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The Sabbath Recorder.

For the Sabbath Recorder.

TEACH ME HOW TO KEEP THY WAY.

Teach me how to keep thy way,
Threading life's perplexing maze;
Guide my footsteps lest they stray
Into the forbidden ways.
Lord, shouldst thou thine aid refuse,
Pathways cross on every side;
And thy path I can but lose,
If thou wilt not be my guide.

Tremble not, my child, for see
I am with thee evermore;
If thou wilt but follow me,
All thy steps are safe and sure,
But, lest thou thy guide forget,
I will hold my lamp* for thee;
Then, though strayed afar, thoult yet
Find the path by seeking me.

MARION BERNSTEIN.
5 DUNROBIN PLACE, Glasgow.

* "Thy word is a lamp to my feet."

For the Sabbath Recorder.

TEMPERANCE WORK.

No. 3.—Save the Children.

We have no new thing to write upon this subject, and expect only to stir your minds by way of remembrance.

Since the state of purity that exists in childhood if once lost can never be regained, it becomes of vital importance that we retain this unsullied state as a constituent element of the individual character. To do this, requires the utmost patience, vigilance and zeal on the part of guardians and parents. Temptations to evil beset youth on every hand, and he who would aid them successfully to resist, must not only wisely love them, but so win their respect and love in return, that his efforts shall have their approving sympathy, and be seconded on their part by an earnest desire to establish a character that shall unite purity of purpose with an invincible determination ever to eschew evil, and to sustain the right. Charity work, in the line of restraint or reform, is robbed of half its benefits, if bestowed on those who have no confidence in you, or for whom you have no deep and abiding sympathy. Love begets love, and the cold-hearted man who devotes time and energies to the moral culture of children, has a fearful obstacle between him and success. As a rule, women are more successful than men in the management of infant and primary schools, and chiefly because of their warmer and more active sympathies. Love can soothe and lead a child; coldness sours and repels him. Even babes are quick to discern these differences, and find the greater joy in the favors that come from the tender hand; these preferences soon ripen into positive likes and dislikes. If therefore we desire to wisely guide even our own children, we must keep our hearts ever warm.

If, through God's tender mercy, you have thus far been spared from painful anxieties and experiences in the little circle close about you, there still are duties for you in the line of good work for other children. Look about you and discover how numerous and subtle are the devices of those who desire to draw the feet of youth into paths that lead to drunkenness; how many families within the range of your acquaintance have endured untold sorrows by reason of the intoxicating cup; how many of the friends of your youth have failed to fulfill the high hopes they once cherished, and which doubtless would have fruited into full realization had not this same cup stolen their manhood, and hurled them to low depths of degradation and misery. Ponder such facts faithfully, and then blind not your eyes to the truth that those most dear to you are equally with others exposed to these temptations, and liable to be thereby drawn from the paths of rectitude, to those whose grade is ever downward, and which terminate only in the pit of destruction. Cherish these ponderings until they beget in your hearts such an earnest desire for the safety of the youth about you, that you have a deep and abiding interest in each and all of them, and then are you just fitted to begin your labors in their behalf.

Dry up the fountains, and the resultant streams shall surely cease. Thus surely, if we but keep our youth from drunkenness, shall the merciless tide of intemperance cease to surge upon our earth, and yearly to cover unnumbered thousands beneath its dark waves. Then full soon shall the scythe of time, with steady stroke, sweep away the last vestige of this debasing sin, and the inhabitants of all lands shall exult in praise and thanksgiving to God, who in infinite mercy has delivered them from the scourge of so terrible an oppressor. Is not this a worthy work, and is it not both easier and better to save the child while pure, than to reclaim him after pollution and rottenness have ruined his body and blackened his soul? No better business can engage the thoughts of every father and mother, and of every one who even desires to be the friend of humanity, than fairly to consider how best they may aid in keeping children and youth in their purity, while by contact with the world and its allurements, they are establishing, each for himself, a character. We need to pray to our Father in heaven for wisdom, for patience, for perseverance, and above all, that our souls may be so filled with love toward him and our fellows, that we may rightly discern our duties, and the instrumentalities granted us for their accomplishment. Our work is to impart proper moral and religious instruction, and combine therewith such action on the part of the child, as shall firmly impress upon him by actual observation or experience the important truths of the lesson taught. Theories must have their truthfulness definitely revealed in experience ere they can have much influence in the formation of character. Grant to your child for one summer the use of a garden plat; show him how carefully to plant, tend and harvest a few hills each of various grains and vegetables, directing him aright in all his labors, but in no wise performing the labor for him, and he thereby will acquire a knowledge of gardening that in after years will be more permanent and satisfying than any merely theoretical knowledge could possibly have been. With this practical knowledge, he will derive pleasure and profit from the writings and experiments of others, which otherwise would have been unnoticed. Let us thus firmly impress the moral lessons we would teach.

After having given proper instructions, let them, so far as you can carefully guard them, encounter the world and its temptations, while you, with a hidden hand, so lead and control them, that they shall vanquish the tempter. Repeat these experiments until you can trust them to resist without your protecting care, so that, when in after years they have to face severer tests with none to aid them, they may by previous experience be prepared for the emergency, and thus escape unharmed. If, through negligence on your part, or perverseness on theirs, they trip and fall, then kindly help them up, show them the error of their ways just as plainly as possible, and kissing the tears from their eyes, bid them try again. Without such severe discipline it is quite possible for a child, under the restraining influences of a good home, to pass happily and well through the days of youth, but if, through those mysterious dispensations of Providence which befall many, such an one be suddenly bereft of these privileges, and thrust out to alone encounter the trials, temptations, and cold charities of the world, then too oft alas, does this unfortunate fall a prey to the snares set for the untaught and unwary. The stalwart frame of manhood, the bloom and beauty of womanhood, are not the requisites for such an hour of trial. Upright principles wrought into character by the firm yet merciful hand of experience shall be our most trusty aids at such a time.

Let us, then, while we teach our children to be self-reliant, teach them also to deny self for the sake of others, and the simple lesson shall soften their hearts, and make them ever kinder to the needy. Teach them to be industrious. The good resolves of idlers vanish like smoke in the air, while temptations to sin crowd so thickly upon them, that their efforts to resist are as worthless as their good resolves. Homely but truthful is the adage, "An idle brain is the devil's workshop." Teach them to decide promptly on all questions of duty, and still more promptly to act after the decision is made; to defer action is to court temptation, and he who recklessly does this is usually vanquished by the tempter. Resist the devil, and he will flee from you; parly with him, and he will overcome you. Teach them timely and wisely to say no. This is one of the most difficult but essential lessons in the whole list. Failure here has paved the way to ruin for many thousands, as Hebe, the fair goddess of youth, has pressed the nectar-flowing cup to their unwilling lips. They have never learned to answer "no," and though conscience reproves them they can not resist her wiles. The child who easily, quickly, kindly and firmly shall answer no, when the unbiased judgment demands it as a response against the entreaties of personal friends, has an armor which if kept shall serve him well in the direst emergency. Let us adults try ourselves by this pattern, and learn, to our shame, how often we falter. Teach them the dangers of slight deviations from the right, and that absolute purity as personated in Christ is the true example to which they should aspire to attain. It follows then that they should early discover that total abstinence from the use of alcoholic drinks, and from habits that lead thereto, is the only safe ground. Firmly fix this truth, so that it shall control their decisions and actions, and they have already laid a foundation upon which they may build with a fair prospect of being able to resist temptation, and ever walk in the paths of sobriety.

For the purpose of mutual aid, it is well for the children of our Sabbath-schools to organize as a temperance society, with a pledge of abstinence. Let them then look faithfully after such of the enrolled number as shall violate the pledge. This is one of the chief elements of good in such an association, and properly directed by an experienced hand, should result beneficially to both worker and wanderer. A society that neglects this work is worse than none, for it kills the children's faith in associational work, and begets in them a spirit of skepticism which opens the way to every species of iniquity. Let us do all we can to save the children, for surely if it is a grand thing to lift one from the mire of sin, it is a far grander thing to prevent him in the first instance from falling into sin. Let them mingle with the world as freely as possible, striving to direct and restrain them only so far as to preserve their purity. He is safest, and best prepared to work for others who has seen the most of men, of their varied conditions, of the lofty aspirations and worthy deeds of some, of the debased grovelings and heinous crimes of others, if so be that through it all he has kept his heart pure. Christ blessed little children, and rebuked those who were indifferent concerning their best interests. Is Christ our leader, it then is plainly our duty in this good work to follow him.

We leave this subject here, having merely suggested a few from the many important points worthy of consideration.

C.

ABOVE THE STORM.

BY PAUL H. HAYNE.

The winds of the winter have breathed their dirges
Far over the wood and the leaf-strown plain;
They have passed, forlorn, by the mountain verges
Down the shores of the moaning main;
And the breast of the smitten sea divides,
Till the voice of winds and the voice of tides
Seem blent with the roar of the central surges,
Whose fruitless furrows are sown with rain.

The pines look down, and their branches shiver
On the misty slopes of the mountain wall,
And I hear the shout of a mountain river
Through the gloom of the ghostly gorges call;
While from drifting depths of the troubled sky
Outringeth the eagle's wild reply,
So shrill that the startled echoes quiver;
And the veil of the tempest is over all!

O groaning forest! O wind that rushes
Unfettered and fierce as a doom malign!
How the pulses leap, how the heart-tide flushes
The temples and brow like the flush of wine
As I pause, as I hearken the vast commotion
Of the air, of the earth, of the wakened ocean;
And my soul goes forth with the storm that crushes,
With the battling foam and the blinding brine.

Yea, my soul is rent by a tempest stronger
Than ever was Nature's, with ruin rife,
And the flame of its lightnings can bide no longer,
Ensheathed at the core of a clouded life;
And its pent-up thunders, unloosed at last,
Keep time to the rhythmic rage of the blast,
For my spirit, half-maddened by Fates that wrong her,
Is shaken by passion, and hot with strife!

Ah God! for the wings of the eagle above me,
With their steadfast vigor, and royal might;
Ah God! for an impulse like theirs to move me
In endless courses of upward flight;
The clouds may billow, the vapors heave,
But still his pinions the darkness cleave;
And proudly serene in those realms above me
He is soaring from conquered height to height:

Till at length, his great, broad vans at even,
And stately poise on the airy stream,
I mark through rifts of the turbid heaven
His form outflashed like a winged beam;
And I ask, "Shall my spirit soar like this?
Shall it ever soar in the peace and bliss
Of the shining heights, and the glory given
To the will unvanquished, the faith supreme?"

—*Independent.*

From the Baptist Banner.

THE SABBATH QUESTION.

Rev. M. B. Kelly,—When your last article came to my table, I was away from home, and did not return for three weeks. I did not think to say to my publishers before I left, that if your article came, not to put it up until my return, so that your proposition and my answer could be together, and hence they are divided, but for the future, as I think it would be best, they will appear in the same paper.

In your last, you call my attention to my assertion that "in no sense was man required to observe the Sabbath thus instituted previous to his fall." You ask for proof. You certainly forget, my brother, that the *onus probandi* lies on you.

You say that it was instituted for man's observance before his fall, I deny, and say where is the proof? I find no such command, and you fail to produce it. You say, "But, because we find no particular mention of any precept previous to the fall, except the one you quote, are we therefore to conclude that God required of man while in Eden no moral duties?" Pro. Mordica, this puts me very much in mind of a plea found elsewhere, in favor of infant baptism. They tell us that the very silence of the Scriptures is evidence conclusive; but I should feel somewhat astonished to find you, my brother, contending that the silence of the Scriptures was evidence of the existence of facts, and yet, I do not know how else to interpret you. Again you say: "The law which you mentioned applied *only* to the Garden of Eden, and became inoperative as soon as Adam and Eve were driven therefrom."

Now, my brother, do you not see that this admission is fatal to your position? Why did it become inoperative? Simply because their sin rendered them wholly incapable of keeping it. They were driven from the place where God had placed them, and placed under regulations and laws wholly new.

If, therefore, they were capacitated before the fall to keep the Sabbath, and it was a part of their duty in the garden—in their state of purity, sanctified as they were unto God—how comes it that after their fall they are still capacitated? Did they only fall in part? Just a part of the way, retaining a part of their sanctity? This won't do, my brother. When man fell, he lost all moral power, and never could or did attain to it, but through Jesus Christ.

While in his primative state, aside from the rule of action recorded, and already referred to, he was a law unto himself, and did what was right by nature and not by commandment, else the commandment would have been recorded. This is the position that I take, and I call for the record, and think you surely must be convinced that it is my right.

In my last, I asked you to state whether the creative days were composed of twenty-four hours of sixty minutes each. This you have failed to notice, and I again call your attention to the subject. We must not go too fast; we hope to have time enough. But that you may have something more to look after, I will give you another thought in connection with the Sabbath of God, the day that I contend God sanctified to himself and not for man.

For as before stated, I hold that there is no connection between the Sabbath on which God rested from his labors, and the one observed by the children of Israel. Turn if you please to Heb. 4, and read from first to the eleventh especially. Here we find that the day on which the Lord rested from all his works which he had done as a type of the rest into which the people of God shall enter when they shall have done with the labors of this world. It can not, therefore, be the same as the Sabbath, the observance of which is commanded by Moses. The Sabbath found in the Decalogue is preceded by six days labor, and again followed by six, and so on; but the rest tipified by the grand Sabbath on which God rested from his labor is like it, having no labor following it. It is a perpetual rest, as its prototype. As is the type, so is the antitype.

It is clear that the seventh day here spoken of is not the Jewish Sabbath, the day kept by the Jews, for some of them even though the gospel was preached to them failed to enter into that rest because of unbelief.

Let us read: "There remaineth therefore a rest," or keeping of a Sabbath, "to the people of God." For he that is entered into his rest, he also hath ceased from his own works, as God did from his. There is no more recurrence of labor.

My brother, you must give up your first proposition or show—

First—That the creative days were composed of twenty-four hours of sixty minutes each; and,

Second—That the day on which God rested was followed by six days labor; and,

Third—You must show that it is not the type of an endless rest, or you never can prove the identity of the day on which God rested from his labor, and the one on which Moses commanded the children to rest.

In hope of that eternal rest, I subscribe,

Yours ever, C. J. KELLEY.

THE SABBATH IN CHICAGO.

The Moral Law Ceremonial.

"MOSES" AND "ABEL ANDERSON."

CHICAGO, Feb. 18th.

To the Editor of the Chicago Tribune:

I ask indulgence in another response to my critics. I give "Moses" the benefit of my silence to all discourteous remarks and misrepresentations of my position. There is a style of discussion that does not befit moral and religious topics. I choose to ignore it. I do not assume "that the Sabbath law, being embraced in the Decalogue, is therefore essentially moral." The Sabbath has its character from the fact that God blessed and sanctified his rest-day after he had rested on it. This Sabbath law is the only affirmative precept in the first table of the law. For these statements I have given proofs. Any statement given "rather as a theory than an argument that the Sabbath was instituted as a means of compelling the Jew to contemplate divine power, and thus act as a preventive of idolatry," will do only for idle speculation, but has no authority against the divine declaration that God blessed and sanctified the seventh day "because that in it he had rested from all his work which God created and made." The additional reason in Deut. 5: 15, for the Jews, in no sense impairs the specific reason given in Gen. 2: 3, and Ex. 20: 11; 31: 17.

"Moses" seeks to evade the force of Christ's authority in keeping the Sabbath, on the plea that Christ was a Jew, and as such kept it. Christ declares himself "Lord of the Sabbath," not its servant or slave. Does "Moses" look for salvation through Christ as a Jew, or through him as "God manifest in the flesh?" As God he held his connection with the Sabbath, and not as a Jew. "Moses" further says, "Christ did not come to destroy, but to fulfill; and, in fulfilling, to abolish." If he will give a well-defined and clear difference between "destroy" and "abolish" he will confer a favor. They are nearly or quite synonymous according to the best critics. He then would make Christ say, "Think not that I am come to destroy the law. . . . I am not come to destroy, but to abolish." He must make that plainer if he would convince. Jesus said to John, "For thus it becometh us to fulfill all righteousness." The word fulfill, in each case, is from the same Greek word, "plerosai." Did he mean abolish all righteousness?

"Moses" admits that Saul of Tarsus kept the Sabbath, but denies that Paul did, except as a matter of expediency. He will please show his authority for the expediency. He kept two Sabbaths at Antioch, one at Philippi, three at Thessalonica, and seventy-eight at Corinth, eighty-four in all, that are specially named. Paul's teachings are in harmony with his practice. Acts 20: 20, he says: "And how I kept back nothing that was profitable unto you." He nowhere taught them that the Sabbath was changed or "abolished." In verse 27 he says: "I have not shunned to declare unto you all the counsel of God." A change or abolition of the Sabbath was not in the counsel of God, for Paul never so declared to them. In Acts 24: 14, he says: "But this I confess unto thee, That after the way which they call heresy so worship I the God of my fathers, believing all things which are written in the law and the prophets." It was written in the law, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." Paul believed all this was written in the law. The prophets Isaiah and Jeremiah taught the sacredness of the Sabbath. Paul believed all that the prophets taught. He also declares, Acts 25: 8: "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar have I offended anything at all." Again, in Acts 28: 17, he says: "Men and brethren, though I have committed nothing against the people or customs of our fathers." In Ephesians 3: 6, he says: "Touching the righteousness which is in the law blameless." These are strong evidences that the law of God, and not "expediency" governed him. His practice and teaching being in agreement is good authority. Paul was evidently a clear-headed Sabbath-keeper.

