone.

NEW TOWN OFFICERS.—By virtue of an act passed by the Legislature of New York, at its last session, the several towns will hereafter elect, at their annual town elections, Town Auditors, who are to audit the accounts of the towns as the Town Boards now do. The Board will consist of three members, who serve for one year. They must be freeholders and can hold no other town office. The acceptance of any other office vacates their position as auditors.

The auditors will be voted for on the same ticket with other town officers, but no ticket can bear more than two names. The two candidates having the highest number of votes will be elected, and the person having the next highest vote will be appointed. This will give both political parties a representation on the board.

CONGRESS.—Both branches of Congress held a session on Monday, Dec. 20th, and then adjourned to Jan. 5th. In the Senate, the following resolution was adopted:

Resolved, That Thomas W. Ferry, Senator from the State of Michigan, be President of the Senate until January 7, 1876, and until a fresh appointment shall be made.

This settles the question of succession to the presidency until the Senate shall see fit to make other arrangements. A bill to transfer the Indian Bureau from the Indian Department to the War Department was referred to the Committee on Indian Affairs.

In the House, the only business done was the announcement of the Standing Committees by the Speaker.

NORTHWEST PASSAGE.—The Elmira *Advertiser* says that Russian explorers seem to have accomplished another geographic feat—the discovery of a passage along its northern coasts, open to the progress of vessels to the mouths of the great Siberian rivers, which pour their floods into the Arctic ocean. This discovery affords a new entrance into Siberia and the heart of Asia, an outlet to commerce, which can not be estimated in its proportions at present. Steamers can carry merchandise or other products from Siberia to Russian ports, which now are brought to Russian markets by the slow and toilsome ploddings of caravans through weary months of delay. Russia can afford to allow England the isthmus of Suez, content with her new approaches into Central Asia.

FATAL GAS EXPLOSION.—The telegraph announces the explosion, on the morning of Dec. 22d, of a large gas main running under Federal street bridge, South Boston, thence along the water's edge under the pavement on Federal street, tearing up the pavement for a distance of 150 feet or more. The street was thronged with people at the time and many were buried under the debris. Several persons were killed and many more injured. The cause of the explosion is not known but it is supposed that the recent cold weather caused the pipe to burst and the ground becoming impregnated with gas, the latter was by some means ignited.

RAILROAD ACCIDENT.—We learn from the Elmira *Advertiser* that train three, on the Atlantic and Great Western Railway, threw five coaches down a twenty foot embankment and partly demolished a bridge three miles west of Salamanca at noon, Dec. 26th. One car turned completely over, the others on their sides. One brakeman was thrown into the stream, but escaped unhurt. Three passengers were slightly injured. The train was composed of seven cars. Only one pair of wheels remain on the track. That the consequences were not more serious is a wonder.

FLOOD IN TEXAS.—A Galveston dispatch of Dec. 22d, says that a very heavy rain has prevailed throughout Southern and Western Texas the last few days. The rivers and bayous are higher than for years. No trains left for the north to-day on account of the unsafe condition of the trestles. The roads north of Houston are reported broken and the trains blocked. Steamers could not leave Houston to-day on account of the flood. In Bayou it is feared much damage has been done to the different roads and bridges.

VICK'S FLORAL GUIDE.—The first number of this floral quarterly for 1876 has been received, and is a gem of its kind. This number alone is well worth twenty-five cents, the nominal price for the year. In addition to its floral and horticultural information, and descriptive priced catalogue of vegetable and flower seeds, it has a generous supply of interesting and instructive miscellany. Published by James Vick, Jr., Rochester, N. Y.

COLLISION AND LOSS OF LIFE.—Dispatches from Bordeaux, France, of Dec. 21st, announce the sinking of the Transatlantic Company's steamship Louisiana, from the West Indies, in the Gironde river, by a collision with the steamship Gironde. Fifteen passengers and the captain of the Louisiana were drowned.

SUMMARY OF NEWS.

In the Jaffna (Caylon) Mission three candidates for the ministry recently passed a satisfactory examination. The seventh native pastor in this district is about being installed. The missionaries have hope of a larger ingathering at the various stations than has yet been seen. A notice that a new medical class would commence their studies in October, in connection with the Jeffna College, called out eighty applications within a few weeks.

As the American Baptist missonaries in Assam are not making very rapid progress among the Assamese, they are turning their attention to other heathen within their reach. The Kols who cultivate the tea gardens in the Brahmaputra Valley, seem to be ripe for the gospel; and the people of the Neya Hills, since the idea of British occupation has been probably abandoned, show their former readiness for Christian teaching.

In the vicinity of Mt. Carmel, Pa., a gang of desperadoes boarded a passenger train on the Reading Railroad, on the night of Dec. 21st, and fired on the conductor and a brakeman, hitting the latter in the leg. They then commenced beating the conductor, when several passengers came to his rescue, and succeeded in driving them from the car.

Copies of the text of the fragments of the newly-discovered cuneiform tablets which contain the Chaldean account of the creation, are being made by the Society of Biblical Archæology. They will be published in the next volume of the "Transactions" of the Society, and their publication will be awaited with the deepest interest.

Three freight cars, containing $6,000,000 worth of silk-worm eggs, recently arrived in New York, en route for Italy. They had come from Hong Kong to San Francisco in twenty-three days, and thence to New York in less than seven days, the speed being faster than the mails are carried by the same route.

The total number of killed by the explosion at Bremenhaven is 128, and of wounded 56. The Bremen Aid Committee reports that 20 of the injured are hopelessly maimed, and there are 56 widows and 135 orphans of the victims of the disaster.

Mr. Bowen's suit against the Brooklyn *Eagle* in which he claimed $100,000 for the damage to his character by reason of improper publications, has been decided. The plaintiff obtained a verdict for $1,000.

Various reports obtain circulation in relation to the whereabouts of William M. Tweed, each in its turn being contradicted. It is not likely that his friends will reveal the place of his concealment, and it is not probably that others know.

The number of recorded complaints at the post-office department, of the loss of letters last year was 5,645. Of these 2,677 were of registered letters. The money and valuables lost in them amounted to $151,628.

Is there any political significance in the fact that Washington, and portions of Virginia have felt shocks of an earthquake? It occurred on the night of Dec. 22d. No serious damage reported.

A number of the highest military officials in Cuba have requested ex-Captain-General Valmaseda to sign an order allowing them to leave the island and return to Spain with him, but he has refused to do so.

The fast mail train on the New York Central Railroad was thrown from the track near Canastota on the morning of Dec. 22d, and considerably jammed up, but no one was injured.

Newspaper postage, under the law requiring prepayment, realized about $1,000,000 last year. This is not, the Postmaster General tells us, a material variation from the results under the old law.

Captain General Valmaseda, of Cuba, has resigned, because of an incompatibility between himself and the spanish cabinet. Gen. Carbo, next in rank on the Island, will assume temporary command.

The centennial fund has reached $7,000,000, most of which has been contributed by Philadelphia. It is expected that Congress will be asked to vote 1,500,000.

The receipts of the post-office department last year were $27,441,360, and the expenditures $33,611,309. The business of the money-order department reached $80,000,000.

The royal palace at Barcelona, Spain, was nearly destroyed by fire on the 26th of December.

The Protestant Indian church at Oka, Ontario, was wrecked by a crowd of Roman Catholic French Canadians December 7th.

Associate Justice of the supreme Court for Idaho, W. C. Whitson, died Saturday night, Dec. 25th, of paralysis, at Omaha, Neb.

A fire in Avon, N. Y., on Christmas morning, destroyed the principal part of the business portion of the village. Origin, incendiarism.

A dispatch from Naples reports the agitation in Mount Vesuvius increasing and an extensive eruption is expected.

The West Virginia Legislature has passed an appropriation of $20,000 for the Centennial.

"Facts Are Stubborn Things."

Thousands of human beings are yearly borne on the swift current of disease down to the grave, just because they do not possess a sufficient knowledge of themselves. A man meets his neighbor, and the first salutation is, "How are you?" or "How is your health?" The reply frequently is, "Oh, I am well, with the exception of a cold." Most persons lightly regard a cold. Reader, do you know that a cold is one of the most dangerous of maladies? A cold not only clogs up the pores of the entire system, and retards circulation, but it is productive of Catarrh, which is quite apt to lead to Consumption. "Oh," you say, "it is nothing but a cold in my head." True; but that cold is really a mild form of Catarrh, and if not arrested in its course will become chronic. Catarrh, is one of the most disagreeable, offensive affections in the catalogue of diseases. The passage to the nose is obstructed, the sense of smell impaired, and there is a disagreeable sensation of pressure in the head. In the more advanced stages, there is a discharge having an offensive odor. If this disease be allowed to continue in its course, thick, hard incrustations will form in the head, the bones of which sometimes become softened and break away in pieces. Why will persons continue to suffer from such an annoying, disgusting disease, when they can just as well be cured of it? Dr. Sage's Catarrh Remedy will cure the worst forms of Catarrh; in fact, it is the only sure and safe remedy which has yet been offered to the public. Many harsh, irritating preparations may, for a time, relieve the urgency of the symptoms but they do not cure the disease. Dr. Sage's Catarrh Remedy is soothing and healing in its effects, and when used with Dr. Pierce's Nasal Douche according to directions, does not fail to effect a cure. Sold by all Druggists.

TO CONSUMPTIVES, Weakly People, and all Persons Suffering with Scrofula, Catarrh, Scurvy, Syphilitic Affections, Salt Rheum, Piles, Erysipelas, Ring Worm, Tetter, Pimples and Blotches on the Face, Sore Eyes, Rheumatism, Dyspepsia, Fever and Ague, Liver, Kidney and Urinary Diseases, Nervous Debility, Heart Disease, Fits, Broken Down Constitutions, and every kind of Humor in the Blood.