"Abel Anderson" offers criticisms. It is refreshing to have something over a true name. He thinks that I have come to the conclusion that the church has failed to vindicate its Sabbath because "Moses" has failed to present an acceptable theory. He probably has not read my articles before "Moses" put in his appearance. I will, however, thankfully give him my attention while he attempts to show "how easily the church has vindicated its Sabbath." He starts out with the thought that the fourth commandment is moral, and in his next statement makes it Jewish. After all efforts of this kind have been made, the proof has been wanting. His proof texts are not good witnesses for him. He quotes Col. 2: 16: "Let no man judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." He makes the somewhat common mistake of including God's holy day with meats and drinks, holy days, new moons, and Sabbath days that belonged to the ceremonies of the Jewish church. The Sabbath could not be included in these, as the apostle defines, in what they should not be judged. "Blotting out the handwriting of ordinances that was against us, and which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat or drink, or in respect of an holy day, or of the new moons, or of the Sabbath days which are a shadow of things to come, but the body is of Christ." Because he had blotted out the handwriting of ordinances that was against us and contrary to us he forbid any to judge another in regard to them. But God's holy day is not against us and contrary to us. It was made for man and not against him. The devout are taught to call it a delight, the holy of the Lord, honorable. Besides, it was not a shadow of things to come, but a remembrancer of what was past, viz: God's rest from his finished creation. The Jewish church had seven regular sacred days, occurring yearly, the seventh and the fiftieth year, that were called Sabbaths. These, with their new moons, meats, and drinks, were a shadow of things to come, which Christ blotted out, nailing them to his cross, because he made an end of them with all other services that were typical of him and his kingdom. That the Sabbath was not included in these is certain, because Jesus taught his disciples that they should pray that their flight should not be on the Sabbath day, when the abomination of desolation should stand in the holy place, the Roman army beseiging Jerusalem. This event occurred about forty years after Christ's resurrection. The Sabbath at that time was more sacred than personal safety, as they were not to desecrate it by flight from the doomed city.

Romans 14: 5, 6 is quoted by "Abel Anderson" in support of his theory. "Moses" also falls back on it for help. Let us examine it. Ceremonial services created "doubtful disputations." Some of the Jews on becoming Christians still held to them; others abandoned them. Some were weak in the faith. The force of the apostle's teachings was that they should not make these matters an occasion for despising and judging each other, as what they did was to God and not to them. Eating and not eating, esteeming and not esteeming one day above another should not create a disturbance among them. The meats, to be eaten or not eaten, the days esteemed and not esteemed, belonged to the ceremonies they had before been accustomed to in their ritual service. It is a dire necessity that separates the day here referred to from its association with ritual services, and refers it to the Sabbath day, about which not a shadow of a difference was known to exist from anything on record. "Moses's" and "Anderson's" use of Gal. 4: 10, 14 is even more unfortunate for them, and the cause they would aid by it. The language is "But now, after ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in knowledge? Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain." God's holy day was never a weak and beggarly element; it always had been the central light to guide all worshipers; it never was an integral part of the days, months, times, and years named. He who said, "For I delight in the law of God after the inward man" would not call one of the precepts of that law in which as a spiritual man he delighted a "weak and beggarly element." His design hence is clearly to rebuke their return to Judaism. This, also, was the great reason why he wrote the epistle to the Hebrews.

Mr. "Anderson" inquires "what is meant by the Sabbath day in the fourth commandment, and why do we keep Sunday? By Sabbath day is not meant one day in seven, as some would have it, but every day of our life, which should be a spiritual rest in Christ Jesus." According to this statement every day is the Sabbath, and he urges attendance on divine worship, and cautions not to forsake assembling of ourselves together on his every-day Sabbath, and then, as if to recover from this every-day Sabbath dilemma, he says, "For this purpose a day is set apart that all things may be done decently and in order." He thus falls immediately back on the weekly Sabbath to secure the decency and order that his every-day Sabbath seems to damage. The following passage we leave him to prove, before noticing it, as we may hereafter: "The first Christians met every day, later they confined themselves to two days in the week, Sunday having the preference. St. John might well call it the Lord's day, as it commemorates the great events of Easter and Pentecost." We have yet to learn that the first Christians gave preference to Sunday, or that St. John ever called Sunday Lord's day; but the length of this article will not admit of their discussion now.

The following assertion would be worth more when proved than when only declared: "When Sunday became, by a Royal decree, established as a Sabbath, it was henceforth a moral law to observe the first day of the week in virtue of the fifth [fourth] commandment, and the instruction of Peter, 'Submit yourselves to every ordinance of men, for the Lord's sake.'" In this, Mr. "Anderson" agrees with Neander that "the festival of Sunday, like all other festivals, was always only a human ordinance." He also claims, "Mr. B. unjustly charges the desecration of the Sabbath to the church observing Sunday." My charge was, that the failure of the church to maintain or prove its Sunday-keeping from the Bible was the cause of the prevailing no-Sabbathism. I repeat it again, please show where "my history in Sunday's *Tribune*, Feb. 6th, comes in conflict with the New Testament and the church fathers."

"Moses" has evidently reached the objective point of his theories and hypotheses, in his "reductio ad absurdum of the whole doctrine of a sacred day." That is "the business or commercial argument." His graphic delineations of the damage "the Sabbath made for man" does, must be affecting to commercial eyes. "Assuming that the law is still binding," he says, "just apply it to international trade and commerce, to our fisheries, and most of our coast-trade, our Arctic and scientific expeditions. No vessel dare undertake to cross the ocean, because it can not be done in six days. The Sabbath law builds up an impassable moral barrier between the two hemispheres, cuts off all interchange of thought and production between them, and brings the wroid's progress to a dead stand. It would sweep out of existence the entire commerce of the world. In language better than I can frame it would 'force the oak back into the acorn, the man into the swaddling clothes of the infant.'" Again he says, "God never imposed such an iron-clad law on the world at large. Had this law always been recognized and observed, as its friends claim, this entire continent would be to-day the hunting-ground of savages; Columbus would never have started out on that voyage from which such grand results, both religious and political, have sprung. The truth is, the whole Sabbath doctrine, as applicable to us, or any but Jews, is sheer absurdity. Let me say, in conclusion, that it is against sacred time I contend, not against a uniform day of rest, and religious observance; but I want to see it placed on the true basis—social expediency—not on a dogma of sacred time. I want that lion taken out of the path of human progress, and I want the world to see the real fact, that it is but the skin of a Jewish lion stuffed with theological chaff."

"Commercial" eyes only will weep over the picture so vividly drawn. They who understand the true philosophy of the Sabbath will see in this picture the distortion of the Sabbath idea expressed by Christ, that "the Sabbath was made for man, and not man for the Sabbath." The Sabbath was not so much for the body as for the soul. The physical rest was incidental and not primary. The Sabbath was for man in his higher spiritual nature, as a means of communing with God. This man could do in a voyage across the Atlantic. His soul could sabbatize with his God while "trimming the sail," if need be, to keep him from suffering. The "thy work" of the Sabbath law defines what a man does for his own profit or pleasure. Relief from suffering, and the worship of God as explained by Christ, are no violation of the law. When "Moses" shall come to see the Sabbath in its spiritual light as embodied in the institution of the Sabbath, and cease to look upon it in its "business or commercial" aspect, he will learn to "call it a delight, the holy of the Lord, honorable." Having reached the "ultima thule" of his argumentation, all who love the Sabbath for its sacred influences will know how to value his effort, and will still rejoice that the "Lion of the tribe of Judah, the Root of David," the "Lord of the Sabbath," will yet prevail over a commercial or business religion, "based on social expediency."

Mr. Anderson says, "The church has vindicated its Sabbath. If Mr. B. and others of his school will lend me their attention but a few moments, I will attempt to show how easily it is done. I will show that our Sabbath is well authenticated by the Word of God." With the greatest pleasure I await the showing.

J. BAILEY.

Sabbath Observance.

WAS IT ORDERED BEFORE MOSES?

OAK PARK, Feb. 18th, 1876.

To the Editor of the Chicago Tribune:

I thought when I wrote my last article on the Sabbath question that it would be my last; but Mr. Bailey's evasive method of treating the demand for proof of his assertions has determined me not to let him get off in that free and easy way. If the editor does not shut the door against me, I could criticise Mr. B. quite as freely and effectively as he has me, were I so disposed and had nothing better to do, but *cui bono?* There is really but one point of interest and value in the discussion, viz: Was Sabbath observance enjoined on mankind at creation? Mr. Bailey asserts broadly and without qualification it was. We who doubt or deny, ask Mr. B. for proof of his assertion. He gives us a rambling kind of commentary or interpretation of certain passages, and calls it proof. We see nothing in it having even a remote likeness to proof of his proposition, but he declares the doctrine proved, and refuses or is unable to give any better evidence, and still positively affirms that the Sabbath was given to the world at creation, and that mankind observed it. This is about the way the matter stands at present.

Let us begin at the beginning and find out, if we can, whether Mr. B. has any substantial ground for his assertion or not. The subject opens with the recorded fact that God blessed the seventh day and hallowed it. This act of God is taken by the advocates of the Sabbath as sufficient ground for the affirmation that the Sabbath was given to man at creation. But I ask, in all sincerity, is this good ground or any real ground at all for the assertion? If I ask how was this blessing conferred on the day; was it done by the Creator in an audible voice, in a public, overt manner, so that Adam or whoever lived could hear and understand? Even Mr. B. must answer he does not know. The act of blessing was beyond all dispute the act of God, and, being so, how could men know what God did unless he revealed it to them? Is there a word, phrase, or sentence in the record to show that God made any such revelation? The word Sabbath or the phrase Sabbath observance is not used, so far as the record shows, for 2,500 years after creation. The language in respect to God's blessing the seventh day is unquestionably not that of injunction, but of plain recital of what God did. Man, or duty, or obligation is not mentioned or hinted at. There is not a whisper in it of doing, obeying, or observing. It is not in any sense the language of precept, nor it is addressed to any subject as a rule of duty. So far as the mere language goes, it has nothing whatever to do with man.

What the divine purpose was in blessing the day is not stated, and can only be inferred. Mr. Bailey says Adam was old and mature enough to understand what God said. In this statement Mr. B. draws on his imagination. How does he know how old and mature Adam was? Was he present at the time, and did he interview Adam, and learn his age and maturity? Whether he was or not, he asserts with as much freedom as if he was cognizant of the whole affair. But admitting that Adam was old and mature enough, how does Mr. B. know that God gave him any precept at all in respect to Sabbath observance? Is not the whole assertion bald assumption? Neither Mr. Bailey, nor the church, nor all nor any of its great and learned men, can know what God has not revealed, and the silence of the record is the evidence that the revelation has not been made. But Mr. Bailey declares they had verbal precepts, that they lived to a great age, and handed these verbal precepts down traditionally. That they lived to a great age, and that they might pass events and transactions down traditionally, and no doubt did so, is not questioned; but on what authority does Mr. B. rest the affirmation that God gave them verbal precepts? Neither God nor man has made any such statement. How, then, did Mr. B. get the information to enable him to assert it so positively? Even if I should admit that precepts were given, or may have been given, while the Scriptures are silent about them, how can any man assert what they were? He may presume, conjecture, and assume eternally, but when imagination has swept over the whole field and returns laden with the fruit of its effort, what is it all worth as the basis of a doctrine or argument? Absolutely nothing.

But Mr. B. and his friends have one never-failing resource, hermeneutics. Verily great is hermeneutics. When the theologian has exhausted his stock of direct testimony and finds himself cornered, his dernier resort is hermeneutics. On all controverted points of belief or doctrine, hermeneutics is not worth the paper on which it is written. Every school of theology has its own mode of interpretation, and *Polonius* sees in the cloud a camel, a weasel, or a whale, precisely in accordance with his preconceptions, and the hermeneutic medium through which he views it. I do not underrate hermeneutics when used within its proper sphere, which is simply to explain obscure or doubtful words or phrases in the text, but never to originate a precept and force it into the record, as is sought to be done in regard to the Sabbath. Let me say in this connection, that, having assumed the role of instructing the public through a public newspaper, I and all others who choose have a right to ask Mr. B. for the direct and positive proof of his assertions; and he has no right to evade or elude a straightforward answer, or to indulge in the art of "how not to do it," as he has thus far done. I have twice proposed to give up the discussion if he would point to any precept for Sabbath observance before the time of Moses. "Seguin" has challenged him for the proof also. Has he given it? I do not say he can not, for that would be considered a *negative* proposition. But does not everybody who reads know beyond a question that if Mr. B. had the proof he would give it instanter? He does not furnish it, because he has not got it—there goes another negative. Well, I regret it, but I won't take it back.

Now, does Mr. B. see clearly the music I ask him to face? I trust he does, for I don't want to repeat it; and does he see that long, wordy criticisms of me and "Seguin" will not answer the purpose, however adroit they may be as diversions from the point at issue? Why should he waste his time in criticizing such feeble productions as mine and "Seguin's?" Why not give the direct proof at once and make us and all objectors ashamed of our ignorance and temerity? As a friend, I advise Mr. B. to cling with the grasp of death to his assertion that the Sabbath was given to man at creation. Assert and reassert it, Mr. B., true or false, proof or no proof. It is your only hope. If you abandon it or suffer yourself to be driven from it, you have not a rag of canvas left to spread to the wind, and must henceforth sail under bare poles. But don't imagine that your *ipse dixit* will go as far with the world as with a congregation of credulous hearers, who have imbibed your Sabbath sentiments from infancy, and are in full accord and sympathy with you, and who never think of doubting your assertions. Just now you are breathing a different atmosphere. There is a little run on your bank that you did not anticipate, and you may not be able to meet all your liabilities, but you must meet them dollar for dollar or close up the institution. I can imagine how very unpleasant it must be for men who have always been masters of the situation, whose dictum has been law, who have had things their own way, without question, cavil, or dispute, to have objections raised, of which they have not thought, and are therefore not prepared to meet. Mr. B. does not know and probably never will, for the reason, if no other, that he apparently belongs to a school of thinkers, that, like old-time Democrats and Bourbon Kings, never change their views and never make any progress. Mr. B., no doubt, like nearly all other men who accept the orthodox teaching in regard to the Sabbath, imbibed the belief in childhood that God's blessing the seventh day made the observance of the day, in some mysterious way, of which he had no definite conception, a rule of human conduct. We have all taken it from our teachers with the same implicit trust, never supposing that it admitted of doubt or question. It is, and has been for generations, the doctrine of the church, the teaching of the pulpit, and the subject of religious literature; and yet it is baseless as the fabric of a dream when put to the test of proof, like the spirit of Tim McCarty, as Tim himself reported his status through a medium, it "jist lives on suction and roasts in the air." I will not any longer hide behind a fiction and stab Mr. B. in the dark. If my name will give him any satisfaction, or help him out of his present dilemma, I will give him all the benefit he can derive from it.

JOHN MERTON.

"THEY WENT AND TOLD JESUS."

BY MRS. H. B. STOWE.

These few words are the final upshot and ending of the great tragedy, of a great indignation, a great sorrow, a great anguish, and a great consolation.

How it all happened is told in the narrative, Matt. 14: "When Herod's birthday was come, the daughter of Herodias danced before him, and pleased Herod. Wherepon he promised with an oath to give her anything she would ask, and she, being instructed by her mother, said, 'Give me here John the Baptist's head in a charger.' And the king was sorry; nevertheless, for his oath's sake, and for the sake of them that sat with him at meat, he commanded it to be given her, and he sent and beheaded John in the prison, and his head was brought in a charger and given to the damsel. And his disciples came and took up the body and buried it, and went and told Jesus."

We are apt to forget in reading Bible stories that these personages who now are called St. Matthew, St. James, and St. John were, in their day, plain, common men, with all common, human feelings and passions.

These disciples who took up the disfigured body, after spite and contempt and hate had done their worst on it, who paid their last tribute of reverence and respect amid the scoffs of a jeering world, were men—men of deep emotions and keen feelings, and probably at that moment every capability of feeling they had was fully aroused.

It appears from the first chapter of John, that he and others were originally the disciples of the Baptist during the days of his first powerful ministry, and had been by him pointed to Jesus.

We see in other places that the apostle John had an intense power of indignation, and was of that nature that longed to grasp the thunderbolts when he saw injustice and wrong. It was John that wanted to bring down fire from heaven on the village that refused to shelter Christ, and can we doubt that his whole soul was moved with the most intense indignation at wrong and cruelty like this? For Christ himself had said of the martyr thus sacrificed, "Among those that are born of women there hath not risen a greater than John the Baptist." He had done a great work; he had swayed the hearts of all his countrymen; he had been the instrument of the most powerful revival of religion known in his times. There had been a time when his name was in every mouth, when all Jerusalem and Judea, and beyond Jordan, thronged to his ministry, even the scribes and Pharisees joining the multitude. And now what an end of so noble a man! Seized and imprisoned at the behest of an adulterous woman whose sin he had rebuked, shut up in prison, his ministry ended, all his power for good taken away, and finally finishing his life under circumstances which mark more than any other could the contempt and indifference which the great gay world of his day had for goodness and greatness. The head of a national benefactor, of a man who had lived for God and man wholly and only from his birth, was used as a football, made the subject of a court jest between the courtesan and the prince. To be sure, there was a slight scruple. Herod had trembled at some of the solemn words of John in former days; he had listened to him; he had, we are told, "done many things" because of his instructions, and so we are told the king was sorry; but as he had given his word, and the lady insisted, why, it must be done!

Now, of all pain and anguish which noble spirits suffer here below, there is none harder to bear than helpless, repressed indignation. To witness a great wrong, a great injustice, a great cruelty when we are entirely powerless, is most maddening. It stirs up a commotion in the soul that may even break its peace in God. Far off in the early ages, David described this conflict of soul in view of prosperous injustice in these words: "Therefore his people return, and the waters of a full cup are wrung out to them, and they say, How doth God know? and is there knowledge in the Most High?"

Oh, that it had pleased God to give us the particulars of that interview when the disciples, burning, struggling under pressure of that cruel wrong and indignity, came and *told Jesus!* Can we imagine with what burning words John told of the scorn, the contempt, the cruelty with which the greatest man of his time had been hurried to a bloody grave? Were there not doubts—wonderings? Why did God permit it? Why not a miracle wrought, if need be to save him? And what did Jesus say to them? Oh that we knew! We would lay it up in our hearts to be used when, in our lesser sphere we see things going in the course of this world as if God were not heeding. Of one thing we may be sure. Jesus made them quiet; he calmed and rested them.

The storm at sea, we are told, rose when Jesus was sleeping, but when Jesus arose and rebuked the wind and sea there was a great calm. So the storms in the human breast rage only while the Christ within is asleep. When he wakes and asserts himself all becomes still.

Then, again, what a lesson for us in the immediateness of their appeal to Jesus. They did not go first to the people, who still cherished a veneration for the martyred saint! They did not stir up a tumult about it, as very likely they might have done—they went first to Jesus and told him. We can imagine that if they had first gone for sympathy to the people, if they had stirred up around them hot and hasty human sympathies and human sense of justice, they might have seriously compromised the cause of their Master; they might have brought upon him and his disciples the discredit of a faction intermeddling with the government.

But they were safe in the impulse which led them always to confide in their Master, as a child in trouble flies through all the house and refuses to tell any one its grief till it finds its mother. They told Jesus, and took counsel and comfort only of him. Well, if *we* would always follow this one rule, how different would our life be! When our feelings are tried, when we meet injustice or cruelties, when the course of the world goes in ways that move our indignation, instead of venting our feelings to our fellow-men, let us first go and tell Jesus, and take advice of him. Christ is the only safe confidant for the soul at all times, especially for the soul under pressure of those painful feelings which come from a sense of injury and wrong. Before we tell anybody else let us go and tell Jesus.—*Christian Union.*

SEARCH.—It pays to study the gospel. Merely reading does not reveal its wealth any more than a glance at a garden of flowers reveals the minute and varied beauties of each separate blossom. The youth who sought instruction from Agassiz in natural history, was surprised at being told to look at a fish for hours, and report his discoveries; and then for his second, third, and fourth lesson, to still look at the fish. And he was still more surprised at the many new and interesting discoveries which opened to his vision. He had seen fish all his days, and yet had never known them. There are deep things in nature, and still deeper in the book of grace. We miss them by haste; remain ignorant with knowledge spread before our eyes; continue poor with mines of wealth under our feet, just because we fail to search; are in such haste that we miss the discovery. The Scriptures are full of God, and that means full of love, consolation, instruction, strength, all of which our souls need and can feast upon if we will "look steadfastly into the perfect law of liberty," give time and thought to it until the mind seizes the golden threads and detects the gracious jewels. O, there is rich feasting at the banquet of the Lord if we can wait a little for the Spirit to uncover the savory dishes, and show them unto us. Searchers always find eternal life in the living Word.

OBSTRUCTED.—Seeds of life in the heart are unfruitful through delayed action. Latent convictions are common. Very few act up to the full measure of their faith. Latent faith needs obedience to give it development. Its power is multiplied the moment it is used. Plants beneath a rock scarcely live, but the moment free action is allowed, they seize the sunlight, drink in the air and dew, and grow to vigor and beauty. Just so faith gains life when followed by action. There are thousands of unconverted persons who would find peace in God at once if they would only do what they believe is duty. They will believe more the moment they begin to act on the faith they have. Their faith is now like plants beneath a rock. Obedience lifts the rock and develops life. "With the heart man believes unto righteousness," but confession with the mouth brings salvation. Baptism is an act of faith, and brings more faith. Every act of obedience increases faith. If Christians used, *i. e.*, obeyed, their faith more promptly, they would believe more firmly, possess more life, and have more power. Action is the need of the hour.—*Baptist Union.*

DON'T TAKE.—How few persons in any congregation regard the truth preached, as intended for them! In our earlier ministry, we visited an old German couple, who, though highly respectable, frequently in conversation broke out into exclamations of surprise, bordering closely on blasphemy. We concluded to condemn this practice in a public discourse, taking for our text the words, "Thou shalt not take the name of the Lord thy God in vain." The whole sermon, though free from any expression of personality, fell upon the venerable German pair as directly as if it had passed through a funnel on their heads, for we knew of no other persons in the church chargeable with such a practice. When we descended from the pulpit, we expected to get some sour looks, but instead of this, the kind-hearted old man approached us, and, patting us on the back, said "That's right, preacher, give it to them—that's the preaching that's going to do good."—*Presbyterian Journal.*

"Remember," said a trading Quaker to his son, "in making thy way in the world, a spoonful of oil will go further than a quart of vinegar."

Mrs Joseph Crandall

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

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WHAT LAW?

Continuing this question from last week, we come to the discussion of the question of law as treated in the epistles of Paul. We do this, because only here can any controversy arise. Take, for illustration, the epistle of James, which so repeatedly affirms the binding nature of the law, that some have supposed he and Paul were opposed to each other, and have carried the controversy so far as to hold the epistle of James uncanonical. At the present time, however, nothing of this appears among Christian writers. It has come to be seen that the writings of these apostles are capable of being perfectly harmonized. Nay, further, that they illustrate each other, and together give a beautiful view of the gospel scheme. One of the first things to be done in studying these writers, is to find the object they have in view. This being done, we have a key to their words. All the controversies in the church, in so far as our knowledge goes, concerning the binding nature of the law, grows out of the writings of Paul, and the controversy here centers mainly in his letters to the Romans and the Galatians. We will first notice the letter to the former, and inquire into its *object*, which will give us a key to it, and so aid in its interpretation.

That this epistle contains a discussion of the ground of the sinner's justification is conceded by all. Dr. Barnes, in his "introduction" to his notes on this book, says, "From the epistle of James, it would seem probable also, that already the apostle Paul's doctrine of justification by faith had been perverted and abused. It seems to have been inferred that good works were unnecessary; and here was the beginning of the cheerless and withering system of Antinomianism, than which a more destructive or pestilential heresy never found its way into the Christian church." That, as stated in a former article, the object of the apostle in this epistle was to show that, whether Jews or Gentiles, salvation could only come to us as God's gift received by faith, is clear, and the special interest in the case lay in the fact that the Jew maintained that the Gentile could not heir the blessing of salvation on any ground, and it came to himself through obedience to law. At this point, also, the Jew raised the objection that Paul's argument in favor of the doctrine of justification by faith without deeds of the law was equivalent to saying that the law was abolished or made void, which was the same thing, to which the apostle replies (chapter 3: 31), "Do we make void the law through faith? God forbid; yea, we establish the law." On this, Dr. A. Clark makes the following remarks: "We may understand also, *the moral law*, that law, which relates to the regulation of the manners or *conduct* of men." And further on, he adds: "We must beware of *Antinomianism:* that is, of supposing that, because Christ has been *obedient* unto death, there is no necessity for *our obedience* to his righteous commandments. If this were so, the grace of Christ would tend to the *destruction* of the law, and not to its establishment. He only is saved from his sins who has the law of God written in his heart; and he alone has the law written in his heart who lives an *innocent*, *holy*, and *useful* life." On this verse, Rev. David Brown, D. D., has the following note: "Does this doctrine of justification by faith, then, dissolve the obligation of the law? If so, it can not be of God. But away with such a thought, for it does just the reverse." Philip Schaff, D. D., in Lange's Commentary, in the doctrinal and ethical notes on this verse, says: "Christ has freed all believers from the rigor and curse of the law, considered as a covenant; but he has not freed them from obedience to the law, considered as a rule. . . . The law, as a rule, can no more be abolished or changed than can the nature of good or evil be abolished or changed."

Having thus shown that the law as a "rule" must of necessity continue, and that the doctrine of justification by faith strengthens rather than weakens it, we proceed to notice Rom. 10: 4, making it a central passage around which to gather what remains yet to be considered. The first thing to be considered here is the relation of the Jews to God's plan of justifying or declaring sinners righteous through faith in his Son. The whole question is whether men are to be justified by faith in Christ or by righteousness of law. From the beginning, Paul had contended for justification by faith without deeds of law, saying, among other things, that even Abraham was justified by faith, and that too before he was circumcised. On the other hand, the Jew insisted that men were justified by observance of law. This is the question simply stated. In view of this, let us amplify and make clear, if we can, the meaning of Paul, when he says, "For Christ is the end of the law for righteousness to every one that believeth." The word "righteousness" is equivalent to "justification." Christ, then, is the end of the law for justification. We say this of all law, whether ceremonial or moral. Look at the question carefully. What was the use of the moral law in the work of justifying the sinner? It showed him that he was a sinner, and therefore stood in need of a Savior. It had no power to forgive. By it the sinner was condemned. That which it did was to show the guilty one that neither in himself nor in itself was there salvation for him. This was an important service in the work of salvation, but it was not salvation itself. As we before said, it showed the need of one who could save; and just here the ceremonial law came in and showed who this Savior was. It pointed to Christ. So the one needed and the one pointed out was Christ, *and hence he was their end for justification.*

But it is important in the interpretation of this passage, that we clearly understand the meaning of the word "end," as everything hinges on it. Its meaning in this case is that the same end that would be reached by perfect obedience to moral law, namely, righteousness, is reached by the sinner through faith in Christ. In this sense, is Christ the end of the law. To argue that he was its end in the sense of *destroying it*, is to make the apostle contradict himself, and confuse everything. Dr. Barnes, after giving several definitions of the word, here adds: "All this is true, but not the truth taught in this passage. That is simple and plain: that by faith in Christ the same end is accomplished in regard to our justification, that would be by perfect obedience to the moral law." We could greatly enlarge here, but we hope the above is sufficient for the wants of our intelligent inquirer. *There is not a hint in the book of Romans that Christ is the end of the moral law in the sense of abolishing it.*

The most that need be said on the book of Galatians is to show the objects its author had in writing it, the chief one of which was to combat a view disseminated by certain persons from Judea, who taught "that the laws of Moses were binding, and necessary to justification. That the right of circumcision especially was of binding obligation; and it is probable (ch. 6: 12) that they had prevailed on many of the Galatians to be circumcised, and certain that they had induced them to observe the Jewish festavals. Ch. 4: 10."—*Barnes.* The same writer concludes his "introduction" to this epistle in the following words: "The design of the whole epistle, therefore, is to state and defend the true doctrine of justification, and to show it did not depend on the observance of the laws of Moses. In this general purpose, therefore, it accords with the design of the epistle to the Romans. In one respect, however, it differs from the design of that epistle. That was written to show that man could not be justified by *any works of the law*, or by conformity to *any* law, moral or ceremonial; the object of this is to show that justification can not be obtained by *conformity to the ritual or ceremonial law;* or that the observance of the ceremonial law is not necessary to salvation. In this respect, therefore, this epistle is of less general interest than that to the Romans. It is also, in some respects, more difficult. The argument, if I may so express myself, is more *Jewish.* It is more in the Jewish manner; is designed to meet a Jew in his own way, and is, therefore, somewhat more difficult for all to follow. Still it contains great and vital statements on the doctrines of salvation, and, as such, demands the profound and careful attention of all who desire to be saved, and who would know the way of acceptance with God." Let the letter to the Galatians be studied in the light of the foregoing statements, and the difficulties that have been raised will all disappear, and instead of confusion and contradiction, clarity and unity will be seen.

In closing this article, we raise a few questions for the reader to answer for himself—

1. Are we, under the gospel, in any further need of performing the rites of the ceremonial law? Does not the gospel tell us all about the way of life through Christ? Since the shedding of his blood, the slaying of offerings on Jewish altars is no more demanded. They have lost their significance. They spoke of one to come who by his appearance has blotted them out.

2. Can this be said of the ten commandments, not as a *covenant* but as a *rule of conduct?* Take them one by one, and ask yourself if they are not now needed, first leaving out the fourth. We put it to the reader's judgment, if, as a rule of life, they are not now, as formerly, important. Why, the whole framework of society is built upon them. The principle underlying the ten commandments is immortal, and when spoken, will always clothe itself in the words divinely chosen. Now ask yourself why the fourth should be left out. Is it not also important? What necessity for abolishing the Sabbath? Is Sabbath observance an evil? It may be said that the other commandments are *moral* in their nature, but the Sabbath is not, and therefore the code should be purged by its removal. But if the fourth commandment is disqualified from its *nature* from association with the others, why did God in the first place put it with them? If it is unphilosophical now to reckon it with them, it certainly was in the beginning. But that it belonged with them we know, for God put it there, and certainly he knew what he was about.

It would be well for men who would counsel God, to remember these things, and consider that he saw the end from the beginning, and that even the foolishness of God is wiser than men.

In another article, we will consider the question of the length of the creation days in its relation to the Sabbath.

DOUBTFUL LEGISLATION.

There is a bill before our State Legislature for the relief of Seventh-day Baptists from the operation of our Sabbath laws. They have been memorializing the Legislature on the subject for some years, but hitherto without much encouragement. There is not much probability of their request being granted now, but the bill will be discussed, and we will have some deliverances of advanced thought on religious liberty.

It so happened that our State was founded by men who represented the common Christian mind, and who framed its laws, organic and statutory, in accordance therewith. The Sabbath laws were an expression of the common sentiment on this subject. Recognizing the divine law which requires a rest of one day in seven, as stamped on the nature of man and positively enjoined in God's written word, and essential to the happiness of man in all his relations, social and civil, as well as religious, they made it the subject of such civil enactments as consisted with civil authority. They had, of course, to designate some particular day of the seven, and in this they conformed to the general Christian faith. As it became them, they recognized and adopted in their code the first day of the week, the Christian Sabbath.

Now, it may be, there were individuals and comparatively small communities, such as these Seventh-day Baptists and Jews, who would have had it otherwise, and who may appear to suffer hardship. But in all civil compacts, the greatest interests of a community must dominate. In this case, such dissenters could not be gratified without giving up all recognition of the Sabbath whatever, and all the benefits of it to society and the State. And it is just as clear that the legislation now proposed, if enacted, would virtually abrogate all Sabbath laws. It would, at least, be the beginning of a course of legislation that would certainly lead to that result.

This is well understood by the enemies of the Sabbath. They are suddenly interested in the religious sufferers under existing laws, and show wonderful love for the fourth commandment, because in its positive part it names the seventh instead of the first day of the week as the day for the sacred rest enjoined. The change of the day by Christ and his apostles is nothing to them. It is the original commandment, which they have hiterto insisted to be wholly abrogated, to which they are now devoted. These Seventh-day Baptists are the enlightened Christians of the times. They write as if they knew all about the law of God, and had the profoundest respect for every precept of it; and so innocently as to appear to think that their animus will never be suspected.

The above article, from the *United Presbyterian*, has an exceedingly interesting show about it. It is a clear acknowledgment of the impression made upon the Legislature of Pennsylvania against the unjust and oppressive Sunday legislation now disgracing its statute books. While the *Presbyterian* hopes that the petitions offered in this case will not be granted, it evidently fears the discussion certain to come. And why fear the discussion? Evidently because of the manifest injustice of the present laws, and also because of the weakness of the Sunday claim from the Scripture standpoint, for the matter is fast taking on this shape. There are a number of men in the Legislature now who will declare themselves convinced that the seventh and not the first day is the Sabbath, and this will greatly favor the side of the petitioners, because it will go to show that their religious convictions are intelligently formed. But this has further force, because it is admitted that Sabbath legislation, as it is called, is founded upon the teachings of Scripture, and when it is seen that the Bible teaches that the seventh and not the first day is the Sabbath, the cause of the petitioners will be greatly strengthened.

To call the friends of fair dealing enemies of the Sabbath is unjust and is an attempt to array against them blind prejudice. We dare say, that no one cause has contributed so much to the sentiment of no-Sabbath as the evidently false doctrine that the Scriptures teach it to be sinful to work on the first day of the week. The departure of Christians from the plain teachings of the Bible on this subject lies at the bottom of this trouble. The plea that the legislation now proposed will destroy all Sabbath laws is unworthy of those who make it. Better have no laws than such as are false to the Bible, and oppressive to those who seek to honor its precepts.

We are glad that the *Presbyterian* admits that the fourth commandment requires the keeping of the seventh day of the week, although it attempts to weaken this by saying this is "its positive part," and we ask, if it could say as much of Sunday observance, would not its cause be mightily strengthened? How does the *Presbyterian* know that Christ and his apostles changed the day? Of this there is not a word in the Scriptures, as every one who reads the Bible knows.

The attempt at *wit* and *sarcasm* in the closing words of the article is a forced confession of the strength of the position of Seventh-day Baptists, and of its own weakness. We have never vaunted ourselves offensively before the world. All that can be said of us is, that we maintain the fourth commandment requires the keeping of the day that God blessed and set apart at the beginning. That this is offensive to those who seek to supplant this day by putting one of their own appointing in its place we know, but is that our fault? Did not God appoint the keeping of the seventh day, and are those who observe it and defend it against the assaults of those who would take it from the place assigned it by God, to be sneered at? It is in the interest of the commandment of Jehovah that we speak. We protest against the insult offered to God in the attempt to put aside his sanctified day, and the putting in its stead the heathen Sunday, and may the Lord of the Sabbath give the needed wisdom, courage, and grace to do this effectually.

But what means this thrust of Saul's javelin, "They write as if they knew all about the law of God, and had the profoundest respect for every precept of it; and so innocently as to appear to think that their animus will never be suspected." Now what of this suspected "animus" of "Seventh-day Baptists?" Is the fact that we humbly, earnestly, and tearfully plead for the integrity of God's Sabbath ground of suspicion against us? Is the fact that, when oppressed by unjust legislation, we protest against it, and demand the recognition of our constitutional rights, to be ground of dark suspicions against us? Let all men observe that when language like this is employed by the oppressor, it is that he may cover his wicked deeds, and that he may avert the gaze of the world from himself to his victim. God in mercy hasten the day when men shall cease to, in his name, "frame mischief by a law."

CLOSING THE CENTENNIAL SHOW ON SUNDAY.

In an article on the affairs of the Centennial, when speaking of the closing of the show on Sunday, the Elmira *Daily Advertiser* of March 6th has the following:

"There is said to be a determination on the part of the Commission to close the exhibition on the Sabbath. The question arises which Sabbath it will be. Many of the nations of the earth will be represented there, and if the Commission endeavor to please them all in this Sabbath matter, there will be no necessity of opening the show at all. For the Greeks they will close it on Monday; for the Persians on Tuesday; for the Assyrians on Wednesday; for the Egyptians on Thursday; for the Turks and all Mohammedan nations on Friday; for Jews and Seventh-day Baptists on Saturday; and for all Christians they will close it on Sunday."