Having suffered more or less for many years with catarrh, wakness of the lungs, and a scrofulous disease which appeared on my face in pimples and blotches, and after doctoring with the best physicians and trying many kinds of advertised remedies (including Sarsaparilla), without finding any permanent cure, I experimented by compounding roots, using the medicine thus obtained. I fortunately discovered a most wonderful Blood Searcher or Medical Bitters, which not only gave me great relief, but after a few weeks' time effected a radical cure. I was free from catarrh, my lungs became strong and sound, my appetite good, and the scrofulous sores had disappeared. I then prepared a quantity of the Root Bitters, and was in the habit of giving them away to the sick. I found the medicine possessed the most wonderful healing virtues, effecting cures of all diseases originating from bad blood or weakness of the system, as if by magic. At last the demand became so great I found myself called upon to supply patients with medicine far and wide, and I was compelled to establish a laboratory for compounding and bottling the Root Bitters in large quantities for use. Root Bitters are strictly a medicinal preparation, such as was used in the good old days of our forefathers, when people were cured by some simple root or plant, and when calomel and other poisons of the mineral kingdom were unknown. For Consumption, Ashma, Catarrh, Scrofula, Scrofulous Eruptions, Rheumatism, Piles, Fits, Heart Disease, Dizziness, Liver Complaint, Kidney and Urinary Diseases, Fever and Ague, Dyspepsia, Lost Vitality, and Broken Down Constitutions, these Root Bitters are universally admitted to be the most wonderful discovery in the world. Their searching, healing properties penetrate every portion of the human frame, soothing the lungs and strengthening the stomach, kidneys, and liver. For weakly, nervous young men, suffering from loss of memory, etc., caused from abuses in early life and to delicate females these Root Bitter are especially recommended. No other medicine will cure Scurvy, Syphilis, Salt Rheum, Boils, Tetter, Ring Worm, White Swelling, Sore Eyes, Running of the Ears, Ulcers, Fever Sores, Cancerous Formations, Dropsy, Erysipelas, Pimples, Flesh Worms, Pustules, Blotches, and all skin diseases, so quickly as the Root Bitters. All diseases have their origin in bad blood. The Root Bitters lay the axe at the root of the tree of disease, by searching and purifying the blood which will nourish and invigorate every organ and part of the body and keep it in repair until a ripe old age. It is my desire that the suffering all over the world should receive the benefit of my remedy, and particularly such persons as have given up all hopes of ever being cured.

G. W. FRAZER, Cleveland, Ohio.

[Extract from letters Received.]

PIMPLES AND ERUPTIONS ON THE FACE.

Dr. Frazier: Dear Sir,—I have been afflicted for over three years with a scrofulous affection on my face, which broke out in pimples and blotches. I was also weak, with no appetite. I never found relief till last summer. Your Bitters being highly recommended as a blood medicine, I procured a supply, and in a few weeks they effected a cure. I now enjoy better health than I have for ten years. My case was one of the very worst. I can honestly recommend your bitters to all.

MISS LIZZIE CORNWALL, Cleveland, O.

Sold by Druggists, and at country stores. Price $1 per bottle, or six for $5. Show this advertisement to your medicine dealer. Ask for Frazier's Root Bitters, and accept no substitute. Send for my large circular filled with certificates of wonderful cures (published in English and German). Sent free by mail.

G. W. FRAZER, Cleveland, Ohio.

THE rule of "No cure, no pay," the oldest and best hernia surgeons in the world, the only lady surgeon on earth skilled in the cure of Rupture, the only elastic truss worthy of the name, free examination and advice, are some of the advantages offered by the TRIUMPH TRUSS Co., No. 334 Bowery, New York. Send for descriptive pamphlet.

JOIN THE PROCESION! If you have a cough or a cold join the crowds that are hurrying to the drug stores for "Hale's Honey of Horehound and Tar." It is agreeable, quick to cure, and absolutely infallible. Sold by all druggists.

OUR ADVERTISING COLUMNS give notice that Messrs. Horace Waters & Sons, of New York, are offering unusual inducements during the Holiday Season to those who purpose buying Pianos or Organs. Recent exchanges contain the announcement of the marriage of Mr. Horace Waters, Jr., which fact we consider as evidence of the steady prosperity of this enterprising firm.

FOR Throat Diseases and Affections of the Chest, "Brown's Bronchial Troches," are of value. For Coughs, Irritation of the Throat caused by cold, or Unusual Exertion of the vocal organs, in speaking in public, or singing, they produce beneficial results.

MRS. DR. CORIN, whose visit is announced in our column of "specials," has been treating patients here for some time, and, so far as we have heard, has given good satisfaction. She makes a specialty of the diseases peculiar to her own sex, to whom a female physician is naturally and properly more acceptable.

A MAN OF A THOUSAND.—A Consumptive cured. When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Canabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of consumption that it does not disspate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles. Address GRADDOCK & Co., 1032 Race Street, Philadelphia, Pa., giving name of this paper.

SPECIAL NOTICES.

THE JUBILEE SESSIONS of the Literary Societies of Alfred University, for the coming holidays, occur as follows:

Orophilian Lyceum, Thursday evening, Dec. 23d.
Alfriedian Lyceum, Christmas evening.
Alleghanian Lyceum, Thursday evening, Dec. 30th.
Ladies' Athenæan, New Years evening.

These sessions are usually seasons of much pleasure, and we trust the coming series will not fall behind their predecessors in intellectual and social interest.

MRS. DR. CORBIN will be at the Tremont House, Alfred Centre, from Monday afternoon to Thursday noon, Jan. 3d to 6th, 1876.

THE address of Wm. B. Maxson is changed from Carthage, Mo., to Utica, Dane Co. Wisconsin.

PRESCRIPTION FREE.—For the speedy cure of Nervous Debility, Weakness, Opium Eating, Drunkenness, Catarrh, Asthma and Consumption. Any Druggist can put it up. Address, PROF. WIGGIN, Charlestown, Mass.

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

CANCER

Cured by Dr. Bond's Discovery. Remedies, with full directions, sent to any part of the world. Send for pamphlets and particulars. Address, H. T. BOND, M.D., Penna. Cancer Institute, 1338 Columbia Avenue, Philadelphia, Pa.

A GOOD WORK.—A Startling Cause of Debility and Sickness fully explained in a large octavo Treatise, by Dr. O. PHELPS BROWN, 21 Grand Street, Jersey City, N. J. Every man and woman who is ailing in any way should send and get a copy at once, as it is sent free, prepaid by mail. Address the author, as above.

SEVENTH-DAY BAPTISTS visiting Chicago, and spending the Sabbath, are cordially invited to spend the hour from eleven till twelve o'clock on the Sabbath, in the Lecture Room, lower Farwell Hall, in the Bible class, held there by the Seventh-day Baptists. Entrance through Arcade court on the west side of Clark street, a few doors south of Madison street.

TO THE DONORS OF THE SEVENTH-DAY BAPTIST MEMORIAL FUND.—The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed. Any information cheerfully given.

E. R. POPE, *Treasurer*.

Plainfield, Union Co., N. J.

MARRIED.

In Alfred, N. Y., Dec. 23d, 1875, by Rev. L. R. Swinney, Mr. H. G. WITTER, of Alfred, and Mrs. HELDAH HULL, of Berlin, N. Y.

In Andover, N. Y., Dec. 22d, 1875, by Eld. J. Kenyon, Mr. HOMER K. LANE, of Brockwayville, Pa., and Miss C. JOSIE EATON, of Andover.

In New Woodstock, N. Y., Dec. 15th, 1875, at the residence of the bride's father, E. W. Gunn, Esq., by Rev. J. Clarke, NEWELL P. WARNER, M. D., and Miss ADELIA H. GUNN, both of New Woodstock.

In Alden, Minn., Dec. 15th, 1875, by Rev. H. E. Babcock, E. J. SWEET, of Carlston, and Miss LUCY E. BURDICK, of Alden.

At the residence of the bride's parents, in North Loup, Neb., Dec. 14th, 1875, by Eld. Oscar Babcock, Mr. PETER O. BABCOCK, of Sherman county, and Miss IDA MAY STEWART, of North Loup.

DIED.

At Amity, N. Y., Dec. 16th, 1875, of cancer in the stomach, ETHAN ROGERS, in the 69th year of his age. Brother Rogers was born in the town of DeRuyter, N. Y. He removed with his parents to Allegany county when he was about seven years of age. He professed religion in early life, and when the Seventh-day Baptist Church of Amity was constituted, in 1834, he was one of its constituent members. Brother Rogers was a man that said but little in public, but was usually very tender upon the subject of religion, and in latter years expressed a deeper interest in the cause, and a determination to try to live more faithful to his former vows, and I trust he has gone to join the church triumphant. C. R.

At Adams Centre, N. Y., Dec. 9th, 1875, CLARENCE P. GREEN, aged a few months more than 4 years. He was the only child of Homer and Phebe Green, they having before lost a girl a little older. He was a bright little fellow, dear to many hearts on earth. He died of scarlet fever. A. B. P.

LETTERS.

P. M. Green 2, J. A. Jones, C. M. Lewis, C. Hubbell, L. Fitz Randolph, E. L. Davis, L. T. Clawson 2, E. L. Burdick, Hannah Callon, G. C. Sherman, L. C. Rogers 3, S. S. Maxson, G. M. Cottrell, E. R. Green, G. J. Crandall, G. H. Babcock, Oscar Babcock, Wm. B. Maxson, John F. Randolph, J. F. Hubbard, Byron F. Clark, L. E. Livermore, E. Dilday, W. Hill, W. W. Wellman, J. B. Clarke, Moses E. Taylor, Samuel Wells, H. T. Sims, Edith N. Ayars 2, A. D. Graham, Mary R. Wright, J. O. Babcock, P. T. Douglass, J. P. Hunting, B. G. Stillman, O. U. Whitford, J. R. Champlin, Mrs. Morris Clarke, A. B. Prentice, Chas. Potter, Jr. (she shall have it), A. M. West, Anna J. Burch, E. S. Ellis, C. R. Lewis, J. Bailey, L. R. Swinney, J. Clarke, H. E. Babcock, J. Kenyon, C. Rowley, H. W. Babcock.