It appears, then, according to the *Advertiser*, that Seventh-day Baptists are not Christians, as "for all Christians" the exhibition is to close on "Sunday," but for "Jews and Seventh-day Baptists" it will close on "Saturday." We are not offended at this classification, and yet we do not know why Seventh-day Baptists should be cast outside the pale of Christendom. We do not claim that any special grace attaches to us as people. That we are few in numbers we know, and yet we desire to live according to Christ Jesus. We joyfully believe in him as the Son of God and the Savior of men, and in his merits we trust. We believe in the inspiration of the apostles of Christ as in that of the ancient prophets, and therefore accept as our religious guide the Scriptures of the Old and New Testaments. We humbly hope that, under the circumstances, whatever may be the judgment of our excellent neighbor, that we do not offend the Master if we follow the example of the early disciples at Antioch, and call ourselves "Christians."

LAW OF GOD.

Any proper conception of God as the self-existent, absolute, and spiritual being, the author and sustainer of the universe, must lead to the conception of his divine will and immutable law. Indeed, we can not conceive of such a God without such a will or law. Think of a spiritual, wise, and holy God, having no definite will, which expressed, would be divine and immutable law. Such a thought can not be entertained. The creation of the universe is evidence of the omnipotent will of God. The order of the universe embodies and reveals the law of the Creator. The law, therefore, must come into existence with, and be as enduring as the universe itself. Man was created in answer to the divine will of God, and was made in the moral image of God. This moral likeness supposes at once the presence and force of moral law. Just as soon as a being was created in moral relation to God, that being was under moral obligation to God; that is, under moral law. This was the status of Adam when as yet no companion had been created for him. It was this law which our Lord enunciated to the young lawyer, who was asking, "Which is the great commandment in the law?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." When another moral being was created as a companion for Adam, thus introducing a new moral relation, there springs up at once a new moral obligation, or law. This also is enunciated by our Lord, "Thou shalt love thy neighbor as thyself." "On these two commandments hang all the law and the prophets."

It is clearly manifest that these two enunciations represent and cover the two tables of the Decalogue: the one, obligation to God, the other, obligation to man. It is also equally clear that they existed in full force as soon as the moral relation existed to which they relate. To suppose that moral law did not exist until given to Moses, is to suppose that moral relation had all this time existed without corresponding obligations. No reasonable mind could accept such a proposition. But on the other hand, the moral obligation of mankind, both to God and to each other, was very distinctly and frequently asserted before the giving of the law on Mt. Sinai. How shall we otherwise account for the arraignment and punishment of Adam and Eve, for their disobedience? How shall we account for the punishment of Cain, for the murder of his brother, if there was no moral law before Moses's time? We might add that the blessings pronounced upon Abraham, Isaac, and Jacob, and the promises to them and their posterity, all presuppose the existence of moral law, and its fulfillment on their part. But most of my readers will be surprised that we should argue a proposition so self-evidently plain as this. It would be wholly uncalled for, were it not for the sophistry and false philosophy that is being urged in some quarters with such pertinacity. ?

HISTORY OF SUNDAY LEGISLATION
In the Christian Church.

BY A. H. LEWIS.

CHAPTER VII.

THE SUNDAY IN AMERICA.

Continued from last week.

At the second session of the General Court for 1658, held at Boston on the 19th of October, in view of the increase of Sunday profanation, the following action was taken:

"Whereas by too sad experience it is observed, the sun being set, both every Saturday and on the Lord's day, young people and others take liberty to walk and sport themselves in the streets or fields in the several towns in this jurisdiction, to the dishonor of God and the disturbance of others in their religious exercises, and too frequently repair to public houses of entertainment and there sit drinking, all which tends, not only to the hindering of due preparation for the Sabbath, but as much as in them lies renders the ordinance of God unprofitable, and threatens rooting out the power of godliness, and procuring the wrath and judgments of God upon us and our posterity; for the prevention whereof it is ordered by this court, and the authority thereof, that if any preson or persons henceforth, either on the Saturday night or on the Lord's day night after the sun is set, shall be found sporting in the streets or fields of any town in this jurisdiction, drinking or being in any houses of entertainment (unless strangers or sojourners, as in their lodgings), and can not give a satisfactory reason to such magistrate or commissioner in the several towns as shall have cognizance thereof, every such persons found, complained of and proved transgressing, shall pay five shillings for every such transgression, or suffer corporal punishment, as authority aforesaid shall determine." (Mass. Col. Rec., vol. 4, p. 347.)

At a General Court called by order of the Council on the 21st of July, 1665, and held at Boston the 1st of August, the following was enacted:

"This court being sensible that through the wicked practices of many persons who do profane God's holy Sabbaths, and contemn the public worship of his house, the name of God is greatly dishonored, and the profession of his people here greatly scandalized, as tending to all profaneness and irreligion, as also that by reason of the late order of Oct. 20th, 1663, remitting the fines imposed on such to the use of the several towns, the laws made for reclaiming such enormities are become ineffectual, do therefore order and enact, that henceforth all fines imposed according to law for profanation of the Sabbath, contempt or neglect of God's public worship, reproaching the laws and authority here established, according to his Majesty's charter, shall be to the use of the several counties as formerly, anything in the above said law to the contrary, notwithstanding; and in case any person or persons so sentenced do neglect or refuse to pay such fine or mulct as shall be legally imposed on them, or give security in court, to the Treasurer for payment thereof, every such person or persons, so refusing or neglecting to submit to the court's sentence, shall for such his contempt be corporally punished according as the court that hath cognizance of the case shall determine, and where any are corporally punished, their fines shall be remitted." (Ib., part 2, p. 276.)

Three years later, October, 1668, the General Court, sitting at Boston, took up this matter again, and passed the following:

"For the better prevention of the breach of the Sabbath, it is enacted by this court and the authority thereof, that no servile work shall be done on that day, such as are not works of piety, of charity, or of necessity; and when other works are done on that day, the persons so doing, upon complaint or presentment, being legally convicted thereof before any magistrate or county court, shall pay for the first offense ten shillings fine, and for every offense after to be doubled; and, in case the offense herein be circumstanced with profaneness or high-handed presumption, the penalty is to be augmented at the discretion of the judges. As an addition to the law for preventing profaning of the Sabbath day by doing servile work, this court doth order, that whatsoever person in this jurisdiction shall travel upon the Lord's day, either on horseback or on foot, or by boats from or out of their own town to any unlawful assembly or meeting not allowed by law, are hereby declared to be profaners of the Sabbath, and shall be proceeded against as the persons that profane the Lord's day by servile work." (Ib., p. 395.)

October 15th, 1673, the foregoing laws were amended as follows:

"As an addition to the law of the Sabbath, sect. the second, it is ordered by this court and the authority thereof, besides the penalty upon the persons there offending, the public house keeper, where any such person or persons are found so transgressing (as in the said law is expressed), shall pay five shillings to the treasury of the county where the offense is committed." (Ib., p. 562.)

At a General Court held in Boston in 1667, the Sunday laws were further amended by an act of the 24th of May, running as follows:

"This court, being desirous to prevent all occasions of complaint, referring to the profanation of the Sabbath, and as an addition to former laws, do order and enact, that all the laws for sanctification of the Sabbath and preventing the profaning thereof, be twice in the year, viz., in March and in September, publicly read by the minister or ministers on the Lord's day in the several respective assemblies within this jurisdiction, and all people by him cautioned to take heed to the observance thereof. And the selectmen are hereby ordered to see to it that there be one man appointed to inspect the ten families of his neighbors, which tything man or men shall, and are hereby, have power (this language is badly arranged, but such is the record) in the absence of the constable, to apprehend all Sabbath-breakers and disorderly tipplers, or such as keep licensed houses, or others that shall suffer any disorders in their houses on the Sabbath day, or evening after, or at any other time, and to carry them before a magistrate or other authority, or commit to prison as any constable may do, to be proceeded with according to law.

"And for the better putting a restraint and securing offenders that shall any way transgress against the laws, title Sabbath, either in the meeting house by abusive carriage or misbehavior, by making any noise or otherwise, or during the day time, being laid hold on by any of the inhabitants shall, by the said person appointed to inspect this law, be forthwith carried forth and put into a cage in Boston, which is appointed to be forthwith by the selectmen, and to be set up in the market-place and in such other towns as the county courts shall appoint, there to remain till authority shall examine the person offending and give order for his punishment, as the matter may require, according to the laws relating to the Sabbath." (Ib., vol. 5, p. 133.)

The same court made additional laws concerning Quaker meetings, ordering all constables, on penalty of the forfeiture of forty shillings, to "make diligent search" for such gatherings, especially on the Lord's day, and if denied admittance, to break down the doors and arrest the frequenters according to law. It also ordered that persons complained of, as being absent from public service on Sunday, who would neither affirm that they were present nor that they were "necessarily absent by the providence of God," should be thereupon adjudged as convicted, and punished accordingly. (Ib., p. 134.)

On the 10th of October, 1677, the General Court in session at Boston, made the following additions to this law:

"As an addition to the late law made in May last for the prevention of profanation of the Sabbath, and strengthening the hands of tything men appointed to inspect the same,

"It is ordered that those tything men shall be and are hereby appointed and empowered to inspect public licensed houses, as well as private, and unlicensed houses, houses of entertainment, as also *ex officio* to enter such houses and discharge their duty according to law; and the said tything men are empowered to assist one another in their several precincts and to act in one another's precincts with as full power as in their own, and yet to retain their special charges within their own bounds." (Ib., p. 155.)

Two years later, October 15th, 1679, the General Court, at Boston, enacted certain local laws, of which the following is a copy:

"For prevention of the profanation of the Sabbath, and disorders on Saturday night, by horses and carts passing late out of the town of Boston, it is ordered and enacted by this court, that there be a ward, from sunset on Saturday night, until nine of the clock or after, consisting of one of the selectmen or constables of Boston, with two or more meet persons, who shall walk between the fortification and the town's end, and upon no pretense whatsoever suffer any cart to pass out of the town after sunset, nor any footman or horseman, without such good account of the necessity of his business as may be to their satisfaction; and all persons attempting to ride or drive out of town after sunset, without such reasonable satisfaction given, shall be apprehended and brought before authority to be proceeded against as Sabbath-breakers; and all other towns are empowered to do the like as need shall be." (Ib., pp. 239, 240.)

By the same court, the reading of the Sunday laws was placed in the hands of the town clerks, to be done at some public meeting of the town, instead of being done by the ministers on Sunday. (Ib., p. 243.)

Thus the laws stood with little or no change until the New Charter and the Provincial government.

☞ To be continued.

SABBATH-KEEPERS.—We clip the following from the *Baptist Messenger* of March 11th: "The Seventh-day Baptists of this country have greatly increased in vigor during the last few years. Their General Conference, held last fall at Alfred Centre, N. Y., was larger than any former conference, being attended by 1,000 persons. They support a missionary to Scotland and Ireland, the Rev. N. Wardner. The Seventh-day Adventists have also missionaries in Europe, namely, the Rev. Mr. Bordeau in France, the Rev. J. N. Andrews in Switzerland, and the Rev. Mr. Ertzenberger in Prussia. In Great Britain there are distributors of tracts upon Sabbath (Seventh day) keeping in the cities of Belfast, Elgin, Glasgow, Grimsbury, Canterbury, Tewkesbury, and London. An edition of 40,000 tracts upon Sabbath-keeping is to be issued at Glasgow."

OBEDIENCE.

I recently heard a First-day minister preach, who recommended the Bible as the only sure guide for the lives of men, and stated that from beginning to end of that book, its teachings were to enforce obedience. To the above sentiments I could heartily respond amen. The question arose in my mind, In what consists the obedience required? When a certain ruler asked Jesus what he must do to inherit eternal life, Jesus required of him to keep the commandments, referring him directly to the commandments of the Decalogue. Luke 18: 18–20. In Jesus' last commission to his disciples, (Matt. 28: 18–20,) he required them to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Here, again, I understand that Christ teaches obedience to the law of the Decalogue; for certainly he taught obedience to it. It has been claimed by no-lawists that the Decalogue was only Jewish, and therefore done away in Christ. But Christ taught a different doctrine when he said, (Matt. 5: 17–19,) "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Then what law is it that shall remain in force while the earth endures? It can not be the types that shadowed forth the sufferings and death of Christ to atone for sin, which were fulfilled and done away by him in his sufferings and death.

But there is a law perfectly distinct from these, which God himself inscribed on tables of stone, and ordered them to be deposited in the ark of the covenant which was placed in the tabernacle. Ex. 40: 20; Deut. 10: 4, 5; 1 Kings 8: 9. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. By this, it is evident that the law of the ten commandments was of the most sacred character of all things, being deposited alone in the most holy place. God has ordained that whatsoever things he has sanctified shall not be polluted or profaned, as may be seen in the following passages: Lev. 22: 9—"They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it. I the Lord do sanctify them." Verse 15—"They shall not profane the holy things," etc. Neh. 13: 17, 18. Lev. 19: 8—"Therefore every one that eateth it, shall bear his iniquity, because he hath profaned the hallowed things of the Lord," etc. Ezek. 22: 26—"Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them."

When God created the heavens and the earth, he rested on the seventh day and sanctified it, because that in it he had rested, etc. Gen. 2: 3. God having sanctified this day as the Sabbath, the consequence is that it would be sin for any man to secularize or profane it, and that consecration has never been removed from the seventh day. In all the New Testament, where the first day of the week is mentioned, it is always understood to be the next day after the Sabbath, which Sabbath was always observed by Christ and his apostles. See Luke 4: 14–16; Acts 13: 42–44; 18: 4; 17: 2. It has been claimed by no-lawists that because there is no record in Genesis of a written law for the observance of the Sabbath after God sanctified it, till after the exodus of Israel from Egypt, therefore it was not observed or known till the falling of manna in the wilderness. If this claim is valid, then were the ante-diluvians without any written law to violate, and consequently without sin, (for sin is the transgression of the law, 1 John 3: 4,) until their wickedness became so great that God destroyed them by the flood. Can any rational man admit such a claim to be valid? But there is evidence, clear to unprejudiced minds, that the Sabbath was known by the early patriarchs, because God sanctified it about the first work after man was made. It is important, therefore, to understand what this sanctification signifies. Webster defines it thus: Sanctify, to make sacred or holy, to set apart to a holy or religious use, to consecrate by appropriate rites, to hallow. When was the Sabbath thus set apart to a holy and religious use, and for whom? Certainly when it was made; and Jesus said (Mark 2: 27, 28) it was made for man, and claims himself to be Lord also of the Sabbath. Can any rational man believe, after all this was done immediately after man was made, that he was entirely ignorant of the fact for more than two thousand years? Therefore, it is evident that the plea that the Sabbath was not known or observed till after the exodus from Egypt is futile, and flies like chaff before the wind, for when God set apart this holy institution to a holy and religious use, (for this is its proper definition,) it could be for none other than for man, for whom Jesus said it was made. Then God could in justice do no less than to communicate the same to him; therefore, it must have been his bounden duty to obey. And to enjoin obedience to it, God inserted it in the midst of the Decalogue, with the significant word *remember*, as if it was liable to be forgotten.

There is another consideration that should be remembered by such as deny the validity of the fourth commandment, which is, this, that it is the only one of the ten that tells who is the author of them. True, in the preamble, God said, "I am the Lord thy God, which brought thee out of the land of Egypt," etc. But who can tell by this alone whether he was the sun, moon, or some other heathen deity? But in the fourth, it is plainly declared that in six days the Lord made heaven, earth, the sea, and all that in them is, therefore, you expunge the fourth from the Decalogue, and you are afloat with regard to who God is. The setting apart of one-seventh part of time merely, or even of the first day of the week, is no obedience, since there is no command for such observance in the book. So all that Christ and his apostles have enjoined on us to observe is strictly ours to obey. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31.

J. P. S.

THE SALARY OF PASTORS.

NUMBER II.

We presented in our first article two reasons why our pastors generally should receive larger salaries; viz: (1.) Because of their worth and work in a community; (2.) In view of the talents and training demanded for their work. Before we discuss the third reason, it may be well to notice two items of consideration which logically precede it. It may be advocated by some that the gifts and perquisites which a pastor yearly receives will considerably increase his income. This is doubtless true in many instances; but it depends very much on where he is. Some churches and societies are very much more liberal and considerate than others, and some localities give better opportunities than others for labor outside one's own parish. We believe it can be successfully shown that the extra expenses incident to the position and work of the gospel minister will more than counterbalance gifts and perquisites. Again, it may be held that $600, which we believe is about the average salary of our ministers, is as good in some localities as $1,000 in other places. That is doubtless true, but it does not prove that the salary of $600 is sufficient in the one place, or $1,000 in the other. We think it can be shown that $600 is an insufficient salary in any locality in present times, and so far as we can judge of times, at any time.

But to our next reason for the increase of the salary of pastors. (3.) Because his necessary expenses require a larger salary. When a church has called a pastor, the first consideration is his support. Often this becomes a question whether the cast shall come to the cloth or the cloth to the cast. In other words, whether the pastor shall be content to live on what the church thinks is sufficient for his support, or the church raise what he should have for his proper support. By his support, it is generally meant what it will cost to shelter, keep warm, feed and clothe him and his family. Sometimes this is figured as closely as would be the keeping of his horse or cow. Right here, the matter of the support of a minister needs discussion. The proper support of a pastor means more than to simply life. His necessary expenses reach beyond the question of bread and butter. The people of a parish too often overlook or do not understand the many pecuniary demands resting on their pastor. Please note some of them:

(*a*.) A pastor has a mind to feed as well as a body. To properly feed his flock he must himself be fed. To be a true and efficient spiritual teacher he must read, study, think, as well as preach and pray. He must be alive to the questions of the day, and understand them. He could not be a true shepherd of the sheep unless he did. To entertain and instruct his people, he must be ever learning as well as teaching, or become a mere repeating machine. To be a growing man, a workman worthy of the vocation to which he is called, he must have papers, periodicals, books, helps, and use them. He must necessarily add more or less to his library every year. This requires money. His salary should include a sufficient sum to meet, in a moderate way, the demand in this direction. The church should be willing to give it, since she demands it of him and receives the benefits of his increasing knowledge and ripening powers.

(*b*.) It costs the pastor more for dress than it would in the most of other vocations. He must be presentable in the pulpit, in the parish, at home, and in the street. He must wear good clothes, be neat, tasty; never foppish. His position and his people require it. The church soon becomes dissatisfied with a poorly, slovenly dressed pastor. Because of this, he has to put aside clothing which he might longer wear, were he a farmer or mechanic. Whatever is required of the pastor in respect to dress, is largely so of his family. They must dress as well as the average of his flock, and generally a little better. This matter of dress to the pastor and his family is not one of mere personal taste; it is to a large degree a requirement of his calling. It therefore should be included in the consideration of a pastor's support. The people should not overlook or disregard it.

(*c*) The pastor has many incidental expenses to meet. He must more or less keep open house. He must socially and professionally entertain his friends. His people must feel and should be welcome to his board. It is his sweet privilege to be hospitable, and entertain with a hearty good cheer. This increases expenses which he wishes to meet like a man. He desires to be like other men in this respect, and should be so provided that he can be. Some parishes are very considerate and generous in this respect. Again, the pastor occasionally travels. He and his family now and then take a trip, visit parents, relatives and friends, enjoy a short vacation. It is right they should, and it does them good, physically, socially, intellectually, spiritually. No one should begrudge this breathing spell. "All work and no play makes Jack a dull boy." It puts new life and vigor into a pastor to take now and then a tour of observation. The church never loses but always gains by it. It is not infrequent that if he attends Association or Conference it must be at his own expense. Sometimes sickness or death of relatives or friends necessarily incurs traveling expenses. But it takes money to travel. The pastor's bank from which to draw is his salary. Again, if the pastor has children, they must be educated. Since he has had good advantages and training, he will be satisfied with nothing less than a liberal education of his children. It will be very natural for him to desire to give them as good and even better advantages than he received himself. This expense must be saved year by year out of his salary. But suppose he receive only a bare support of himself and family, how are his children to be educated? This matter gives not a few pastors anxious thought. Again, there is another source of expense, or pecuniary loss to apastor. He occasionally moves. He is very seldom called to a pastorate for life. He has to make a change about every five or ten years. If his moving expenses are paid by the church over which he becomes pastor, nevertheless, he is pecuniarily a loser. He has to dispose of household goods and property at a sacrifice, sometimes of nearly one-half of their real value. It is an old saying, "that three moves are equal to a fire." The minister realizes the truthfulness of this in viewing his books, furniture, and goods after the rubbing, marring, and breaking process of a move. The pecuniary loss to a minister in this way amounts to no inconsiderable sum in the course of his ministry. We will be pardoned if we do not mention the various other incidental expenses of a pastor which aggregate no small amount in the course of a year. What we have presented will lead every candid mind to see that a pastor's support means more than his bare living. Since he who preaches the gospel should live of the gospel, it is not amiss to stir up the minds of the people on this subject, in way of remembrance, and also to beget, if possible, a broader and better view of the proper support of the gospel minister. More anon.

JUSTUS.

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BIBLE STUDIES.—NO 3.
The Slowness of God.

BY BIBLOPHILOS.

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The purposes of God embrace immensity and eternity. To us, the creatures of a day, whose observations cover just a few miles of space, the movements of the clockwork of the universe may seem insufferably slow; so slow that the period from twelve to one, or from one to two, may appear like interminable ages. In the pre-Adamite ages, when this little planet was being gradually fitted up for human habitation, there was first a low order of animals created, and, after various, long, intervening periods, higher, and still higher orders, until man was reached. This stupendous slowness of the divine operations indicates a vast plan and a great purpose to be accomplished by the existence and training of the human family on the earth. The same line of thought is again suggested by the deferring of the work of redemption through so many centuries, during which the chosen people were kept under a course of needful discipline preparatory to the fuller and clearer revelations of the gospel. The prophets, kings, and righteous men of many generations earnestly desired to witness the advent of the seed of the woman, who was to crush the kingdom of Satan, the seed of Abraham, in whom all nations were to be blest, the peacemaker, who was to receive the obedience of the people, the prophet like unto Moses, who was to supersede him as the lawgiver and leader of Israel; but died without the sight. As many centuries are essential to the growth of the giant cedars, so are long ages of culture and progression indispensable to qualify our race for that position, work and destiny, to which the author of creation and redemption has promised to advance us.

In view of the length of the road, the circuitous and meandering route by which we are led, the arid desert, the numerous and formidable obstacles and vexatious enemies that impede our way, we may in our shortsightedness and impatience, lose heart and hope; but he with whom a thousand years are as one day, who has always known all the difficulties of the way, and has, from the beginning, always had the end distinctly in view, sees the predestined consummation just at hand. The indifference, inaction, inefficiency, tardiness and discouragement, are all ours, never his. His injunction to those who love him is: "Let those who are of a fearful heart be strong and fear not." Then let us not be disheartened, but remember that humanity, as a whole, has scarcely passed the period of infancy, and though, like some other urchins, it may delight in creeping in the dirt, may pull and strike its little brothers, may put many unsuitable things into its mouth, even to nauseous weeds, filthy smoke, and soul-destroying liquid fire; though like the maniac among the tombs he may seem recklessly bent on injuring others and plucking down ruin on himself, yet divine love and patience will in due time tame the intractable one and bring him to the feet of Jesus, pure, docile, becomingly clad, and in his right mind. The urchin long so boisterous and pugnacious, shall yet stand up, a noble youth, holding the guiding hand of his tireless Savior, and shall spend a long maturity in manifesting the glorious excellency of his Father who is in heaven. The Lord is not tardy, but long-suffering; not wishing that we should be judged, but that we should fulfill the great commission and receive the glorious reward.

IN MEMORIAM.

"Friend after friend departs,
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Alas, how many of us who have been left behind have fully realized, in having our nearest and dearest friends torn from our embrace, and buried out of our sight, that death is a most pitiless enemy. We are often made to feel, however, that his victims are not those who are *taken*, but those who are *left*. Our little church again mourns, but still more, our family circle. Mrs. Elmira Parlee Kelly, wife of A. Judson Kelly, departed this life on Sabbath morning, March 4th, 1876, in the 25th year of her age. Parlee was born and raised in this neighborhood. In November, 1872, she was hopefully converted to Christ, in a series of revival efforts made in connection with the Ebenezer Baptist church, in which Bro. L. M. Cottrell and the writer, by invitation, took a part. About the same time she commenced the observance of the holy Sabbath, and in January following, she and her only sister, Miss Hettie Atherton, (who died just ten weeks before her,) were baptized into the fellowship of the Villa Ridge Seventh-day Baptist church, by Bro. Nathan Wardner, who was then visiting us. She continued "faithful unto death." During her last illness, she exhibited the most remarkable presence of mind and the most exemplary patience. She expressed a desire to live for the sake of her infant daughter, (only twenty-five days old,) but was resigned entirely to the will of the Lord. Three or four hours before her departure she took a ring from her finger, and presenting it to her husband, said, "Keep this for our babe." She then besought him most tenderly to live the life of a Christian. She gave similar counsel to her only brother, and others present. She continued entirely conscious to the last. On First-day afternoon, our meeting house was crowded as I think I have never seen it before. A discourse appropriate to the occasion was preached by Elder Treadgold, the Methodist minister of Mound City, from Rev. 14: 13, "And I heard a voice from heaven saying unto me write, Blessed are the dead that die in the Lord," etc. The speaker remarked that it had been his privilege to visit both the deceased and her sister on their dying beds, and he had scarcely ever known such remarkable instances of trusting faith.

"Thus star by star declines,
Till all are passed away;
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night,
But hide themselves in heaven's own light."

M. B. K.

VILLA RIDGE, Ill., March 9th, 1876.

HOME NEWS.

Cussewago, Pa.

FEBRUARY 29th, 1876.

To the Editor of the Sabbath Recorder:

Perhaps it would be interesting to you, and also to many readers of the SABBATH RECORDER, to know how the church of Cussewago is prospering. Some time in September, Eld. T. B. Brown made us a visit, and preached to us three or four Sabbaths. He found the church low spirited and discouraged, but at the close of his labors with us, there appeared to be a better state of feeling and brighter prospects, although nothing very encouraging. Before Eld. Brown returned home, he gave us reason to hope that some other brother would visit us in a short time. Although the time was delayed beyond our expectation, I am confident the delay did no harm, for as we came together Sabbath after Sabbath to hear the preached word, but no one to preach, we were left to our own resources, and the meetings seemed to increase in interest, until in January, when our hearts were made glad by the coming of Eld. H. P. Burdick, of Hartsville, N. Y. He at once commenced a series of meetings, which were kept up Sabbath days and Sundays, and nearly every evening, for two weeks. Notwithstanding the inclement weather, bad roads, and dark nights, the house was filled to its utmost capacity with anxious listeners, eager to learn the way of salvation, which Eld. Burdick pointed out in a clear and fearless way. It seemed at one time as though there would be a bountiful harvest of souls, but in this we have been somewhat disappointed, though not altogether. Eld. Burdick had the pleasure of baptizing three willing converts, and they have united with us in church fellowship, also one by letter, formerly a member of a First-day Baptist church, for which we thank God and take courage. One of the number baptized is a man having quite a large family of children, some of whom are grown to man and womanhood, and none of them have openly professed Christ. It shall be our constant, fervent prayer that they, with all the other children of the society, may be gathered into the church, and eventually into the fold of Christ; and I ask all the brothers and sisters of our beloved Zion to join with us in this prayer. Why it was that others did not profess Christ publicly, I can not tell, as there seemed to be scores almost persuaded to be Christians. They have said, go thy way for this time; but whether they will ever have a more convenient season is doubtful. The church has been considerably revived, and encouraged. Pray for us, and also for the seed sown, that it may bring forth fruit to the glory of God from sixty to a hundred fold. Eld. Burdick's stay with us was interferred with by ill health. We think if he could have remained wish us longer, many more would have been persuaded to put on Christ; but our heavenly Father knoweth all things, consequently knew what was best. Eld. Burdick has won many friends in Cussewago, who daily inquire, "Have you heard from Burdick since he left?" "Do you think that he will ever come here again?" These inquiries are mostly from First-day people, who remember him with kind regard.

PERRY COLE.

DONATION.

It was publicly announced, whereas Bro. Burdick was laboring for us gratuitously, that we make him a donation, to be held in the Seventh-day Baptist church, on the evening of Feb. 3d, the meeting to be a social one, irrespective of all religious creeds. At an early hour, the people began to collect until the house was full to overflowing, and let me say right here, that there was something about almost every lady that attracted marked attention, but the riddle was soon out, for they went forward to a table previously arranged, and deposited their burdens, and the way that the roasted chickens, cakes, doughnuts, bread, rusks, butter, cheese, and, in short, everything that was good, was displayed, was a caution to all dispeptic stomachs. While the committee was arranging the eatables, the finance committee collected in the cash, amounting to about $37. Bro. Burdick then addressed the meeting. Subject, Importance of thorough culture. Then came the eating, and if there was not justice done to eatables, then there is no use in having anything to eat. The meeting was then adjourned, each one feeling satisfied, and the exclamation was, we have had a good time.

COMMITTEE.

THE following preamble and resolutions were unanimously adopted Sabbath-day, March 4th, 1876, by the Seventh day Baptist church and society of Cussewago, Pa.:

WHEREAS, Rev. H. P. Burdick, of Hartsville, N. Y., came to Cussewago and labored gratuitously three weeks, for the benefit of the said church, society, and vicinity; therefore,

Resolved, That we thank Bro. Burdick for the faithful, fearless, and loving manner he labored for our spiritual good, and the salvation of souls, while he was with us.

Resolved, That we thank the Executive Board of the Seventh day Baptist Western Association for their kind regards for us as a church, which the Board has so lovingly shown by sending Bro. Burdick to labor for us.

Resolved, That a copy of the above preamble and resolutions be forwarded to the SABBATH RECORDER with the request for publication.

PERRY COLE, *Com.*

The First State Fair of Florida.

Tuesday, Feb. 22d, the day for opening the fair, was rainy, one of the few rainy days we have experienced this winter. As usual the first day all was confusion. New samples arriving; each department and county arranging tables, and making preparations to display the articles on exbosition to the best possible advantage.

Wednesday and all the remaining days were fair and cool enough for comfort, thermometer about 70°. The Key West Brass Band vied with the Colored Band of Jacksonville in "discoursing sweet music" to the inquisitive and expectant visitors, now arriving by hundreds. Every steamer coming down the St. John's river adding a good installment to the number. C. B. Rogers, Esq., the General Superintendent of the Fair, had labored incessantly and most assiduously for weeks in organizing and arranging for this fair; as usual there were many craakers, and very many who, up to the very day of opening, had hesitated and doubted the success of the enterprise, at the last moment, sought stalls and space to display their wares, only fearful that they would be crowded out for want of room.

It would be unfair to institute a comparison between this first Florida Fair and the annual State Fairs New York or New England; and yet, there were many points in which the Florida State Fair exceeded them all in interest. Here in midwinter, with a delightful and mild outdoor temperature, you could walk through the spacious exhibition hall, beautifully trimmed with evergreens and flowers, and witness a display of fruits and flowers only known to the tropical and semi-tropical regions of the world. Oranges from Fernandina (they took the premium for sweetness and delicious flavor), from Orange county (the largest I ever saw, some samples twelve inches in circumference), sugar cane, pine apples, cocoanuts, palm dates, with pod and blossom, sapodillas, and a fine display of shell and corals from Key West. There were fine samples of cotton from various parts of the State. Of vegetables, I certainly never saw such enormous cabbage-heads, round turnips, and sweet potatoes, to say nothing of other garden vegetables, of which there was a fair display. In ladies' handy work, there were beautiful examples on exhibition, of which the display of fancy shell-work and ornaments made from fish scales, were particularly noteworthy; but the most beautiful piece of fancy work on exhibition was a vase of most exquisitely colored flowers made entirely of the flashing, rainbow-colored plumage of Florida birds; there was no artificial coloring, every part was fabricated from the plumage of the birds, and the delicate blending of colors struck every beholder with admiration. There was the usual display of machinery, trades, and professions. On the whole, the Fair was very creditable, and considering that it was the first ever held in the State, a decided success. Superintendent Rogers and his associates are certainly entitled to much credit, and, to the gratitude and thanks of the producers in Florida for their untiring efforts by which such a grand success was achieved.

E. P. L.

Public Rehearsal at Scott.

In the evening after the Sabbath, Feb. 26th, 1876, the class in Bible History and Geography, taught by Rev. D. K. Davis, met for a public rehearsal. The evening was fine and the church well filled. The class was composed of those between the ages of six and sixty years; and each acted their part to the satisfaction of the listeners. The programme of the evening consisted of responsive reading of the Scriptures, prayer, followed by a history of the creation of the world and its inhabitants; a history of the most prominent men who lived in the period from Adam to Noah; a history of the Deluge; from that to Abraham and his travels; of Isaac, of Jacob, and Joseph. Then followed the bondage of the Israelites; their exodus and travels in the wilderness; their passage over Jordan, subduing the inhabitants of the land, the reign of their Judges, to the appointment of their first King. Then followed a description of the Bible lands, seas, rivers, and mountains, with their divisions and boundaries, by a boy of six years old; also Paul's missionary tours were pointed out on the map by the small boys and others, in which they showed themselves "masters of the situation." An essay was then read by Mrs. D. A. Babcock, "History of Joseph," followed by Miss Estelle V. Babcock, "History of Jerusalem," Mrs. Wilber Maxson also read one, "History of Babylon," each of which showed deep thought, good descriptive powers, and much research of history. The closing piece was a recitation of the 55th chapter of Isaiah, by Miss Gracie Clark, in a clear and distinct voice, which seemed to electrify the entire audience. The whole was interspersed with church music, quartets, duets, and ballads. If every church would organize a class in Bible history and geography, we think they would be well paid for the time and money expended.

SPECTATOR.

Jackson Centre, Ohio.

MARCH 5th, 1876.

The evening of March 2d witnessed a pleasant surprise at the Seventh-day Baptist parsonage in Jackson, Ohio. During the day, word came that certain friends would spend the evening with us; this being in accord with the prevailing custom, nothing unusual was anticipated. Evening came, and with it the expected guests; but shortly after, the committee (as he afterward proved to be) appointed to superintend the evening's entertainment, came in and invited us to vacate the dining room, as he wished to occupy it for awhile. In a short time we were invited to return, and were introduced to a large and respectable gathering of friends and neighbors, who had assembled to express their interest in our welfare and appreciation of our labors here, bringing with them, not exactly the "loaves and fishes," but almost everything that this climate affords, that could tempt the most fastidious appetite; and in such abundance that after all had eaten their fill, every available spot that could be appropriated, was literally "crammed" with culinary commodities, so that like the rich man, we can, for awhile at least, fare sumptuously every day.

Supper being ended, and the table cleared of edibles, it was again loaded, but this time with provision for the outside, by which every member of the family was remembered with appropriate and substantial presents. As each article was presented, together with the name or names of the donor or donors, and as we beheld the pleasure manifested by them, we were impressed with the thought that it *is* more blessed to give than to receive.

Some two or three hours having been spent in eating, dispensing of gifts and social conversation, winding up with prayer, led by the pastor, the company dispersed, leaving us the pleasant recollection that we are kindly remembered by a larger circle of friends than we had hoped to possess. We hope that they all may be as abundantly blessed with heavenly gifts as they have contributed to our temporal necessities.