RECEIPTS.

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

		Pay to Vol.	No.
J. Woolworth, Alfred Centre,	$2 50	32	52
H. P. Saunders, "	2 50	32	26
F. Sherman, "	2 50	32	52
A. Smith, "	2 50	32	52
Thos. Place, "	2 50	32	52
C. Sherman, Alfred,	2 50	32	52
W. M. Potter, "	2 50	32	52
A. P. Saunders, "	2 50	32	52
O. Tefft, Almond, "	2 50	32	52
B. Hood, Richburgh,	1 25	32	26
S. Wells, Little Genesee,	2 50	32	52
Mrs. R. A. Stewart, Bath,	1 25	32	26
J. Vidler, Brookfield,	2 50	31	52
J. Champlin, West Edmeston,	1 75	32	52
Rhoda Maxson, "	2 50	32	52
C. M. Lewis, New London,	1 50	32	45
P. T. Douglass, Sand Bank,	2 50	32	52
D. B. Cardner, DeRuyter,	2 50	32	9
Mrs. S. A. Nichols, Crumb Hill,	2 50	32	52
T. P. Jones, Adams Centre,	2 50	32	52
N. G. Whitford, "	2 50	32	52
A. A. Brundage, "	2 75	32	52
I. Kellogg, "	2 50	32	52
L. Green, "	1 75	32	52
A. G. Lewis, "	1 75	32	52
R. V. Burdick, New Berlin,	2 50	32	52
Mrs. E. L. Davis, Olean	1 25	32	52
J. T. Dunham, Brooklyn,	1 75	32	52
Frank Lewis, New York,	1 75	32	52
W W Wellman, Brockwayville	3 75	31	52
J. F. Hubbard, Plainfield, N. J.,	2 50	32	52
Esther

votaries may profess polygamy, they can not practice it. Whether the Mormons will accede to the affirmation, without further resistance, is doubtful, but those well informed believe that the decision involves the solution and extinguishment of Mormonism. The event must decide if these prognostications are correct.

HOME NEWS.

Revival at West Fork, W. Va.

I have just closed a very interesting series of religious meetings with the Seventh-day Baptist Church on West Fork River, Lewis Co., West Virginia, and communicate the following for insertion in the SABBATH RECORDER:

This church is located some thirty miles back in the country, southwest of Clarksburg, on the Ohio and Baltimore Railroad, and over twenty miles from the Lost Creek Church. Its organization is of recent date, and it has never shared in the labors of a settled pastor. Eld. Samuel D. Davis has spent more time among them than any other of our ministers; while Elders C. A. Burdick, W. B. Gillette, A. H. Lewis, and perhaps others still, have from time to time, by missionary aid, visited and preached among them. The church has erected and now occupies a small but convenient meeting house, beautifully situated on the bank of West Fork River, where our meetings have been held. I commenced labor at this point on Sabbath day, Nov. 6th, in company with *Eld. Davis*, it being the time for their Quarterly Meeting, and continued to preach there both days and evenings nearly all the time until I left, the thirteenth of December. Have preached over sixty times to them, and administered the ordinance of baptism at six different times, and Eld. Davis once. I have the names of twenty-nine on my pass-book who have found hope in Christ and come out on the Lord's side since the meetings began. Nearly all of the converts are adult persons, and two or three of them in advanced years. I found the membership of our church there to be twelve, and during the revival, two prominent Sabbath-keeping men who had never been members of any church, were added to the little number, besides one young lady, a recent convert. Fifteen is the present number. Great attention has been awakened to Baptism and the Lord's Sabbath, both of which I have felt my duty to present *often* and *earnestly*. Several have been baptized, who have for years neglected the duty of baptism. Quite a respectable number acknowledge the claims of God's holy day on them, and express a willingness to *see* and *obey* the truth in this respect. Such ones declare their convictions to me, that now they look for the increase of this church.

I have just received a pressing invitation, not only from our own brethren there, but from First-day people, to return and further present the claims of the Sabbath, and converse with them on the subject in their families. I intend to return so soon as the interest in the revival meeting at Lost Creek will allow, where I am at present engaged. What the result of the awakening at West Fork shall be, remains yet to be known. Till then, let us hope and pray that God's truth may prevail and triumph; and more, be obeyed. It is safe to say that the present look is hopeful. An immediate necessity *will* be, permanent and efficient ministerial aid; and I shall hope, if an especial necessity shall demand and warrant, that such aid will at once be sent to West Fork, by our Missionary Board, and by the benevolent of the denomination. In response to a unanimous call, our beloved brother, Eld. S. D. Davis, though in poor health, has agreed to supply till further assistance can be sent, and is to enter upon his work the first Sabbath in the new year. C. M. LEWIS.

LOST CREEK, W. Va., Dec. 20th, 1875.

Scott, N. Y.

DEC. 22d, 1875.

The Women's Sabbath Tract Society, organized a few weeks ago, gave an entertainment on the evening of Dec. 11th, the success of which was highly gratifying. The evening was favorable, and the size of the audience exceeded the expectations of the most sanguine. The following was the order of exercises:

Reading of the Commandments, by the Pastor.
Prayer by Eld. A. W. Coon.
Music.
Roll call, with Scripture responses.
Opening Address by the President, Mrs. D. A. Babcock.
Paper "The Path Finder," by Miss Florence Maxson.
Music.
Recitation, by Miss Rena Coon.
Paper concluded, by Miss Estelle V. Babcock.
Music.
Colloquy, by six young ladies.
Essay, by Mrs. Wilber Maxson.
Music.
Collection.
Music.
Benediction.

Where each part was performed so well, it is unnecessary to specify; but I want to speak of the opening address. It was an able production, showing clear conceptions of the object of the organization, and struck a key note, which if responded to will doubtless result in much good. The colloquy was performed by Misses Florence Maxson, Estelle V. Babcock, May Burdick, Ella Clarke, Mary Potter, and Rena Coon. The exercise represented a young lady just entering life, in a soliloquy as to her future course. Here the the Queen of Pleasure enters, and with many enticing words attempts to lure her to become one of her votaries. But at this point the Queen of Duty enters and presents her pathway as being the more desirable. While these are contending, and the young lady seems undecided, Faith, Hope, and Charity enter as the attendants of Duty, and after their advice is given, the young lady decides that "the path of duty is the path of safety." Very appropriate and inspiring music was furnished by the church choir, under leadership of Mr. D. D. L. Burdick. The organization of Auxiliary Tract Societies is certainly a move in the right direction, and will doubtless prove an efficient aid in Sabbath reform, if properly encouraged by the people. D. K. DAVIS.

Valedictory Poem.

Composed by Mrs. Rev. J. B. Clarke, of West Edmeston, N. Y., and read at the Sabbath School Institute, at Clarkville, N. Y., Dec. 15th, 1875, and requested for publication in the SABBATH RECORDER:

Ere from this sweet and sacred place,
We pass with sad reluctant pace,
Let us a moment lingering stand,
And with this earnest, kindred band,
With whom in mingled prayer and praise
Have flown so swift these precious days,
The mercies of our God review.
Each evening fresh, each morning new,
How kind in him to give us health!
An open Bible, with its wealth!
How priceless far beyond compare
The treasures which it brings us are!
A mine exhaustless—which repays
Him best, who, while he searcheth, prays;
Vast depths of truth in it abound,
The spirit taught alone may sound,
And sparkling gems lie hidden there,
For those who seek with patient care;
This Bible we exalt to-day,
Here is the truth, the life, the way.
Firm as a rock its pillars stand,
Planted and fixed by God's own hand,
Its precepts—beautiful and good,
Do unto others as you would
They should do unto you, and live
In peace with all, and all forgive,
E'en as ye hope to be forgiven
By him who intercedes in heaven.
This law of love obeyed alway,
Makes life a bright and happy day.
No ill can happen to the just
Who in this blessed Bible trust;
"Destruction" may at noonday stalk,
"Pestilence" may in darkness walk,
They shall not unto him come nigh
Whose steps are guarded from on high;
By day, the flying "arrow" dread
Shall harmless pass above his head,
Nor shall the "terror" of the night,
Ever his steadfast soul affright;
Who ever makes its sacred page
His only guide, in youth, in age,
Finds, though grief tarry for a night,
"Joy cometh" with the morning light.
And we who in God's law delight,
Desire to understand aright
This word of truth, and with our might,
And mind, and strength, the same obey,
While lingereth our earthly day;
And may God grant that holy fire
Henceforth our hearts and lips inspire
With love to seek, and grace to win,
Some precious soul from paths of sin.
In action pure, in spirit meek,
May all we do, and are, bespeak
That we have counted all things loss,
And "glory only in the cross;"
Though strong our foes, let us not flee,
The battle comes ere victory,
But, girding on our arms anew,
The conflict wage, the race pursue,
Until we hear the glad "well done,"
Thy warfares o'er, thy triumphs won;
Round us the whitened harvests away,
Oh, who will enter in to-day?
But now, the parting hour is near,
We scarce restrain the starting tear,
Nor can we hide this thought of pain,
We all may never meet again;
So narrow is the stream which flows
'Twixt heaven and all earthly woes
That some of us may soon cross o'er
To that unseen, mysterious shore
Whose distant shining lures us on,
With visions bright of palm and crown;
But e'en as sweetly-scented flowers,
Exhale their fragrance many hours
After they're plucked and stored away,
So in the hours to come, this day
Will live within our memory
A blessing and a joy alway.
These hours of sweet communion, love,
Seem kin to those enjoyed above,
And while with mingled joy and grief
We count this season all too brief,
With grateful hearts we now record
All praise and glory to the Lord.
On this sweet thought of comfort dwell,
In heaven is heard no more—Farewell.

Central Association.