Our winter has been quite open and accompanied with a great deal of rain. Very little snow has fallen.

The religious prospects of our society are not as encouraging as is desirable, and yet the working element of the church is fully up to the average, and manifests a willingness to do duty and bear the "cross."

The brethren of the M. E. church are holding a series of meetings now, and, thus far, have had good success.

The general health of the community is good.

S. H. BABCOCK.

Revival of Religion—Death of Deacons.

PARDEE, Kansas, March 8th, 1876.

The present is a remarkable period in the history of our church. The last week in January I returned from a month's labor at Long Branch, Neb., fully impressed with the importance of earnest work at home. In spite of all thoughts and efforts, outside help seemed unavailable, so with trembling hearts we decided to enter the work, trusting most implicity in God. The first week in February the church was somewhat canvassed, and two evening meetings held. The next week meetings were held every evening, and in the midst of this week we were startled with the announcement that Deacon Saunders had been called from earth while asleep in his bed without a moment's warning. This plain-spoken lesson was not unheeded. A day of fasting and prayer was called, and pretty generally observed; the meetings continued week after week, and our hearts were again and again cheered as we found Christians coming one after another into great clearness and rejoicing, backsliders being reclaimed and sinners converted. In the midst of this, death once more reached out and carried away Deacon Burdick, after less than five day's sickness. While thanking God from our inmost hearts that he left such overwhelming evidence of the reality of the Christian faith and his own trust therein, yet we are asking most seriously what all this means. For more than seven and a half years, this church has not lost a single member, nor our society an adult person. But now in less than four weeks both deacons are taken, and the church left destitute of such an officer. How thankful we feel that the church is in such a revived state in this trying time. Last week, four united with the church by letter, one by verbal testimony, and two by baptism. Others are converted and still others are inquiring the way. The meetings continue. There is much work yet to be done, and most earnestly are we pleading with God to make this work *thorough and complete* in our community. We urgently ask each absent member of our church, and each one particularly interested in us, to offer at least one prayer *especially* in behalf of the Pardee church, that God will deal with us in great mercy, that the revival work may go forward, and that there may be no mistake made as we select and ordain other deacons.

Affairs being thus at home, I am for the present detained from other fields of labor.

Remarkably fine weather all through the winter.

S. R. WHEELER.

Villa Ridge, Ill.

MARCH 9th, 1876.

The past Winter has been the mildest I remember ever to have experienced. I think we have not had more than a week all told that we could call cold. On the coldest day, the mercury stood eight degrees above zero. We have had much rain, very little snow. At present, we have every indication of Spring. Peach trees are in bloom, and flowers are appearing both in the gardens and in the forests. A large per cent. of the peaches are killed; though should they escape the future frosts, there are enough left for a moderate crop. Other varieties of fruit promise as yet a good crop. Religiously, the churches in this vicinity are all in a low condition, yet the prayer of a few is, "O Lord, revive thy work."

M. B. K.

CONGRESS.

MONDAY, March 6.

In the Senate, resolutions of inquiry in relation to expenses of the Indian bureau, and straw bids for postal service were adopted, and speeches on finance were delivered by Messrs. Sherman and Bogy.

The business of the remainder of the week embraced action on the Pinchback seat, a bill to enable New Mexico to form a constitution and State government, and for its admission into the Union, and a bill for protection of witnesses in behalf of government.

In the House, bills were introduced providing that a witness shall not be liable to arrest at any time after he has been subpœnaed or after testifying, and that he shall not be molested on account of any matter disclosed by him in his evidense, and that it shall be a penal offence to intimidate or attempt to intimidate any witness by threatening him with prosecution; and to exempt from criminal prosecution witnesses before either House of Congress, or any committee of the same. A resolution was agreed to for the appointment of a select committee to inquire whether any officer or employee of the government has in any way advised or counseled with, or directly or indirectly, verbally or in writing, communicated to any of the defendants, or friends, agents or attorneys of defendants in the recent whisky conspiracy trials in St. Louis, any of the facts, papers, or other evidence on which the government relied or was expected to rely, and whether any attempt was made by any officer or official of the government, other than the district attorney and his assistants, to interfere with, advise, counsel or in any way control the conduct of said prosecution, or any of them, with power to send for persons and papers, etc.

Matters pertaining to investigations in progress and inaugurated, with much of a personal nature, occupid the attention of the House for the remainder of the week.

YANKEE PLUCK.—The *School Bulletin* gives the following account of a controversy between a Connecticut school teacher and a Catholic priest:

Thirty of the forty-seven children in the school at Newtown are Catholics, and used to be taught by a Catholic. Oct. 11th, Arthur Day, Jr., son of a New Haven clergyman, became teacher of the school, and on the 13th, Father McCartin, entering the school, heard Mr. Day read the Bible. As he was going on to repeat the Lord's prayer, the priest interrupted him, inquiring by what authority he read the Bible in the public school. Hot words followed, and Mr. Day says he was twice called a liar. Finally the priest told the Catholic children to pay no attention to the reading of the Bible but to go on with their studies. As he went out, Mr. Day assured him that while he was master of the school he would permit no such interference. Oct. 16th, the board of education passed a resolution that it was proper to read the Bible without note or comment, and that any interference would be an intrusion. Oct. 23d, Mr. Day found that the shutters had been opened and his Bible stolen. Oct. 26th, the Catholic children remained by themselves and began to study during the reading of the Bible. Mr. Day told them to lay aside their books. They asked leave to withdraw, and were permitted to do so. Soon after, Father McCartin returned with them and began to address them. Mr. Day told him he must get out or be put out, and did put him out against considerable odds of physical strength. The priest returned with several stalwart supporters, and Mr. Day had to hold them in play till his own friends arrived. The school was closed without a combat. The next day a mob collected about the door and forbade Mr. Day to enter, but he opened the door, called the children in and began reading the Bible, requiring attention from all present. The mob became so demonstrative that the clerk of the district directed the teacher to let the Catholic children pursue their studies. Mr. Day had no choice but to obey, and the board made the order perpetual. Such genuine pluck should have been better supported.

RAILROAD ACCIDENT.—On the night of March 6th, as the way freight train, with passenger car attached, was crossing a bridge over a narrow passage on the Harper's Ferry and Valley Branch of the Baltimore & Ohio Railroad, sixty-three miles from Harper's Ferry, the middle span gave way and the engine and train fell through and were wrecked. Eleven persons were killed and as many more injured.

A TERRIBLE FIRE.—About four o'clock on the morning of March 7th a fire broke out in the Home for the Aged in Brooklyn, belonging to the "Little Sisters of the Poor," a large four story building with two wings. The fire originated in the south wing and before the aged inmates were aware of its presence the flames had made considerable progress. A perfect panic was caused among the inmates, who rushed hither and thither through the building, some of whom became exhausted or suffocated from smoke and sank down. The police rendered valuable assistance and carried out a number of old people who had become unconscious. There were 185 old people in the building at the time, and in one part of it their egress had been cut off by flames and smoke, so they went up to the roof, and were rescued by the firemen and police. Twenty-eight of the inmates perished.

A HURRICANE passed over parts of Wisconsin, Illinois, and Missouri on the 10th of March, causing great damage and loss of life. At Hazel Green, Wis, twenty-five buildings were destroyed and twelve or more persons killed. At Elizabethtown, on the Missouri, Kansas & Texas Railroad, seventeen houses were prostrated, five persons killed and several injured, some of them fatally. At Hasson, on the same road, three dwellings and the railroad depot were blown down, and three persons killed. Wither's mills, near Hannibal, Mo., were blown down, but no one was injured. The damage to the timber and fences is very great, and it is thought that further reports will show much greater loss of life in neighborhoods not heard from yet.

A SHOOTING AFFRAY occurred at Cuba, in this county, on Tuesday evening, March 7th. A young man by the name of D. B. Moses was ejected from the barber shop of A. Schemerhorn, and as we hear, awaited his appearance outside, when he shot at him with a revolver, the ball passing the head of the intended victim and lodging in the stairs to the barber shop. Moses was arrested, and in the progress of the examination, his counsel asked the court to hold open for a short time, when the prisoner fled. He was subsequently found and lodged in the county jail at Angelica. Moses has heretofore been domiciled in the House of Refuge and in jail for theft.

REVIVAL IN OXFORD.—We find a report in the *Baptist Messenger*, that "in Oxford, N. Y., there is a revival of large dimensions in progress, which the leaders call a 'Hign. way and hedge revival.' A Scotchman by the name of Peterson is the leader in the movement, and the services chiefly of song, with very little preaching. Twenty song meetings are held each week, at points miles apart, and the people attend them in great numbers, rain or shine. Mr. Patterson uses Sankey's songs and solos of his own, which he sings with great effect. The converts are said to include large numbers of the profane, Sabbath breakers, gamblers, scoffers, and skeptics."

THE SEMI TROPICAL for March is an advance on all its predecessors. It is coming to be as choice in its general reading as it is beautiful in typographical appearance. The Floridans may well be proud of their literary representative. C. W. Bew, Publisher, Jacksonville, Fla.

SUMMARY OF NEWS.

At a meeting of the Brooklyn Aldermen, John T. Thorn offered his two houses for a bonfire. He said that it might save the citizens the proposed extravagant appropriation for fireworks to celebrate the Centennial, and as they were not worth the heavy taxes and assessments laid on them, and as he desired to get away from a city too costly for his limited means, the acceptance of the offer would enable him to move out in a blaze of glory. The proposition created laughter, and was referred to the Committee on the Centennial Celebration.

A most valuable MS. has been discovered in the Azores. It refers to the colonization, in the year 1500, of the northern part of America by emigrants from Oporto, Averio, and the island of Terceira. In was written by Francisco de Souza, in 1570. Barboza Machado states that it was lost during the earthquake of Lisbon in 1755. This most important document is about to be published by an erudite Azorain gentleman, and will throw great light on the disputed question of the early discovery of America.

As a part of the Centennial work, the Southern Baptists are exerting themselves energetically to secure the full endowment of the Southern Theological Seminary. The Seminary will be removed to Louisville, Ky., if the sum of $300,000 is raised in that State. This sum will, it is said, be secured by the 1st of next May. There will remain $200,000 to be raised in other Southern States to complete the contemplated endowment, $500,000.

In St. John's Methodist church, Brooklyn, practical Christianity develops itself in the shape of a Committee on employment, to advance the interests of those desirous of securing honorable occupation. Through this agency a number of deserving persons have been provided with situations. This is really beneficent, and is better than merely saying, "God bless you, dear brother," to a poor fellow who is out of work.

The Fingoes, a tribe in Native Kaffraria, have been so impressed with the value of the industrial school of the Scotch Free church at Lovedale that they have subscribed $7,500 for a similar institution among themselves. Friends in Scotland added an equal amount, and Dr. Stewart has gone into the Trans Kei territory to begin the work.

Mr. G. Wostenholm—understood to be the famous Sheffield cutler—has offered £10,000 towards an institution embracing a mission house, commodious lecture room, club room, and so forth—indeed, a thoroughly working-man's institution—on the understanding that the vicar of Sheffield would raise another £10,000 to assist in carrying out the same object, and will also defray half the expenses beyond that amount. The proposal has been accepted.

The Japanese are rapidly advancing in civilization. Their last cry is for a "free press." Their journals complain that the new press laws are very oppressive, and that many journalists find their articles, which they have to submit to the authorities before publication, so mutilated that sometimes the sense is not only altered, but frequently reversed. They are agitating for a repeal or modification of these laws.

The daughter of a Scotch baronet named Agnew is said to have died of want and destitution in a cellar on Worster street, New York, recently, three days before the arrival of a draft for £50. The lady's name was Alice M. Read, and she had been guilty of marrying contrary to the wishes of her relatives.

The head of the Scottish house of Murray, generally known as the Duke of Athole, a young man of thirty-six, holds one dukedom, two marquisates, five earldoms, three titles as viscounts and twelve as baron, twenty three titles in all; six more than any other nobleman in the United Kingdom.

It is estimated that 10,000 herons or egrets were killed in India last year to supply feathers for "loves of bonnets," and there are complaints that some of the most beautiful birds are in danger of becoming extinct through this wholesale slaughter of them.

The Washington correspondent of the *Herald* reports Mrs. Belknap as regarding herself comparatively innocent, indicating that others will be exposed if matters are pressed, and that astounding facts will be brought to light if the committee are anxious for them.

They are making a new kind of cloth in Lyons, from the down of fowls. Twenty-six and one-eighth ounces of feathers make a square yard of light and very warm water proof cloth, which will take any shade of color.

Maine has just adopted an anti-hanging law, while the Legislature of Iowa is wrestling with the question of repealing one which has been in existence in that State several years.

Rev. Dr. A. C. George of Onondaga County, and W. L. Bostwick of Tompkins County have been elected Regents of the University of the State of New York.

The jury in the Tweed suit have brought in a verdict for the People of $4,719,940 35 principal, and $1,817,177 03 interest from September, 1870; total, $6,537,117 38.

More investigations are to be instituted at Washington which it is insinuated will out-Belknaps Belknap, and still the cry is "let no guilty man escape."

The President has appointed, and the Senate confirmed Judge Taft of Ohio to be Secretary of War in place of Gen. Belknap.

The Cuban insurgents are growing disheartened. They have, recently, suffered severe reverses at the hands of the Spanish troops.

Unlimited Remedial Resources.

People sometimes suppose that Dr. Pierce's Family Medicines represent the entire extent of his resources for curing disease. This is an error. Experience proved that while the Golden Medical Discovery, Favorite Prescription, Pleasant Purgative Pellets, Compound Extract of Smart Weed, and Dr. Sage's Catarrh Remedy, would, if faithfully used, cure a large variety of chronic complaints, there would be here and there a case which, from its severity, or from its complication with other disorders, would resist their action. These exceptional cases required a thorough examination into their symptoms, to ascertain the exact nature and extent of the disease or diseases under which the patient was laboring, and the use of specific remedies to meet and overcome the same. This led to the establishment of the World's Dispensary, at Buffalo, N. Y., with its Faculty of Physicians and Surgeons, each of whom is skilled in the treatment of chronic disorders in general, and those belonging to his own special department in particular. To one is assigned diseases of the throat and lungs; to another, diseases of the kidneys and urogenital organs; to another, diseases of the digestive system; to another, diseases of the nervous system; and to another, diseases of the eye and ear. Thus the highest degree of perfection in medicine and surgery is attained. The establishment of this institution enables the Doctor to meet a long-felt want in the treatment of the more severe chronic affections. By a careful consideration of the symptoms as given in writing, he successfully treats thousands of cases at their homes. Others visit the Dispensary in person. The ample resources for the treatment of lingering affections are thus placed at the disposal of every patient, and those on whom the proprietary medicines do not have the desired effect can procure a more thorough and efficient course by a personal application to the proprietor of the World's Dispensary.

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, weakness 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, Asthma, 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. FRAZIER, 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 my mail.

G. W. FRAZIER, Cleveland, Ohio.

AN EXTENDED POPULARITY.—Each year finds "Brown's Bronchial Troches" in new localities in various parts of the world. For relieving Coughs, Colds, and Throat Diseases, the Troches have been *proved* reliable.

EUREKA MACHINE SILK.—Those who have once used the Eureka Machine Twist will use no other. It is warranted in every respect. Sold by dealers everywhere.

"MY COUGH SHAKES ME TO PIECES," gasps the victim of that distressing visitation. Shake it off, then, with Hale's Honey of Horehound and Tar. Any cough can be put to flight with this wonderful pectora Elixir. Sold by all Druggists.

Pike's Toothache Drops cure in 1 minute.

SPECIAL NOTICES.

☞ THE regular quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund will be held on First-day, March 19th, 1876, at 9 o'clock A. M., at the house of C. Potter, Jr., in Plainfield, N. J.

L. A. PLATTS, *Sec.*

☞ THE regular quarterly meeting of the Executive Board of the Sabbath-school Department will be held at the house of C. Potter, Jr., March 19th, 1876, immediately after the adjournment of the Trustees of the Memorial Fund.

L. A. PLATTS, *Sec.*

☞ 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.

☞ 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. 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.

MARRIED.

In Hornellsville, N. Y., March 1st, 1876, by Rev. J. Allen, Mr. WILLIAM SATTERLEE, of Alfred Centre, and Miss JENNIE E. BARDEEN, of Hornellsville.

At the residence of Dea. H. W. Maxson, Lost Creek, W. Va, March 8th, 1876, by Rev. C. A. Burdick, Mr. JESSE D. KENNEDY, of Lost Creek, and Miss ELLA A. FREEMAN, of Crawford county, Penn.

DIED.

In Alfred, N. Y., March 10th, 1876, of typhoid pneumonia, Mr. PARLEY R. POTTER, in the 68th year of his age. He was an industrious and worthy citized, and before his death came to rest in Jesus Christ, as the Redeemer of sinners, and also as his own personal Savior. His funeral services were held in the Presbyterian church at Almond, in the presence of a large assembly of citizens.

Killed, instantly, in Independence, N. Y., March 6th, 1876, CHARLEY, son of James T. and M. J. Covel, aged 3 years. Charley and a brother of his were at play near a smoke house, made of stone, which the water had partly undermined; his father was in a building near by, and hearing a great noise ran out, and found that the house had fallen upon his little boy, leaving only one foot in sight He was dead. Charley was a very intelligent and lovely boy. The funeral was held at the Baptist church of Whitesville.

J. K.

In New Market, N. J., March 4th, 1876, BESSIE, infant daughter of V. F. and Jennie Randolph. "Suffer the little children to come unto me."

L. A. P.

In Pardee, Kansas, March 5th, 1876, of lung fever, Deacon VARNUM SPENCER BURDICK, in the 38th year of his age. Bro. Burdick was born at Cuyler Hill, Cortland Co., N. Y., April 21st, 1838, made profession of religion when about nine years old, was baptized by Eld. James R. Irish, and united with the Truxton Seventh-day Baptist church. When about twelve years of age, the family moved away from Sabbath-keeping society, and he fell into a state of indifference in religious matters In 1861, he was married to Elizabeth, daughter of Eld. Sibeus M. Burdick, who proved an earnest Christian wife. In 1863, he came to Kansas, and in 1869, he was revived to Christian activity and united with the Pardee Seventh day Baptist church. In May, 1874, he was ordained deacon of this church, which position he occupied to the honor of God's cause. He was a man of few words and retiring in his manner, but he steadily grew in Christian boldness and in usefulness in the work of the Master. The disease did its fatal work in less than five days from the beginning of the attack. He suffered greatly, but this did not prevent frequent outbursts of confidence, joy and praise to God. His mind was clear most of the time to the very last, and, fully conscious that his end was at hand, he used several hours in giving parting words of Christian counsel and comfort to his family and the assembled neighbors and friends. His last words were a prayer, which we could not understand, excepting "for Jesus' sake, amen." He leaves a wife and two little daughters, a mother and four brothers. Their loss, and ours, as a church, is very great. But so *glorious* was the victory, so *triumphant* the death, that while we weep we can but shout, "Glory to God in the highest," as we think of the richness of the plan of salvation through Jesus Christ our Lord. "To die is gain." Phil. 1: 21.

S. R. W.

LETTERS.

C. A. Burdick, E. R. Clarke, Erasmus Taylor, Mira Witter, C. F. West, J. F. Morgan, E. A. Clarke, O. Maxson, B. G. Stillman, H. A. Draper, L. T. Rogers, Diana Hubbard, Eliza Dewey, Geo. W. Ripley, John Larkin, J. F. Randolph, N. B. Prentice, D. B. Carpenter, B. F. Ensminger, C. S. Wells, H. W. Stillman, E. A. Burdick, F. E. Green, A. B Prentice, M. Bush, Amos Burdick, Perry Cole, L. A. Platts, J. Kenyon, S. R. Wheeler, E. P. Larkin, M. B. Kelly, O. U. Whitford, M. B. True, S. H. Babcock, E. H. P. Potter.

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.

	Pays to	Vol.	No.
J. S. Kenyon, Alfred Centre,	$2 00	30	42
M. E. Crumb, "	40	32	10
Isaac Fenner, Alfred,	2 50	32	52
W. R. Crandall, Independence,	2 50	32	52
D. C. Gardiner, Nile,	2 50	32	52
A. G. Crofoot, Richburgh,	1 25	31	26
H. D. Witter, Friendship,	2 50	32	22
C. C. Livermore, Andover,	1 25	30	26
A. Burdick, "	2 50	32	52
A. E. Rogers, Scio,	2 50	32	52
Mrs. C. Rogers, DeRuyter,	2 00	33	35
J. R. Burdick, "	2 50	33	1
Mrs. Eliza Dewey, Oneida,	2 50	32	39
G. W. Wood, Adams Centre,	2 50	33	7
B. F. Lee, "	50	32	10
M. Bush, Clear Creek,	2 50	32	52
E D. Ayars, Hebron, Pa.,	1 25	32	26
D. B Carpenter, Ashley,	6 00	33	21
J. C. Maxson, Waterford, Ct.,	2 50	32	52
S. Coon, Milton Junction, Wis.	1 75	32	52
W. H. Monroe, "	2 50	32	52
H. A. Draper, Madison,	5 00	32	52
John Graves, Dakota,	2 50	33	1
C. L. Brown, Edgerton,	10 00	32	52
B. Burdick, "	2 50	32	52
W. H. Clarke, "	2 50	31	52
J. Larkin, Brookfield, Mo.,	5 00	31	52
B F. Ensminger, Crab Orchard,	2 00	33	9
James M. Spair, "	2 00	33	8
James Lowery, "	2 00	33	8
FOR LESSON LEAVES.			
A. E. Rogers, Scio,	$1 30		
C. S. Wells, Mapleton, Pa.,	50		

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese etc., for the week ending March 11th, 1876, 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 15,657 packages. Exports 19 packages. There has been less activity this week, but the finer grades are fully sustained, and choicest Fall make is advanced in price, also common grades of Western butter are scarcer and 1 @ 2 cents higher. The market continues firm and strong, but the gleanings of stock from all over the country aggregate quite heavily, and receivers are anxious to be quit of it so as to have clean floors for the new make. In new butter there begins to be small arrivals and sales of some at 35 @ 36 cents. We quote:

Fancy creamery or finest dairies (Sep. and Oct. make)	40 @ 42
Choice fresh tubs of Sept. and Oct. make	38 @ 40
Fair to good fall and winter butter	25 @ 30
Fine middle and Southern tier county dairies entire	35 @ 36
Good to fair middle and Southern tier counties dairies entire	30 @ 32
Northern counties, dairies entire (as to quality)	30 @ 33
Western solid packed fresh butter	27 @ 30
" mill butter (as in quality)	20 @ 23

Debris of the market is all picked up clean.

CHEESE.—Receipts for the week were 16,451 boxes. Exports, 11,549 boxes. Gold 114½. Cable 62s. The market is on the fence. It is difficult to judge how it will go out. The most favorable feature is the light stock held abroad, and the likelihood of steady exports. Last year there was terrible slaughter of stock at the close, and the singed cat may now so dread the fire as to keep out of it by letting stock go freely. There are engagements of 16,000 boxes for next week's London steamer. Visible stock here in New York ranges from 80 to 100,000 boxes. Shipments from Canada during the season aggregate 600 and odd thousand boxes. Fine cheese hold their own in price, but holders of early and off flavored stock are anxious sellers, and let go at low prices. There were sales of 3 to 5,000 boxes, such at 5, 6 7 and 8 cents. We quote:

State Factory, fancy, September and October make	13½ @ 14
Fair to good late made, and early cheese	8 @ 12
Early sour or off flavored cheese	4 @ 8
Skimmed	4 @ 7

EGGS—are 3 to 4 cents per dozen lower. There were sales of choice eggs at the close at 17 @ 18 cents. We quote:

Near-by marks, ⅌ doz	17 @ 18
Western and Southern	15 @ 16

LIVE POULTRY.—We quote:

Fowls, ⅌ lb	14 @ 16
Roosters	8 @ 10
Turkies	14 @ 16

BEESWAX.—We quote:

Pure	32 @ 32½

BEANS are dull. We quote:

Marrows, per bush., 62 lbs	1 65 @ 1 75
Mediums	1 15 @ 1 35

DRIED APPLES.—There is a fair inquiry but buyers find their supplies without an advance in price. We quote:

Sliced, prime	9½ @ 10
Quarters	9 @ 9½

MAPLE SUGAR.—Manufacturers should get this product forward soon as ready. The most desirable form for selling is in the brick shape, in even ¼, ½, and 1 pound lumps, from ½ to 1½ inches thick. We quote:

Prime new Maple Sugar, ⅌ lb	15 @ 17
Fair to good	13 @ 14
Old Sugar	8 @ 12

HAY.—Prime timothy hay is worth $1 per 100 pounds. Any common or damaged hay is almost entirely swallowed up by the freight, if railroaded any distance, and had better not be shipped.

POTATOES continue to rule low; worth say $1 25 @ $1 75 per bbl. for prime stock.

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The Bible Service.

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

INTERNATIONAL LESSONS, 1876.

FIRST QUARTER.

LESSON XIII.—REVIEW.

For Sabbath Day March 25.

For DAILY READINGS study the twelve lessons of the quarter.

GOLDEN TEXT.—"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."—Psa. 37: 34.

I. TOPICAL OUTLINE.

1. **Wait.** See Lessons II, IV, V, VIII, X. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3: 26. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thes. 3: 5. "Blessed is he that waiteth." Dan. 12: 12.

2. **On the Lord.** See Lessons II, III, IV, V, VIII, X. "They that wait on the Lord shall renew their strength." Isa. 40: 31. "Wait ye upon me, saith the Lord." Zeph. 3: 8. "Keep mercy and judgment, and wait on thy God continually." Hos. 12: 6.

3. **Keep his way.** See Lessons II, III, IV, VI, IX. "Keep the commandments of the Lord thy God, to walk in his ways." Deut. 8: 6. "As for God, his way is perfect." 2 Sam. 22: 31. "Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Pet. 2: 21.

4. **Shall exalt thee.** See Lessons II, IV, VIII, X. "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." Job. 17: 9. "To sit with me in my throne." Rev. 3: 21. "To an inheritance incorruptible, and undefiled, and that fadeth not away." 1 Pet. 1: 4.

5. **Wicked cut off.** See Lessons I, III, VII, IX, XI, XII. "They that forsake the Lord shall be consumed." Isa. 1: 28. "He will remember their iniquity, he will visit their sins." Hos. 9: 9. "Out of his mouth goeth a sharp sword, that with it he should smite the nations." Rev. 19: 15.

II. OUTLINE BY TITLES, TOPICS, AND GOLDEN TEXTS.

1. **Saul rejected.** 1 Sam. 15: 10-23. "Because thou has rejected the word of the Lord, he hath also rejected thee from being king." v. 23.

Results of disobedience. "When he would have inherited the blessing, he was rejected." Heb. 12: 17.

2. **David anointed king.** 16: 1-13. "The Lord looketh on the heart." v. 7.

Chosen of the Lord. "The spirit of the Lord came upon David from that day forward." v. 13.

3. **David and Goliath.** 17: 38-51. "The Lord saveth not with sword and spear." v. 47.

Faith's victory. "I can do all things through Christ which strengtheneth me." Phil. 4: 13.

4. **David in the palace.** 18: 1-16. "David behaved himself wisely in all his ways." v. 14.

Faithful service. "When a man's ways please the Lord he maketh, even his enemies to be at peace with him." Prov. 16: 7.

5. **David and Jonathan.** 20: 35-42. "The Lord be between me and thee." v. 42.

Fullness of love. "There is a friend that sticketh closer than a brother." Prov. 18: 24.

6. **David sparing Saul.** 24: 1-16. "Mine eye spared thee." v. 10.

Good for evil. "Recompense to no man evil for evil." Rom. 12: 17.

7. **Saul and his sons slain.** 31: 1-6. "So Saul died, and his three sons." v. 6.

Wages of sin. "The wicked is driven away in his wickedness." Prov. 14: 32.

8. **David established king.** 2 Sam. 5: 17-25. "The Lord go before thee." v. 24.

The kingdom of God. "Believe in the Lord your God, so shall ye be established." 2 Chron. 20: 20.

9. **The ark brought to Zion.** 6: 1-15. "So David and all the house of Israel brought up the ark of the Lord with shouting." v. 15.

The new covenant. "The Lord hath chosen Zion, he hath desired it for his habitation." Psa. 132: 13.

10. **God's covenant with David.** 7: 18-29. "With thy blessing let the house of thy servant be blessed forever." v. 29.

A faithful God. "Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus." Acts 13: 23.

11. **Absalom's rebellion.** 15: 1-14. "The conspiracy was strong, for the people increased continually with Absalom." v. 12.

A wayward son. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 20: 17.

12. **Absalom's death.** 18: 24-33. "The king's son is dead." v. 30.

A stricken father. "He that pursueth evil, pursueth it to his own death." Prov. 11: 19.

III. SUGGESTIVE OUTLINE.

GOD LEADING DAVID

Through	To
1. Rejection of Saul,	1. Performent.
2. Anointing,	2. Kingship.
3. Faith and valor.	3. Victory.
4. Service.	4. Honor.
5. Persecution,	5. Safety.
6. Temptation,	6. Self-restraint.
7. Defeat of Israel,	7. The kingdom.
8. Trial,	8. Triumph.
9. Good works,	9. Gladness.
10. Promise,	10. Prayer.
11. Rebellion,	11. Repentance.
12. Sorrow,	12. Tenderness.

"Savior, like a Shepherd lead us."

IV. HISTORICAL OUTLINE.

Disobedience having caused Saul's rejection, God
Anointed David to be king in his stead, and made him
Victorious over Goliath who defied all Israel;
In prosperity, gave him wisdom and honor, and in
Danger showed him the value of a faithful friend. When

Tempted to revenge himself, David showed mercy, but
He was revenged by the death of Saul at Gilboa, and being
Established king, God overthrew his enemies and gave him peace.

Keeping the fear of God before his eyes, he brought the ark to Zion, and
In gratitude of heart returned thanks to the Lord.
Nevertheless, having sinned, Absalom's rebellion and death brought him
Crievous sorrow and remorse in his old age.

V. OUTLINE FOR MEDITATION.

GOD'S WORK *in*	GOD'S WARNING *against*	GOD'S WILL *working in us*
1. Punishing sin,	1. Hypocrisy.	1. Implicit obedience.
2. Choosing his servants,	2. Useless repining,	2. Purity of heart.
3. Giving victory.	3. Trusting in men,	3. Faith and valor.
4. Conferring honor,	4. Envy and jealousy.	4. Wisdom and fidelity.
5. Providing safety,	5. Insincerity,	5. Brotherly love.
6. Delivering from temptation	6. Revenge,	6. Mercy,
7. Destroying the wicked.	7. Forsaking God,	7. Godly fear.
8. Overcoming our enemies,	8. Idolatry,	8. Prayer and praise.
9. Bringing prosperity,	9. Rash presumption.	9. Sacrifice and service.
10. Redeeming his people,	10. Self-exaltation,	10. Humility.
11. Troubling transgressors,	11. Falsehood.	11. Consideration of others.
12. Bringing bereavement,	12. Rebellion,	12. Tenderness.

NOTES.

We give to-day a variety of outlines for the purpose of facilitating the work of the review. Of course they need not all be used by the same persons or schools. We trust that out of the entire list, all may find something that will be helpful in the important work to be done to-day. For a thorough and systematic study of the quarter's lessons, we suggest the use of I. and II.

In I., the Golden Text for the day gives the five points around which the principal facts of the twelve lessons are grouped. Under each point, study attentively the lessons indicated, which are supposed to teach or illustrate that point. Some of the lessons have a direct bearing on more than one point, hence they are referred to several times. The selected passages will also illustrate and enforce the truth of the lessons. Study them diligently.

Outline II. is presented on the supposition that the Titles, Topics, and Golden Texts have been committed to memory, or are at least quite familiar. If not, now is a good time to commit them. They are conveniently arranged in this outline for this purpose. There is but one thing additional, viz.: the selection of a verse, or part of a verse, from each lesson to illustrate the Title.

The other outlines will perhaps furnish food for thought or meditation, rather than consecutive study. That they all may contribute something toward a clearer, better view of the quarter's work as a whole, is our earnest desire in presenting them. And now as we turn from the life of David, to the wonder-working power of "David's Greater Son," our ardent prayer is that God will help us all to be more earnest and devout students, more loving and faithful teachers of his precious word of truth.

Miscellaneous.

OUR DRAINS.

Our drains! our drains! our foul, leaking drains!
They poison the air of our streets and our lanes,
In city and suburb, in hamlet and town,
'Neath dwellings and workshops, wherever laid down.
Can reason still fail young and old to convince
That sewer-gas slaughters both peasant and prince?
How can we have health if the blood in our veins
Is poisoned by breathing foul air from the drains?

Our drains! our drains! our badly made drains!
That give out their smells ere and after it rains,
Sickening the robust man walking the flags,
Prostrating the half-nourished worker in rags,
Swift-stealing through panels where fashion and rank
Sit proudly on cushions, in drives from the bank.
But headache and faintness and death-boding pains,
Go home in the carriage to tell of the drains.

Our drains! our drains! our death-dealing drains!
Choked up, with no outlet for rotten remains,
Chronic hotbeds of typhoid, full of foul silt,
Reflecting our ignorance, proving our guilt,
And showing that we have been riding rough-shod
O'er Nature, and morals, and maxims of God.
For pure air and water in cities and plains,
Spell health, if we keep right our dwellings and drains.

—*London Builder.*

◆

A HEART'S REWARD.

Mabel Clifton sat before one of the windows of her father's magnificent mansion. A servant stood in waiting.

She was making out a list of articles wanted for the next day. Coming footsteps attracted her attention. She raised her eyes and looked out. The crimson flush deepened on her bright young face, "Oh!" in a tone of deep regret escaped her lids.

She turned round after an instant of thought and said:

"John, I am not just ready to finish this list, and shall not send it for an hour yet. If you have anything to attend to in the meantime, you can do it.

Mr. Clifton had been reading in a distant part of the room. Hearing the door close after John's departure, he said:

"You have not forgotten to send for those wines I spoke of, my dear?"

"He has not gone yet papa."

"Ah, well, do not make it late. They will be very busy to-night," her father said, turning again to the paper.

"Papa."

"Well?"

"A boon, papa. Promise to grant me this last day of the year my boon!"

"What is it, my love?"

"Promise to grant it first."

"Not in ignorance, my child."

"Trust me, father."

She had an eager, earnest, noble look in her eyes that her father did trust in, and he promised her.

"Well, you shall have your way."

"Father, let us abstain from using wines to-morrow."

"What! no, no; I can not grant you that. No wines! Why, child, have you gone crazy? For twenty-five years I have offered my friends wine on New Year's day, and never have felt that I was doing anything wrong. What has come over you?"

"Oh, father, I have never felt just right when offering gentlemen wine, and just now as I was making out the order for John, I chanced to raise my eyes just as Edgar Livingston was passing. It needed but a glance to see he was very much under the influence of liquor. Father, his mother is a widow; he is her only child; and all her earthly hopes center in him. Will they not be wrecked, think you, if he indulges in the wine cup? To-morrow he will make many calls. Beautiful women will offer him wine. He will not have the courage, possibly, to wish to decline. To-morrow night, most likely, he will return home to fill his mother's heart with sorrow. I don't wish to contribute one drop to that bitter cup."

"My dear, whether we have wines or not, with him it will be all the same, as you say he will make many calls."

"Father, if you had a son, would you not talk differently? Think how many young men of the brightest future have failed, nay worse, won disgrace and early graves, from love of wine. I feel as if Edgar Livingston stood upon the brink of a fearful precipice. Father, stretch forth your strong arm to draw him—if only step by step. If we do not save him, it will be a comfort to think that we urged him not forward on his fatal course."