I have spent about three months within the bounds of this Association, preaching, lecturing on the Sabbath question, establishing Auxiliary Tract Societies, soliciting contributions to the American Sabbath Tract Society, canvassing for the SABBATH RECORDER, and in Sabbath School Institute work. I am able to report that our people are awake to the work of the Lord in general, and of Sabbath reform in particular. Auxiliary Tract Societies have been formed at every place where the subject has been presented. Contributions have been liberal, albeit money is scarce and the times hard. A good degree of religious interest is being manifested among the churches, and several have enjoyed precious revival seasons from the labors of Bro. J. L. Huffman, in the employ of the Seventh-day Baptist Missionary Society. The pastors of the churches, and other good brethren, have cordially received and heartily co-operated with me, and I now leave this field to labor in other Associations in a similar way, bearing with me pleasant remembrances of my first experiences in this kind of work, and more than ever persuaded that the Lord is with this people.

L. C. ROGERS.

BERLIN, N. Y.

Welton, Iowa.

DEC. 15th, 1875.

Thinking a word of home news from this place would be read with interest, I shall make a few statements. First, as regards our worldly prospects. The crops in this locality were not quite an average the past year, especially corn, it being injured by early frosts, yet we have an abundance for home consumption and some to spare. In these temporal blessings we desire to acknowledge the kindness of our Heavenly Father, and are hopeful for the future.

As to matters of religion, the Church is in a state of union and fellowship perhaps never before exceeded, and we are striving to maintain the cause of God as best we can. Although at present without a pastor, we keep up the appointments of the church and Sabbath School, in which there is a growing interest.

Allow me here to give an expression of our appreciation of the pastoral labors of Eld. V. Hull with us for the past seven years, in his uncompromising manner of presenting the Word of God, and in insisting upon the acceptance of, and living out the same in every-day life, and in leading all, and especially the young, to higher attainments in morals and religion. We regretted very much having to part with him, but feel to bid him God speed in his present field of labor, praying that his efforts in the future, wherever he may be, may be blessed to the good of the people as they have been to us.

We are now in correspondence with Eld. H. B. Lewis, with the view of securing him as pastor, hoping to thus be enabled to hold up the truth to the world, and advance the Redeemer's cause. Pray for us. J. O. BABCOCK.

Transit, Minn.

DEC. 12th, 1875.

Under the pressure of the grasshopper raid, some of our people have gone to Howard Lake to find employment in the timber. Others are making arrangements to go there soon. Sickness has rested somewhat heavily upon myself and family during the past year.

About forty persons have embraced the Sabbath in a township north of Transit, under the labors of Elders Ells and D. P. Curtis of the Seventh-day Advent denomination. All honor be to the name of the Lord whose low is thus magnified and made honorable.

H. W. BABCOCK.

SKELETONS IN THE WALLS.

The *Panama Star* of Dec. 1st, copies the following article from a late number of the *Opinion Nacional*, of Lima, Peru:

"We are informed that the day before yesterday an immense quantity of human remains was taken from one of the walls of the old San Andreas Hospital. In consequence of repairs now being made, it became necessary to throw down one of the walls of the Chinese ward, which adjoins the department named 'Our Lady of Mercy,' and the laborers, to their surprise, found that the wall was hollow and filled with human remains. As was to be expected, work was then pushed on more rapidly, and our informant says that on that day alone several hundred skeletons were removed, and that the dresses of all remained in good condition. On the following days the work of removal was continued, and we are informed that already between 4,000 and 5,000 skeletons have been discovered.

"It appears inexplicable to us how the walls of an edifice of this kind could be converted into a cemetery. Less rational does it appear that this mass of bones should be the shocking traces of some horrible human hecatomb, as a well informed gentleman has suggested.

"It may be well to remember that the San Andreas Hospital was built in 1557 under the protection of the Marquis of Canete, Den Andres Hurtado, and at the instance and by the advice of a Spanish priest named Molina. Since then, up to the present time it has been employed for the charitable and humane purpose for which it was constituted, and for this reason the present discovery is the more remarkable. How can one imagine that in an establishment for the preservation of health such a mass of bones could intentionally be accumulated? On the other hand, how can we account for the perpetration of a gigantic crime of which no trace remains?"

In addition to the above we may add that the impression generally prevails that these bones belong to victims of the Inquisition. They appear to be from 150 to 200 years old, and their appearance leads to the belief that the bodies were thrown into the opening between the walls. All the skeletons appear to be clothed, and dresses, boots and shoes are found mixed, with large quantities of women's hair. A portion of a Spanish missal has also been found, but nothing of any value.

PROTECTION FOR TEXAS.—From Washington official correspondence it appears that some time since Minister Foster asked permission of the Mexican government for regular troops of the United States to follow raiders across the border when in close pursuit; or permission to temporarily occupy certain points on the Mexican side where the raiders are accustomed to come across the river. The reply of the Mexican Secretary of Foreign Affairs was that the executive had no authority to grant such permission without the consent of Congress, and it would not be prudent to ask such consent as the sentiment of the country would not approve it. Mr. Foster stated that he was authorized to give assurance that our government had no design of acquiring an extension of territory, but said the acknowledgment of the Mexican government of its inability to restrain the lawlessness of its own citizens would afford the strongest possible argument to all advocates of the acquisition of territory there may be in the United States. Mr. Foster further stated that the citizens of Texas must be afforded protection and if not given by the Mexican government it would come from the United States.

ANOTHER BURGLAR SENTENCED.—A Utica dispatch of Dec. 24th, says that George Ellis, alias George Stoner, arrested in New York a few weeks ago for complicity in the Germond masked burglary near this city, on August 9th, with Daniel Leary, Burke C. Malone and James Lumbard, who are now under sentences of eighteen years each for this offense, to-day received a similar sentence from Judge Bliss, in this city. He is the fourth of a gang of six that have been convicted on the evidence of William J. Conroy, alias Christie, of Cold Springs, an accomplice. Ellis is charged with having been concerned in the robbery at Nunda, N. Y., Wilkesbarre, Pa., and other banks and many burglaries. He is a member of the Highland brigands, who operated on the Hudson river, and was the witness who charged Billy Forrester with the Nathan Murder in New York. Tom Scott, alias Ryan, alias Rileys, alias Walter Monroe, was brought from Philadelphia last week, being the last member of the Germond burglary gang, and will be tried next week.

CUBA.—The war in Cuba seems to be putting on a new form. What the effect will be, remains to be seen. A dispatch from Havana of Dec. 21st gives the following information:

Juan Iturralbe, a Spaniard, merchant of Villa Clara, and owning a plantation in the neighborhood, convicted of corresponding with insergents and furnishing them with money, provisions and other articles, was executed at Villa Clara on the 18th of December.

The Govenor of Sagua has issued an order, approved by the Captain General, stating that "all countrymen bringing in one of the bandits called 'Insurgents,' dead on alive, to headquarters, will receive ten gold doubloons, and eleven, if bringing also his musket. A recompense of three to ten doubloons will be paid all countrymen bringing information enableing the troops to destroy or surprise the Insurgent camps. Farmers killing a rebel prefect or sub-prefect, or giving information producing that result will be paid fifteen doubloons.

MASSACRE OF EGYPTIAN TROOPS.—The *Weser Zeitung*, of Bremen, of December 8th, contains the following account of the capture and massacre of a detachment of Egyptian troops by Abyssinians, briefly reported some time ago by cable:

An expedition of about two thousand men, sent by the Khedive under the command of Gen. Arendrop, a Dane, to subjugate Abyssinia, was drawn into an ambush and nearly every man slaughtered. General Amada and many other officers were literally hacked in pieces, their heads set upon spears before the Abyssinians' tents and their bodies left to the wild beasts. Mackillop Pasha is said to be alive and a prisoner. Of Colonel Ronts, an American, nothing is known, and only one officer, Schweizer, escaped. An expedition comprising twelve thousand men, infantry, cavalry and artillery, is to be sent out from Cairo without delay, and will be joined by every American officer in the Egyptian service, including Col. Stone.

NEW TOWN OFFICERS.—By virtue of an act passed by the Legislature of New York, at its last session, the several towns will hereafter elect, at their annual town elections, Town Auditors, who are to audit the accounts of the towns as the Town Boards now do. The Board will consist of three members, who serve for one year. They must be freeholders and can hold no other town office. The acceptance of any other office vacates their position as auditors.

The auditors will be voted for on the same ticket with other town officers, but no ticket can bear more than two names. The two candidates having the highest number of votes will be elected, and the person having the next highest vote will be appointed. This will give both political parties a representation on the board.

CONGRESS.—Both branches of Congress held a session on Monday, Dec. 20th, and then adjourned to Jan. 5th. In the Senate, the following resolution was adopted:

Resolved, That Thomas W. Ferry, Senator from the State of Michigan, be President of the Senate until January 7, 1876, and until a fresh appointment shall be made.

This settles the question of succession to the presidency until the Senate shall see fit to make other arrangements. A bill to transfer the Indian Bureau from the Indian Department to the War Department was referred to the Committee on Indian Affairs.

In the House, the only business done was the announcement of the Standing Committees by the Speaker.

NORTHWEST PASSAGE.—The Elmira *Advertiser* says that Russian explorers seem to have accomplished another geographic feat—the discovery of a passage along its northern coasts, open to the progress of vessels to the mouths of the great Siberian rivers, which pour their floods into the Arctic ocean. This discovery affords a new entrance into Siberia and the heart of Asia, an outlet to commerce, which can not be estimated in its proportions at present. Steamers can carry merchandise or other products from Siberia to Russian ports, which now are brought to Russian markets by the slow and toilsome ploddings of caravans through weary months of delay. Russia can afford to allow England the isthmus of Suez, content with her new approaches into Central Asia.

FATAL GAS EXPLOSION.—The telegraph announces the explosion, on the morning of Dec. 22d, of a large gas main running under Federal street bridge, South Boston, thence along the water's edge under the pavement on Federal street, tearing up the pavement for a distance of 150 feet or more. The street was thronged with people at the time and many were buried under the debris. Several persons were killed and many more injured. The cause of the explosion is not known but it is supposed that the recent cold weather caused the pipe to burst and the ground becoming impregnated with gas, the latter was by some means ignited.

RAILROAD ACCIDENT.—We learn from the Elmira *Advertiser* that train three, on the Atlantic and Great Western Railway, threw five coaches down a twenty foot embankment and partly demolished a bridge three miles west of Salamanca at noon, Dec. 26th. One car turned completely over, the others on their sides. One brakeman was thrown into the stream, but escaped unhurt. Three passengers were slightly injured. The train was composed of seven cars. Only one pair of wheels remain on the track. That the consequences were not more serious is a wonder.

FLOOD IN TEXAS.—A Galveston dispatch of Dec. 22d, says that a very heavy rain has prevailed throughout Southern and Western Texas the last few days. The rivers and bayous are higher than for years. No trains left for the north to-day on account of the unsafe condition of the trestles. The roads north of Houston are reported broken and the trains blocked. Steamers could not leave Houston to-day on account of the flood. In Bayou it is feared much damage has been done to the different roads and bridges.

VICK'S FLORAL GUIDE.—The first number of this floral quarterly for 1876 has been received, and is a gem of its kind. This number alone is well worth twenty-five cents, the nominal price for the year. In addition to its floral and horticultural information, and descriptive priced catalogue of vegetable and flower seeds, it has a generous supply of interesting and instructive miscellany. Published by James Vick, Jr., Rochester, N. Y.

COLLISION AND LOSS OF LIFE.—Dispatches from Bordeaux, France, of Dec. 21st, announce the sinking of the Transatlantic Company's steamship Louisiana, from the West Indies, in the Gironde river, by a collision with the steamship Gironde. Fifteen passengers and the captain of the Louisiana were drowned.

SUMMARY OF NEWS.

In the Jaffna (Caylon) Mission three candidates for the ministry recently passed a satisfactory examination. The seventh native pastor in this district is about being installed. The missionaries have hope of a larger ingathering at the various stations than has yet been seen. A notice that a new medical class would commence their studies in October, in connection with the Jeffna College, called out eighty applications within a few weeks.

As the American Baptist missionaries in Assam are not making very rapid progress among the Assamese, they are turning their attention to other heathen within their reach. The Kols who cultivate the tea gardens in the Brahmaputra Valley, seem to be ripe for the gospel; and the people of the Neya Hills, since the idea of British occupation has been probably abandoned, show their former readiness for Christian teaching.

In the vicinity of Mt. Carmel, Pa., a gang of desperadoes boarded a passenger train on the Reading Railroad, on the night of Dec. 21st, and fired on the conductor and a brakeman, hitting the latter in the leg. They then commenced beating the conductor, when several passengers came to his rescue, and succeeded in driving them from the car.

Copies of the text of the fragments of the newly-discovered cuneiform tablets which contain the Chaldean account of the creation, are being made by the Society of Biblical Archæology. They will be published in the next volume of the "Transactions" of the Society, and their publication will be awaited with the deepest interest.

Three freight cars, containing $6,000,000 worth of silk-worm eggs, recently arrived in New York, en route for Italy. They had come from Hong Kong to San Francisco in twenty-three days, and thence to New York in less than seven days, the speed being faster than the mails are carried by the same route.

The total number of killed by the explosion at Bremenhaven is 128, and of wounded 56. The Bremen Aid Committee reports that 20 of the injured are hopelessly maimed, and there are 56 widows and 135 orphans of the victims of the disaster.

Mr. Bowen's suit against the Brooklyn *Eagle* in which he claimed $100,000 for the damage to his character by reason of improper publications, has been decided. The plaintiff obtained a verdict for $1,000.

Various reports obtain circulation in relation to the whereabouts of William M. Tweed, each in its turn being contradicted. It is not likely that his friends will reveal the place of his concealment, and it is not probably that others know.

The number of recorded complaints at the post-office department, of the loss of letters last year was 5,645. Of these 2,677 were of registered letters. The money and valuables lost in them amounted to $151,628.

Is there any political significance in the fact that Washington, and portions of Virginia have felt shocks of an earthquake? It occurred on the night of Dec. 22d. No serious damage reported.

A number of the highest military officials in Cuba have requested ex-Captain-General Valmaseda to sign an order allowing them to leave the island and return to Spain with him, but he has refused to do so.

The fast mail train on the New York Central Railroad was thrown from the track near Canastota on the morning of Dec. 22d, and considerably jammed up, but no one was injured.

Newspaper postage, under the law requiring prepayment, realized about $1,000,000 last year. This is not, the Postmaster General tells us, a material variation from the results under the old law.

Captain General Valmaseda, of Cuba, has resigned, because of an incompatibility between himself and the spanish cabinet. Gen. Carbo, next in rank on the Island, will assume temporary command.

The centennial fund has reached $7,000,000, most of which has been contributed by Philadelphia. It is expected that Congress will be asked to vote 1,500,000.

The receipts of the post-office department last year were $27,441,360, and the expenditures $33,611,309. The business of the money-order department reached $80,000,000.

The royal palace at Barcelona, Spain, was nearly destroyed by fire on the 26th of December.

A MAN OF A THOUSAND.—A Consumptive cured. When death was hourly expected from Consumption, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child with a preparation of *Canabis Indica*. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symptom of consumption that it does not dissipate—Night Sweats, Irritation of the Nerves, Difficult Expectoration, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels, and Wasting of the Muscles. Address CRADDOCK & CO., 1032 Race Street, Philadelphia, Pa., giving name of this paper.

SPECIAL NOTICES.

☞ THE JUBILEE SESSIONS of the Literary Societies of Alfred University, for the coming holidays, occur as follows:

Orophilian Lyceum, Thursday evening, Dec. 23d.

Alfriedian Lyceum, Christmas evening.

Alleghanian Lyceum, Thursday evening, Dec. 30th.

Ladies' Athenæan, New Years evening.

These sessions are usually seasons of much pleasure, and we trust the coming series will not fall behind their predecessors in intellectual and social interest.

☞ MRS. DR. CORBIN will be at the Tremont House, Alfred Centre, from Monday afternoon to Thursday noon, Jan. 3d to 6th, 1876.

☞ THE address of Wm. B. Maxson is changed from Carthage, Mo., to Utica, Dane Co. Wisconsin.

☞ PRESCRIPTION FREE.—For the speedy cure of Nervous Debility, Weakness, Opium Eating, Drunkenness, Catarrh, Asthma and Consumption. Any Druggist can put it up. Address, PROF. WIGGIN, Charlestown, Mass.

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

☞ CANCER

Cured by Dr. Bond's Discovery. Remedies, with full directions, sent to any part of the world. Send for pamphlets and particulars. Address, H. T. BOND, M.D., Penna. Cancer Institute, 1838 Columbia Avenue, Philadelphia, Pa.

☞ A GOOD WORK.—A Startling Cause of Debility and Sickness fully explained in a large octavo Treatise, by Dr. O. PERLEE BROWN, Grand Street, Jersey City, N. J. Every man and woman who is ailing in any way should send and get a copy at once, as it is sent free, prepaid by mail. Address the author, as above.

☞ SEVENTH-DAY BAPTISTS visiting Chicago, and spending the Sabbath, are cordially invited to spend the hour from eleven till twelve o'clock on the Sabbath, in the Lecture Room, lower Farwell Hall, in the Bible class, held there by the Seventh-day Baptists. Entrance through Arcade court on the west side of Clark street, a few doors south of Madison street.

☞ TO THE DONORS OF THE SEVENTH-DAY BAPTIST MEMORIAL FUND.—The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed Any information cheerfully given.

E. R. POPE, *Treasurer*.

Plainfield, Union Co., N. J.

MARRIED.

In Alfred, N. Y., Dec. 23d, 1875, by Rev. L. R. Swinney, Mr. H. G. WITTER, of Alfred, and MRS. HULDAH HULL, of Berlin, N. Y.

In Andover, N. Y., Dec. 22d, 1875, by Eld. J. Kenyon, Mr. HOMER K. LANE, of Brockwayville, Pa., and Miss C. JOSIE EATON, of Andover.

In New Woodstock, N. Y., Dec. 15th, 1875, at the residence of the bride's father, E. W. Gunn, Esq., by Rev. I. Clarke, NEWELL P. WARNER, M. D., and Miss ADELLIA H. GUNN, both of New Woodstock.

In Alden, Minn., Dec. 15th, 1875, by Rev. H. E. Babcock, E. J. SWEET, of Carlston, and Miss LUCY E. BURDICK, of Alden.

At the residence of the bride's parents, in North Loup, Neb., Dec. 14th, 1875, by Eld. Oscar Babcock, Mr. PETER O. BABCOCK, of Sherman county, and Miss IDA MAY STEWART, of North Loup.

DIED.

At Amity, N. Y., Dec. 16th, 1875, of cancer in the stomach, ETHAN ROGERS, in the 69th year of his age. Brother Rogers was born in the town of DeRuyter, N. Y. He removed with his parents to Allegany county when he was about seven years of age. He professed religion in early life, and when the Seventh-day Baptist Church of Amity was constituted, in 1834, he was one of its constituent members. Brother Rogers was a man that said but little in public, but was usually very tender upon the subject of religion, and in latter years expressed a deeper interest in the cause, and a determination to try to live more faithful to his former vows, and I trust he he has gone to join the church triumphant. C. R.

At Adams Centre, N. Y., Dec. 9th, 1875, CLARENCE P. GREEN, aged a few months more than 4 years. He was the only child of Homer and Phebe Green, they having before lost a girl a little older. He was a bright little fellow, dear to many hearts on earth. He died of scarlet fever. A. B. P.

LETTERS.

P. M. Green 2, J. A. Jones, C. M. Lewis, C. Hubbell, L. Fitz Randolph, E. L. Davis, L. T. Clawson 2, E. L. Burdick, Hannah Callon, G. C. Sherman, L. C. Rogers 3, S. S. Maxson, G. M. Cottrell, E. R. Green, G. J. Crandall, G. H. Babcock, Oscar Babcock, Wm. B. Maxson, John F. Randolph, J. F. Hubbard, Byron F. Clark, L. E. Livermore, E. Dilday, W. Hill, W. W. Wellman, J. B. Clarke, Moses E. Taylor, Samuel Wells, H. T. Sims, Edith N. Ayars 2, A. D. Graham, Mary R. Wright, J. O. Babcock, P. T. Douglass, J. P. Hunting, B. G. Stillman, O. U. Whitford, J. R. Champlin, Mrs. Morris Clarke, A. B. Prentice, Chas. Potter, Jr. (she shall have it), A. M. West, Anna J. Burch, E. S. Ellis, C. R. Lewis, J. Bailey, L. R. Swinney, J. Clarke, H. E. Babcock, J. Kenyon, C. Rowley, H. W. Babcock.

RECEIPTS.

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

		Pays to Vol.	No.
J. Woolworth, Alfred Centre,	$3 50	32	52
H. P. Saunders, "	2 50	32	26
F. Sherman, "	2 50	32	52
A. Smith, "	2 50	32	52
Thos. Place, "	2 50	32	52
C. Sherman, Alfred,	2 50	32	52
W. M. Potter, "	2 50	32	52
A. P. Saunders, "	2 50	32	52
C. Tefft, Almond,	2 50	32	52
B. Hood, Hinsburgh,	1 25	32	26
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Mrs. R. A. Stewart, Bath,	1 25	32	26
J. Vidler, Brookfield,	2 50	21	52
J. Champlin, West Edmeston,	1 75	32	52
Rhoda Maxson, "	2 50	32	52
C. M. Lewis, New London,	1 50	32	47
P. T. Douglass, Sand Bank,	2 50	32	52
D. B. Cardner, DeRuyter,	2 50	33	9
Mrs. S. A. Nichols, Crumb Hill,	2 50	32	52
T. P. Jones, Adams Centre,	2 50	32	52
N. G. Whitford, "	2 50	32	52
A. A. Brundage, "	2 75	32	52
I. Kellogg, "	2 50	32	52
L. Green, "	1 75	32	52
A. G. Lewis, "	1 75	32	52
R. V. Burdick, New Berlin,	2 50	32	52
Mrs. E. L. Davis, Olean	1 25	32	52
J. T. Dunham, Brooklyn,	1 75	32	52
Frank Lewis, New York,	1 75	32	52
W. W. Wellman, Brookfield,	2 75	32	52
J. F. Hubbard, Plainfield, N. J.,	2 50	32	52
Esther Crandall, "	2.00	32	7
J. R. Champlin, Westerly, R. I.,	2 50	32	52
S. A. Champlin, "	2 50	32	52
N. H. Langworthy, "	2 50	32	52
Mrs. M. Clarke, Sta. Boston,	2 50	32	52
J. Langworthy, Albion, Wis.,	2 50	32	52
W. B. Maxson, Utica, Wis.,	1 75	32	52
J. Barnhart, Milton, Wis.,	2 50	33	52
R. Godfrey, "	2 50	33	26
Abel Babcock, "	2 50	32	52
Mrs. H. Callon, Royal Oak, Mich.,	2 50	31	52
M. E. Taylor, Berlin, Mich.,	2 50	32	52
James Twiddy, Cobden, Ill.,	1 25	31	52
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T. P. Andrews, Farina, Ill.,	2 75	31	52
Mrs. R. Drake, "	2 50	31	52
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N. B. Stillman, "	2 50	31	52
A. C. Crandall, "	2 50	31	52
E. H. Babcock, Howard Lake,	5 00	32	7
H. T. Sims, Albert Lea, Minn.,	1 35	32	5
Chas. Hubbell, Dodge Centre,	5 00	32	52
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A. D. Graham, So. Bloomfield,	2 50	32	52
Mrs. J. J. Nichols, Pleasant Hill,	2 50	33	10
J. P. Hunting, Pardee, Kan.,	1 75	33	52
FOR LESSON LEAVES.			
E. R. Green, Berlin,	$4	50	
J. B. Clarke, West Edmeston,	4	50	
L. T. Clawson, Westerly, R. I.,	7	90	
J. F. Randolph, New Salem, W. Va.,	2	25	
H. W. Babcock, Transit, Minn.,	1	00	
E. S. Ellis, Dodge Centre, Minn.,	4	50	
Abbie F. Randolph, Pardee, Kan.,	1	50	

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese etc., for the week ending Dec. 25th, 1875, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 24,214 packages. There is the annual dullness incident to the holidays. Medium and good sound qualities of butter are dull and hard to move. Rosy, high-flavored butter, that when you take the cover off the tub imparts fragrance to the air, is scarce, and there is a limited demand for such at special prices. Choice Chenango and Delaware style of dairies sell at 30 cents. Ditto Oneida, Jefferson, and Northern counties dairies at 28 cents, fairish sort of stock at 25 cents, and fresh Winter rolls, nicely packed, bring 22 and 23 cents. Any butter below 20 cents is about all cleaned out of market. Stocks are not heavy here, and the crop is moving into consumption freer than last year. We quote:

Fancy creamery or finest fresh (Oct. make)	35
Good to fine, near-by fresh tubs or pails	30 @ 33
Fair to good fall made butter	25 @ 30
Western fresh roll butter	25
Western mill butter	20 @ 23
Middle and Southern tier counties dairies entire	28 @ 31
Northern counties, entire dairies	25 @ 30
Debris of the market	18 @ 22

CHEESE.—Receipts for the week were 17,848 boxes. Exports not footed. Gold 113. The market is slow and dull. Exports from Canada this season foot up 542,000 boxes against 375,000 boxes the year previous, and less than 80,000 ten years since. The 4 cents per pound gold duty on the importation of butter from Canada no doubt kept up the price of American butter until Canadian dairymen accommodated themselves to the situation. At first it was said cows were sometimes run across the line to be milked, and the butter made up on the American side, but the general result has been to force Canadian milk into cheese. This has developed in Canada our improved factory system of manufacture, increased the flow of milk, and quadrupled their production. Their cheese now competes largely with us in the English markets, drive back our cows from the make of cheese to that of butter, and we find ourselves not competing with Canadian butter, little in amount and poor in quality; but with Canadian milk in the form of cheese, of fine make, the amount of which has been largely increased by the duty driving them into the adoption of the American cheese factory system. We quote:

State Factory, September and October make	12 @ 13½
" cheese partly skimmed or common	8 @ 11½
Good to choice early cheese	11½ @ 12½
Flat skimmed	4 @ 6

EGGS.—The market is one cent higher, and desirable fresh stock sells quick on arrival. We quote:

Near-by marks, fresh eggs ₩ doz	30 @ 31
Canada and Western	28 @ 30
Limed eggs	24 @ 26

DRESSED POULTRY.—Geese and Turkies for Christmas, Turkies for New Years—stock should be here by Thursday if possible. We quote:

Chickens, ₩ lb	11 @ 13
Ducks, ₩ lb	12 @ 15
Turkeys, ₩ lb	12 @ 15

GAME.—We quote:

Grouse or Prairie Chickens, ₩ pair	1 00 @1 25
Partridges ₩ pair	75 @1 00
Rabbits per pair	30 @ 45
Quail, ₩ doz	2 00 @2 50
Venison, short saddles, ₩ lb	16 @ 18
Whole deer	11 @ 13

BEESWAX.—We quote:

Fine	31½ @ 33

BEANS are lower down to old-fashioned, ante-bellum prices. We quote:

Mediums, per bush	1 40 @ 1 50
Marrows	1 80 @ 1 85

DRIED APPLES are very dull, and no considerable business could be done without further concessions in prices. They could be exported largely at 8 @ 9 cents. We quote:

Sliced, prime	10 @ 11
Quarters	8 @ 10

GREEN APPLES:

Fall varieties, choice, per bbl.	3 25 @ 3 50
Winter " prime, "	2 75 @ 3 00
Mixed lots, fair to good, "	2 25 @ 2 75

CRANBERRIES:

Jersey choice bush. crates	2

The Bible Service.

CONDUCTED BY { REV. L. A. PLATTS. GEO. H. BABCOCK.

INTERNATIONAL LESSONS, 1876.

FIRST QUARTER.

LESSON II.—DAVID ANOINTED KING

For Sabbath Day, January 8.

1 SAMUEL 16 : 1-13.

1. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thy horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.
2. And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.
3. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.
4. And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?
5. And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.
6. And it came to pass when they were come, that he looked on Eliab, and said, Surely the LORD'S anointed *is* before him.
7. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: *for the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.
8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.
9. Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.
10. Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The LORD hath not chosen these.
11. And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.
12. And he sent and brought him in. Now he was ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.
13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

DAILY READINGS.	
1. Gen. 15 : 1-21.	4. Isa. 61 : 1-11.
2. Ex. 3 : 1-17.	5. John 15 : 1-10.
3. Josh. 1 : 1-9.	6. Heb. 3 ; 1-19.
	7. Psalm 91.

TOPIC.—Chosen of the Lord.

GOLDEN TEXT.—"And the Spirit of the Lord came upon David from that day forward."—1 Sam. 16 : 13.

OUTLINE.

I. Selected.
1. "Have provided me a king." v. 1.
2. "I will shew thee." v. 3.
3. "Whom I name." v. 3.
4. "The Lord looketh on the heart." v. 7.
5. "Hath not chosen these." v. 10.
6. "This is he." v. 12.

II. Sanctified.
1. "Sanctify yourselves." v. 5.
2. "Come to the sacrifice." v. 5.
3. "Sanctified Jesse and his sons." v. 5.

III. Set apart.
1. "Anointed." v. 13.
2. "Spirit of the Lord came." v. 13.

QUESTIONS.

Preliminary. Why had God rejected Saul? Who was Jesse, and how was he related to Ruth? Ruth 4: 17; Matt. 1: 5. Where did he live? For what is Bethlehem most noted? Matt. 2: 1; John 7: 42. How many sons had Jesse? ch. 17: 12.

I. Selected. For what was David chosen? Acts 13: 22. How does the Lord judge? v. 7. For what purpose did the Lord select David? 2 Sam. 7: 8; Jer. 23: 5, 6; Acts 13: 23. What prophecy had been spoken of this selection? Gen. 49: 8-10.

II. Sanctified. How were the people to sanctify themselves? Lev. 20: 7, 8. Why was it necessary that they should sanctify themselves in order that they might come to the sacrifice? Psa. 24: 3, 4. What animal was used for this sacrifice? v. 2. What was the meaning to them of this sacrifice? Num. 19: 1-9. What does it mean for us? Heb. 9: 13, 14; 10: 12-14.

III. Set apart. How was David set apart for his office? v. 13. What was the result? How was David here a type of Christ? Isa. 61: 1. Whom does God set apart for his work? Psa. 4: 3. How shall we know if God hath chosen us? 1 John 3: 24. Does he, then, choose us to honor? Rev. 1: 5, 6.

PRACTICAL SUGGESTIONS.

1. *How long wilt thou mourn?* God's work must not be hindered by our griefs. Luke 9: 59-62.

2. *How can I go?* God's work must not be hindered by our fears. Ezek. 2: 6, 7.

3. *I will shew thee what thou shalt do.* When we are doing God's work, the path of duty will be made plain. Isa. 42: 16.

4. *Anoint whom I name.* God calls and commissions his own servants. Acts 1: 24-26.

5. *Sanctify yourselves.* Sanctification precedes and prepares for successful service. 2 Tim. 2: 21.

6. *Look not on his countenance, or on the height of his stature.* "Judge not according to appearances." John 7: 24. See James 2: 1-4.

7. *The Lord looketh on the heart.* How ought we to live, knowing that our hearts are as an open book before the Lord? 1 Chron. 28: 9.

8. *The Lord hath not chosen these.* How sad to be among those rejected; but if that be our case, we alone will be to blame. Heb. 6: 8.

9. *Spirit of the Lord came upon David.* God's seal to our sanctification. Heb. 10: 14, 15.

CONNECTING LINKS.

After Samuel had pronounced sentence upon him, Saul acknowledged his sin—probably more for fear of the punishment than from sincere repentance—but it did not avert the punishment. Samuel called for Agag, who came "delicately," [mincingly, joyously,] trusting that the bitterness of death had passed. But Samuel "hewed him in pieces before the Lord in Gilgal," thus completing the "devotement" which Saul had violated. "And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul, and the Lord repented that he had made Saul king over Israel."

BIBLICAL COMMENTARY.

I. **Selected.** 1. *Have provided me a king.* v. 1. "David my servant." Psa. 89: 20. "Took him from the sheep-fold." Psa. 78: 70. "A man after his own heart," (1 Sam. 13: 14,) "which shall fulfill all my will." Acts 13: 22. "I set my king upon my holy hill of Zion." Psa. 2: 6. "I will bring forth my servant the Branch," (Zech. 3: 8,) "and he shall be their Shepherd," (Ezek. 34: 23,) "and he shall reign for ever and ever." Rev. 11: 15.

2. *I will shew thee.* v. 3. "And will teach you what ye shall do." Ex. 4: 15. "Arise, go into the city and it shall be told thee what thou must do." Acts 9: 6. "For the Holy Ghost shall teach you." Luke 12: 12.

3. *Whom I name.* v. 3. "The Lord knoweth them that are his." 2 Tim. 2: 19. "Set him king over thee whom . . . shall choose." Deut. 17: 14, 15. "He calleth his own sheep by name." John 10: 3.

4. *The Lord looketh on the heart.* v. 7. "The Lord searchest all hearts, and understandeth all the imaginations of the thoughts." 1 Chron. 28: 9. "To give every man according to his ways and according to the fruit of his doings." Jer. 17: 10. "And needed not that any should testify of man, for he knew what was in man." John 2: 25. "All things are naked and opened unto the eye of him with whom we have to do." Heb. 55: 13. "I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works." Rev. 2: 23.

5. *Hath not chosen these.* v. 10. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. 4: 8. "For many be called but few chosen." Matt. 20: 16. "Some to honor and some to dishonor." 2 Tim. 2: 20.

6. *This is he.* v. 12. "My servant whom I have chosen," (Isa. 43: 10,) "one chosen out of the people;" "also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." Psa. 89: 19, 27-29. "This is my beloved Son in whom I am well pleased." Matt. 3: 17.

II. **Sanctified.** 1. *Sanctify yourselves.* v. 5. "Ye shall be holy." Lev. 11: 44. "For God hath not called us to uncleanness, but unto holiness." 1 Thes. 4: 7. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. 5: 23.

2. *Come to the sacrifice.* v. 5. "Offer the sacrifices of righteousness, and put your trust in the Lord." Psa. 4: 5. "The sacrifices of God are a broken spirit." Psa. 51: 17. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

3. *Sanctified Jesse and his sons.* v. 5. "Moses went down from the Mount unto the people, and sanctified the people." Ex. 19: 14. "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me." Lev. 10: 3. "Sanctify them through thy truth." John 17: 17. "By the Holy Ghost." Rom. 15: 16. "In Jesus Christ." 1 Cor. 1: 2.

III. **Set apart.** 1. *Anointed.* v. 13. "Samuel took a vial of oil, and poured it upon his head." 1 Sam. 10: 1. "Thus saith the Lord God of Israel, I anointed thee king over Israel," (2 Sam. 12: 7,) "with my holy oil," (Psa. 89: 20,) "with the oil of gladness above thy fellows." Psa. 45: 7. "Ye have an unction from the Holy One." 1 John 2: 20.

2. *Spirit of the Lord came upon David.* v. 13. "The Spirit of the Lord God is upon me, because the Lord hath anointed me." Isa. 61: 1. "I saw the Spirit descending from heaven like a dove, and it abode upon him." John 1: 32. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16. "And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3: 24."

NOTES AND SELECTIONS.

Fill thy horn with oil. Literally a "horn," different from the "vial" of ch. 10: 1. "Holy oil" of the sanctuary. See Ex. 30: 23-33.

Jesse the Beth-lehemite. Descendant from "Ruth the Moabitess" and Boaz, through Obed, though from the length of time—about 300 years—there were probably other links in the genealogical chain. Jesse at this time was an old man. 17: 12. We know little more about Jesse than is contained in this brief narrative, though his name is one of the most familiar in Scripture. Bethlehem was his ancestral home. See Ruth 4: 11-17.

A heifer. A red heifer was the appointed sacrifice as a purification for sin. See Num. 19: 1-9; Heb. 9: 13. The ashes of the heifer, mixed with "living water," was a "water of separation" for sin and uncleanness. Num. 19: 17-20. Christ is a fountain for sin and uncleanness, (Zech. 13: 1,) and all who come unto him must be cleansed thereby.

Say, I am come to sacrifice. The truth, but not the whole truth; secrecy is justifiable when for a good purpose.

Tremble at his coming. There was evidently something unusual in Samuel's coming, and they, knowing the estrangement between Samuel and the king, foreboded evil.

Height of his stature. Saul was "higher than any of the people," (10: 23,) and Samuel evidently expected the new king to be similar. It has always been a pride of nations to have large, noble-looking men for kings, hence the pertinency of the Lord's directions to Samuel.

Seven of his sons. Including the previous three. He had but eight. ch. 17: 12.

Keepeth the sheep. David, as the shepherd king, is frequently referred to as a type of Christ. Psalms 8, 19, 23, and 29 are supposed to have been written during his shepherd life.

Anointed him. This was a private affair. He was not yet king. Afterwards he was anointed king. 2 Sam. 2: 4. His first anointing indicated God's secret purpose; his second, the accomplishment of that purpose. The interval between the anointing [baptism] of the Lord Jesus as the Christ of God, and his taking to himself his kingdom and glory, seems to be thus typified.—*Spk. Com.*

EARNEST WORDS WITH EARNEST WORKERS.

The inquiry is frequently made, "What books are most necessary for me to have, as I can have but few?" First, you must have a Bible, and in getting this permit a word of advice. Have one that is distinctively *yours*, which you use in your closet, in your study, and in your class. It will soon become so familiar that you will know exactly in what part of the page to look for any remembered passage. It must have marginal references, and you will find an index of subects, maps, and chronological tables valuable additions. As you will use it a great deal, and will want it to last a long time—for when once familiar with it you will feel at home with no other—get one that is well and strongly bound. Do not get too small a copy, on account of the fineness of the print, nor too large, because you will want to carry it with you much of the time. There are not many such Bibles from which to choose. The "Bagster," published in London, and the "Teacher's," published by the American Tract Society, are excellent examples. When you have procured a Bible like this, or one to suit you, don't be afraid to mark it. Add new references, designate favorite passages, mark the lessons with their date, fill up its blank pages with things to which you wish frequently to refer; even if it does lose its look of freshness and youthful beauty, it will be all the more valuable and and precious to you in after years, and when you go to be with the Lord, it will be the most prized of all the mementoes you leave behind. With this Bible you will need a good Concordance, and you will find a Bible Dictionary and some good Commentary useful. A knowledge of "The Land" will aid you very much in understanding the Scriptures, and maps and books of travel will be valuable aids. But the Bible, lovingly, prayerfully, trustfully studied, "will make thee wise unto salvation," and "in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4: 16.

Miscellaneous.

THE OLD GREEN GIG.

BY EMMA LEE.

Well, how d'ye do, friend Dalton?
Just help yourself to a chair,
These seats are none of 'em "taken,"
We've plenty here and to spare.
Now, hark, while you hear my story,
Nor venture a single smile,
For Patience and I last Sunday
Went over to church in style.

For Patience tired of the old church,
And wanted to go down town,
And I was willin' to please her
And I said I would take her down.
I harnessed Dobbin and Polly
To grandfather's old green gig,
And Patience trimmed up her bonnet,
And put on her finest rig.

And such a wonderful fixin'
I haven't seen in a year.
To think we wor really goin'
That minister grand to hear.
I said to Patience, such worry
Was better fit for a ball;
In my mind dressin' and Sunday
Will never agree at all.

But when at last we were ready
To worship at yonder town,
We set old Dobbin and Polly
A-racin' up hill and down,
And over the hills and valleys
Did grandfather's green gig fly,
Until we could see the steeples
That reached almost to the sky.

At one of the biggest churches
We stopped for a little while,
And people in silks and satins
Rolled up to the church in style,
They looked at us proud and haughty;
I shouldn't have cared a fig;
But, O! they did look so scornful
At grandfather's old green gig.

The women straightened their ruffles,
And stopped a while at the door;
One said, "How sweet you are looking;"
One eyed her dress on the floor,
One said, "Look at Sophy Walters!
Who ever? She's dressed so dark;"
And one who had looked at Patience
Said something about the "Ark."

Then all of 'em shrugged their shoulders,
And one of 'em smoothed her curls,
And said to some of the others,
"Come on, I am ready girls,"
And all of 'em followed after,
And walked up the broad church aisle,
A tossin' their heads and mincin'
In somethin' they meant for *style*.

And Patience and I walked after,
The people opened their eyes,
And one of 'em raised her eye-glass,
And looked at me in surprise,
And one of 'em twirled his mustache,
And said as he eyed us o'er,
"These seats are all of 'em *taken*,
J'ust walk back there by the door."

And then, while the house was fillin',
We heard a song from the choir;
One voice screamed a word out madly,
And one screamed a little higher.
The organ boomed, and the singers
Went back where they first begun,
And all of 'em then in concert
Screamed out, and the thing was done.

The minister riz from his pulpit,
And spread his hands in the air;
And preached a wonderful sermon
In words that would make you stare,
But none of the blessed doctrine,
And not a word of that love
That pardoned a world of sinners
A Saviour sent from above.

And out of a book of velvet,
A prayer was solemnly read,
And some of the people answered,
And some of 'em bowed the head;
The girls in front of us whispered
About their beaux and the ball,
In my mind worship of that kind
Is never worship at all.

And the choir went to screaming
The same as they did before,
And out on the broad stone pavement
The people began to pour.
Such smiles and such looks and glances
When Patience and I got nigh,
As if they feared that their garments
Might touch when they passed us by.

In my mind Christians should always
Be looking for many more,
And give to strangers a welcome
Who stand in their own church door.
Not let the clothes and the manners
Speak out for themselves at all,
Since Christ is an equal Saviour,
Who died for us one and all.

But there they all stood awaitin'—
Dressed up in their Sunday rig,
And all of 'em shrugged their shoulders
And smiled at the old green gig.
And Patience and I decided,
'Twas well for us we had been,
We came from that house with steeples,
Much wiser than we went in.

And Patience said she was willin'
To stay in the church at home,
To pray and praise every Sunday,
And never again to roam;
Where strangers were always welcome,
All strangers, little and big,
And all of 'em loved the members
Who came in the old green gig.

She was just as much of a Christian
As if she was dressed in silk,
And came in a splendid carriage,
With ponies as white as milk.
She thought she was quite as worthy
As these in their finest rig—
That people could be true Christians
And ride in an old green gig.

And as for her, she was willin'
To stay where her life was known,
To stay in her place for ever,
And minister to her own.
To comfort the sick and needy,
'Mong hearts that were warm and big,
And angels would love the woman
Who rode in the old green gig.

HOW A GOOD DEED KEEPS MOVING.

In a small house on the outskirts of the town of Salisbury lived old Job Peterson. No one lived in the house with him but his little grandson Ben. It was a small house; back of it was a little garden in which Job raised his potatoes and cabbages; in front was a small, grassy yard in which, by the side of the door, grew a tall apple tree—a constant source of delight to little Ben, who was so lame that he could not get about from place to place without help. Every morning old Job's kind but rough hands helped him in his washing and dressing; and when breakfast was over, he lifted him to his chair, which in winter stood at the window, arranged the pillows and soft cushions, placed his toys and picture books within reach, and then left him until dinner time; the afternoon was also spent by little Ben alone, but when the day's work was over his grandfather was with him in the evenings. On rainy days and in the evenings, when he was not too tired, he had taught little Ben to read, and by borrowing books from the children he knew, he kept the poor child supplied with reading matter. But in the summer Ben's chair was by the open door, shaded by the long arms of the old apple tree. You children who can run about and play, and see so many things, can scarcely imagine the pleasure Ben took in watching all the changes of that one tree, from the first putting out of its leaf buds and its pink and white blossoms, till the limbs were covered with their dense foliage; nor how regretfully he watched the leaves begin to fall, and knew that cold weather must ere long begin again and shut him within his four walls. His keen eyes spied out every pair of birds which began house building in its branches, and the progress of the little builders was of great interest to him. How Ben loved the summer and his apple tree, and how he fairly sang with joy when his grandfather, having little leisure at home, would lift his chair out in the grassy yard where the wind blew gently on his face, and realized the joy so seldom his, of being out of doors.

Ben had one trouble. A big boy named John Smith, who lived on the same street, learned to take intense delight in teasing him; morning, noon and night he kept it up. He rarely passed Ben's window, or saw the child seated at the open door, without mocking his lameness, or daring him to come and run a race, etc. The child had read in his New Testament about the Lord Jesus who forgave his enemies, and he really wanted to forgive John Smith, and make friends with him, but, as he sorrowfully told his grandfather, John would not let him.

One day old Job was finishing off a piece of work in a great hurry. He had been hired to put away a supply of coal; night was coming on, and he had still much to do. He had just filled two baskets with coal, and was preparing to lift them into the cellar, when a little girl who lived in the adjoining house took a notion, asshe came home from the school, to climb over the pile of coal. Her foot slipped, and in her fall she struck the full baskets, rolling them over and emptying them. Old Job was not generally impatient, but things had been very contrary that day and the old man was tired; therefore, he astonished the little girl, who was acustomed to his usual kind face and pleasant voice, by his harsh words and sharp reprimand.

"I didn't mean to do it; I'm sorry," she said and passed into the house.

There she was met by her mother with a large rosy-cheeked apple, a perfect beauty. Apples were scarce that season, and her mother was very much surprised to hear her say, as she looked at the beautiful fruit, "I won't eat this apple; I'll give it to old Job."

"Why will you do that?" said her mother.

"Because I was careless and knocked over his coal; he scolded me about it, and I'm sorry for him. I'll give him this, and perhaps he'll forgive me."

Old Job was heartily ashamed of his harsh words by the time the child had entered the house, and when she returned with the apple he wanted to refuse it.

"No, no, little one," he said, "keep your apple. Job is sorry he spoke so cross."

But the little girl insisted, and so the old man took it; but as he put it into his pocket, he said:

"I won't eat this apple; I'll take it to my little Ben."

That night Ben received the apple, and on account of the circumstance, which had caused the little girl to give it. Now Ben had long been wanting an opportunity to do a favor to John Smith, that he might turn him into a friend, and he thought here was an opportunity.

"Grandpa," said he, "I won't eat this apple; please let me give it to John Smith."

The old man looked as him with a queer smile, but only answered, "You may do as you like."

Next morn Job went at usual to his work, but before he started he placed the carefully treasured gift within Ben's reach. Poor Ben! It was a sacrifice to him to give away the apple; for fruit was a rarity to him; but he remembered a verse which spoke of kindness to an enemy, "as coals of fire upon his head," and he had fully determined upon the sacrifice.

He looked patiently up and down the street for hours. At last the object of his search came in sight, and no sooner was he within speaking distance than he began with his taunts and nicknames. Ben rattled on the window, and beckoned so earnestly, that John was enticed into the yard, and, at Ben's repeated invitation through the closed window, he opened the door, and came into the house, saying as he did so:

"What do you want with me, broken back?"

"I want to give you this," said Ben, holding up the apple. "I kept it for you; grandpa said I might; he gave it to me."

"You want to give it to me? what for?"

"Because I want you to be kind to me. Oh! it is so hard to be lame and have to stay all by myself, and not run about like other boys. And please be friends with me, and don't call me ugly names," and the tears came into Ben's eyes as he spoke.

Now John began to feel really ashamed of himself; for he had not thought how much his words hurt little Ben.

"Well, boy, keep your apple. I'm sorry I hurt your feelings; I'll stop it, though. There now, don't cry."

"Then you'll be friends? But please take the apple."

"No, keep it yourself."

"But I don't want it now. I've kept for you. Please take it."

John Smith took the apple to please Ben; but as he thought it all over, he had no appetite for it, and he felt really ashamed to eat it.

"I won't eat this apple," said he; "I'll give it to Joe and Jane, and I'll be kinder to them, too."

Joe and Jane, his little brother and sister, were wonderfully surprised when John divided that large apple between them, and would not even take a bite himself. But they grew accustomed to John's kinder treatment after awhile; for he stopped teasing Jane's cat, and helped Joe's dog out of trouble; and to make a long story short, from that day he began to be a better boy. Often, after that when old Job was busy, John would find time to lift the lame boy's chair out into the yard, and many were the kind turns he did for him.

So you see how a good deed and a soft word kept moving on.—*Hearth and Home.*

ODDS AND ENDS.

The wife of the late Professor Agassiz arose one morning and proceeded, according to custom, to put on her stockings and shoes. At a certain stage of this process a little scream attracted Mr. Agassiz's attention, and, not having yet risen, he leaned forward anxiously upon his elbow, inquiring what was the matter. "Why, a little snake has just crawled out of my boot!" cried she. "Only one, my dear?" interrogated the professor, calmly lying down again; "there should have been three." He had put them there to keep them warm.

"How had you the audacity, John," said a Scottish laird to his servant, "to go and tell some people that I was a mean fellow, and no gentleman?" "Na, na, sir," was the candid answer, "you'll no catch me at the like o' that. I aye keep my thoughts to myself."

A hidden light becomes dim, and if it be entirely covered up, will soon expire. So it is with religion. There can not be a Christian whose light does not shine.

False happiness renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that is always shared.

The little stream when it enters the sea proclaims its arrival. The river forms the junction in silence.

A Nevada paper speaks of an urchin that had been playing with a mule's tail, as "a spoiled child."

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