"Mabel, you are very mush interested in this young man. Am I to conclude—"

"Nothing more than for his own and his mother's sake, I would endeavor to save him or any other young man in his danger, father.

"Here will be one of his first calls. Possibly I can detain him long enough to prevent him from visiting many places where he would be exposed to great temptations. Oh, father, please grant me this?"

"Really, dear, I feel disposed to grant it, but so many will be disappointed. Besides, I have not the courage to make this great change, and set five hundred tongues to work, speculating about the cause of it. Some will declare I am about to fail, others that I have grown penurious. Ah! what is it John!"

Just then a servant entered and handed him an envelope saying:

"A telegram, sir."

Mr. Clinton tore it quickly open, read it and exclaimed:

"Really thsi is too bad, but I must go. John, here——"

And hastily writing a few words for a return dispatch, he handed it to the servant, and turning to Mabel said:

"My old friend, Harwell is dying, and begs that I will hasten to him. I can not deny him. So you will have to entertain my friends to-morrow and explain to them the reason of my failing to see them this first time for so many years.

"And—well, dear, you can do as you choose about the bill of fare. As I shall not be at home, the people will not hold me responsible for what happened in my absence."

"Oh, thank you, papa, for permission to do as I choose. I will willingly take all unkind remarks any one feels like making. But I feel confident that all who have sons will give me their kindest wishes for withholding temptation from their boys. And to the young men I shall try to make myself agreeable, and have our cook make the coffee so very fine that they will go away quite as well pleased, and with their brains a good deal clearer, than if I had entertained them with wine."

An hour after Mr. Clinton was on his way to the side of his dying friend, and Mabel sat down and wrote:

Dear Flory,—Come help me to receive our friends to-morrow. Papa has been called away, and I must have you with me, as I am particularly anxious to have my reception a success

Lovingly yours, MABEL.

"Edgar likes Flory, I can see plainly, and I think she is not wholly indifferent to him. Together I think we can manage to hold him here to-morrow, and thus save his mother a great sorrow, most likely," said Mabel.

Mabel Clifton was one of the loveliest girls in P——. Friends wondered that her heart had not yielded to some one of her many suitors. They did not know that she had no heart to yield to any of those who had sought it. The first season she appeared in the select circle in which her father's wealth and position placed her, she met Ernest Addison. He was a noble looking man, talented, with mind and heart alike filled with true resolve. To Mabel he had been very attentive, and she grew to love him, feeling sure the time was not far distant, when he would come to tell her of his love. But months rolled by, and he spoke not. Gradually his visits grew less frequent, until they ceased. What it was that had come between his love and hers she could never think; but she felt perfectly sure that he did love her, and so, hoping that time would solve the mystery and bring a balm to her wounded spirit, she watched and waited for the coming.

New Year's day came beautiful and bright. Mebel and friend, Flory, never looked lovelier. Mabel had explained her wishes, and fully infused her spirit into her friend. It was impossible for any indifferent person not to feel their powers of fascination. To Edgar Livingston, one of the first guests, they were quite irresistable. He lingered on, notwithstanding the many efforts of a young friend who accompanied him to draw him away.

"Do stay and help us," said Mabel, and when Flory's beautiful eyes repeated the wish, Edgar yielded.

Few, if any, went away from the Clifton mansion dissatisfied. Everything heart could desire or suggest, in the way of delicacies and luxuries of the season, Mabel offered her guests. But as her father had said, many tongues were busy speculating about it, and in a few hours it was widely known that Miss Clifton was giving a temperance reception. Eagerly Mabel's eyes sought the door on every new arrival of guests. She had hoped for the coming of one. But the hours passed on, and when it grew late in the day, the hope faded and almost died out. She had seated herself wearily in an arm chair, when the same greeting that had fallen on her ears so many times that day, "Happy New Year, Miss Clifton," caused the bright light to return to her eyes, the beautiful flush to her face, as she rose to receive Ernest Addison. There was a rare expression in his eyes, when he received from her the greeting which seemed as if seeking an answer to the suspense of years. Her heart was bounding with new hope. Edgar Livingston had drawn Flory to the window. They were looking out on the passers-by. Reeling along the sidewalk, shouting and singing a drunken song, came Edgar's friend of the morning. Flory turned from the sickening sight. Edgar followed, saying:

"But for you and Miss Clifton, I might have been one of that party." And going to Mabel, he said:

"Miss Clifton, your slumber to-night should be peaceful. You have not helped to cloud either brain or heart of any of your friends to-day. Accept my warmest thanks for having saved me both."

Edgar saw an expression in Ernest's eyes that made him think it would be quite as agreeable to all parties if he would take Flory back to the recess of the window, to the piano, or anywhere out of hearing, just then. A few moments after his fine voice was blended with a well chosen duet. Then Ernest told Mabel of the love that had been hers ever since he knew her.

"I came one night to lay my heart before you. You had many guests, and offered them wine. You noticed not that I placed my glass untouched on the table. I left early. I dared not woo the heart of one who held such a fearful temptation before me; why you will know when I tell you the terrible truth. My only brother went down to a drunkard's grave; the woman he loved urged him on. For a time mother and I won him from the fatal passion. He was doing well. We believed he would fulfill the bright promise of early youth. He grew to love a beautiful girl. She was wild and thoughtless, and one night, at a party, in her father's house, she urged him to drink. 'One glass. Every one but you takes wine,' said she. He resisted. She taunted him about having to abstain entirely because he had not the self-control to use wine in moderation. He yielded, accepted the fatal glass from her hand, and drank, first moderately, then on and on, in the old fearful way, until the end came—a ruined life, and a mother's broken heart. Do you wonder that I fled from you? Every hour since, yearning to return, yet daring not. To-day I heard what you were doing. Earnestly thanking God that light had dawned upon you, I hastened here to lay my heart before the only woman I ever loved. Will you be my wife, Mabel?"

Her heart was too full of joy—she could not tell him in words how happy she was, but her little hand lay still in his. She raised her eyes a moment, and he saw the love of years beaming there. He needed no answer. Judging from the low tones into which the voices in the other room had fallen, I think some other hearts had found their mates. But the pairs were separated, or rather rejoined, by the return of Mr. Clifton, who entered, calling out:

"Mabel, dear, to me these rooms look rather dark. Let's have the gas turned on if you please."

And when there was light enough for Mr. Clifton to look into his daughter's eyes he saw a bright light shining there. Another moment when Flory came to greet him, he said with a smile:

"Ha! I see why you young folks know nothing of the surrounding darkness—guided by the light within. Well, have you had a pleasant day?"

"A happy day, father, there are no regrets to steal in and mar it," Mabel said with a bright smile.

"I am glad of it—glad of your resolve, Mabel. How glad you will be to know, when I tell you that this morning I closed the eyes of a father whose only son was away in some drinking saloon. How my heart ached for that father! And what a balm it was to me to think at that time my daughter was not holding the fatal glass to any young man," said Mr. Clifton, his voice trembling.

Before another New Year's day, Mabel and Flory each presided over a home of their own, and the happy remembrance of their reception is never clouded by the thought that they have added one drop to the cup of bitterness which so many wives and mothers, sisters and brothers, have to drink—the cup of sorrow which is so often prepared for them by sister women.

◆

LIFE LENGTHENED.

1. Cultivate an equable temper; many a man has fallen dead in a fit of passion.

2. Eat regularly, not over thrice a day, and nothing between meals.

3. Go to bed at regular hours. Get up as soon as you wake of yourself, and do not sleep in the daytime, at least not longer than ten minutes before noon.

4. Work always by the day, and not by the job.

5. Stop working before you are very much tired—before you are "fagged out."

6. Cultivate a generous and accommodating temper.

7. Never cross a bridge before you come to it; this will save half the trouble of life.

8. Never eat when you are not hungry, nor drink when you are not thirsty.

9. Let your appetite always come uninvited.

10. Cool off in a place greatly warmer than the one in which you have been exercising; this simple rule would prevent incalculable sickness, and save millions of lives every year.

11. Never resist a call of nature for a single moment.

12. Never allow yourself to be chilled "through and through;" it is this which destroys so many every year, in a few days sickness, from pneumonia, called by some lung fever, or inflammation on the lungs.

13. Whoever drinks no liquids at meals will add years of pleasurable existence to his life. Of cold or warm drinks, the former are the most pernicious; drinking at meals induces persons to eat more than they otherwise would, as any one can verify by experiment, and it is excess in eating which devastates the land with sickness, suffering and death.

14. After fifty years of age, if not a day-laborer, and sedentary persons after forty, should eat but twice a day, in the morning and about four in the afternoon; for every organ without adequate rest will "give out" prematurely.

15. Begin early to live under the benign influence of the Christian religion, for it "has the promise of the life that now is, and of that which is to come."—*Hall's Journal.*

◆

ODDS AND ENDS.

"I suppose there are plenty of saw mills over in your State," said a Chicago man to a party from Michigan the other night. "Wal, I shud say there wuz," replied the Michigander. "Why, sir, Michigan is gettin' so full of saw mills that you can hardly meet a man over there with more'n two fingers on a hand." And sticking up a paw on which dwelt a lone digit as proof of his assertion, he quietly continued: "I've shook hands with um myself."

Never fear spoiling the little ones by making them too happy. Happiness is the atmosphere in which all good affections grow. From it comes the wholesome warmth necessary to make the heart-blood circulate healthily and freely. Give the children their own little place to play in. It will save you much trouble, and make them better and sweeter every way.

It never pays to fret and growl when torture seems our foe; the better bred will push ahead and strike a braver blow. For luck is work, and those who shirk should not lament their doom, but yield the play and clear the way, that better men have room.

"Now, George, before you go and play," said his mother, "are you quite sure that you know the lesson Professor Borax gave you to learn?" "Oh, yes, mamma." "Well, now, tell me what causes heat without light?" "Pickled peppers!"

If you are a wise man, you will treat the world very much as the moon treats it—show it only one side of yourself, seldom show too much of yourself at a time, and be calm, cool and polished; but look at every side of the world.

There is a strong tendency in us all to believe what we desire to be true, and to draw those conclusions to which our inclinations lean.

Superstition changes a man into a beast, fanaticism makes him a wild beast, and despotism a beast of burden.

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Little Valley	5.04 "	2.47 "	....	8.48 "
Cincinnati	11.00AM	9.50PM	....	....
Cleveland	9.35PM	7.00AM	....	....
Salamanca	5.37AM	3.30PM	....	9.12AM
Olean	6.15 "	4.05 "	....	9.58 "
Cuba	6.42 "	4.30 "	....	10.30 "
Genesee	7.32 "	5.20 "	....	11.42 "
Andover	....	....	....	12.05PM
Alfred	8.03AM	....	....	12.27 "
Leave Hornellsville	8.50AM	6.35PM	1.32AM	1.50PM
Arrive at Elmira	10.28 "	8.40 "	3.37 "	4.30 "
Binghamton	12.26PM	10.53 "	5.43 "	7.30 "
Port Jervis	4.45 "	3.38AM	10.22 "	3.38AM
New York	7.55PM	7.25AM	1.40PM	7.25AM

ADDITIONAL LOCAL TRAINS EASTWARD.

4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forestville 5.39, Smith's Mills 6.03, Perrysburg 6.42, Dayton 7.03, Cattaraugus 8.00, Little Valley 8.52, Salamanca 9.55, Great Valley 10.07, Carrollton 10.35, Vandalia 11.15, Allegany 11.47 A. M., Olean 12.15, Hinsdale 12.45, Cuba 1.22, Friendship 2.10, Belvidere 2.40, Phillipsville 3.05, Scio 3.33, Genesee 4.20, Andover 5.40, Alfred 6.30; Almond 6.55, and arriving at Hornellsville at 7.20 P. M.

9.30 A. M., daily, from Dunkirk, stopping at Sheriden 9.47, Forestville 10.00, Smith's Mills 10.13, Perrysburg 10.37, Dayton 10.50, Cattaraugus 11.14, Little Valley 11.33 A. M., Salamanca 12.10, Great Valley 12.20, Carrollton 12.35, Vandalia 12.55, Allegany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32, Friendship 3.07, Belvidere 3.26, Phillipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, arriving at Hornellsville at 6.00 P. M.

6.30 P. M., daily, from Salamanca, stopping only for Passengers having Tickets, at Great Valley 6.38, Carrollton 6.55, Vandalia 7.15, Allegany 7.40, Olean 8.05, Hinsdale 8.32, and arriving at Cuba 9.11 P. M.

9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.30, Forestville 9.42, Smith's Mills 9.54, Perrysburg 10.17, Dayton 10.25, Cattaraugus 10.55, Little Valley 11.20, and arriving at Salamanca at 11.48 P. M.

WESTWARD.

STATIONS.	No. 1	No. 5	No. 3*	No. 9‡
Leave New York	9.00AM	10.45AM	7.00PM	7.00PM
Port Jervis	12.13PM	3.22PM	10.55 "	11.35 "
Hornellsville	8.55PM	3.00AM	8.25AM	12.30PM
Genesee	9.57PM	4.00AM	9.30AM	1.34PM
Cuba	10.48 "	4.55 "	10.27 "	2.32 "
Olean	11.15 "	5.20 "	10.50 "	3.03 "
Great Valley	....	5.57 "	....	3.48 "
Arrive at Salamanca	11.50PM	6.02 "	11.25 "	3.52 "
Cleveland	7.40AM	....	7.20PM	...
Cincinnati	5.00PM	....	5.30AM	....
Leave Little Valley	12.22AM	6.27AM	11.57PM	4.15PM
Arrive at Dunkirk	2.20 "	7.50 "	1.30 "	5.45 "

ADDITIONAL LOCAL TRAINS WESTWARD.

The 3.00 A. M., except Sundays, from Hornellsville, also stops at Belvidere 4.24, Friendship 4.34, Hinsdale 5.07, Allegany 5.27, Vandalia 5.39, Carrollton 5.48, Little Valley 6.27, Cattaraugus 6.42, Dayton 7.03, Perrysburg, 7.09, Smith's Mills 7.24, Forestville 7.32, Sheriden 7.40, arriving at Dunkirk at 7.50 A. M.

3.15 A. M., daily, from Hornellsville, stopping at Genesee 5.46, Olean 9.22, and arriving at Salamanca at 11.00 A. M.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.00, Scio 7.35, Phillipsville 8.05, Belvidere 8.27, Friendship 8.54, Cuba 9.50, Hinsdale 10.45, Olean 11.25, Allegany 11.47 A. M., Vandalia 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Cattaraugus 3.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20, Forestville 5.45, Sheriden 6.07, and arriving at Dunkirk at 6.30 P. M.

12.30 P. M., daily, from Hornellsville, stopping at Almond 12.43, Alfred 12.55, Andover 1.15, Genesee 1.34, Scio 1.42, Phillipsville 1.51, Belvidere 2.00, Friendship 2.10, Cuba 2.32, Hinsdale 2.47, Olean 3.03, Allegany 3.13, Vandalia 3.27, Carrollton 3.42, Great Valley 3.48, Salamanca 3.57, Little Valley 4.15, Cattaraugus 4.32, Dayton 4.53, Perrysburg 5.00, Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35 and arriving at Dunkirk 5.45 P. M.

1.10 P. M., daily, except Sundays, from Hornellsville, stopping at Genesee 2.38, Belvidere 3.24, Olean 4.45, Carrollton 5.19, Salamanca at 5.38, Little Valley 6.03, Cattaraugus 6.25, Dayton 6.54, Perrysburg 7.03, Forestville 7.35, and arriving at Dunkirk 8.00 P. M.

4.00 P. M., daily, from Hornellsville, stopping at Almond 4.25, Alfred 4.45, Andover 5.38, Genesee 6.37, Scio 6.55, Phillipsville 7.15, Belvidere 7.33, Friendship 7.55, Cuba 8.37, Hinsdale 9.09, Olean 9.40, Allegany 9.58, Vandalia 10.23, Carrollton 10.48, Great Valley 11.05, arriving at Salamanca 11.15 P. M.

* Daily.
† Daily between Salamanca and New York.
‡ Daily between Port Jervis and Dunkirk.

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The Sabbath Recor

For the Sabbath Recorder.

AN APPEAL.

Arouse, ye Christian soldiers,
Prepare for the great fight;
The wrong has many helpers,
But stand you up for right.

The strife is growing warmer,
No neutrals can we take;
The foe has many legions,
And all are wide awake.

They have a master, Satan,
Opposed to all that's right;
He is the prince of darkness,
He can not bear the light.

But Jesus is your Captain,
Then why should you retreat
He never lost a battle,
He never knows defeat.

His power transcends all measu
The King of kings is he;
And none can find protection
But those that to him flee.

Then take the heavenly weapon
And keep your armor bright;
You can not fail to conquer,
If in his strength you fight.

By earnest supplication
Let all your wants be known
He'll answer your petitions,
And raise you to his throne.

Then high, high up in glory,
You'll shout, the conflict
Landed, and safe forever
On the immortal shore! J. M

THE DAMNING SIN OF THE WO
Delivered at Belfast, Ireland, Jan
BY A. O. HAYE.

"They believe not on me." John
The damning sin of the world i
sin unto death, (1 John 5: 16
unbelief. From the moment
the serpent breathed into the
of Eve the doubt as to God's
mand, "Yea, hath God said," (
3: 1,) to the present age of r
alism and infidelity, unbelief
been the dominant sin and perpe
spiritual destruction of man.
commit crimes against our n
bor, but we sin against God,
thus we find that God punishes
ners, while the criminals ofte
cape free; and the greatest sin
that of unbelief. It was this
raised the fratricidal hand of C
and it was this that left Noah
his family the only survivors of
flood. While the ark was build
Noah warned the gaping, incre
lous crowds that gathered aro
him, of the coming destruction
the world; but they would not
lieve him. The sun rode as cle
in the heavens as of yore, and
blue of the sky was as serene,
the mist that came up on the
night breeze to water the earth,
knew nothing of rain; and
when God smote them, it was
a new and terrible instrument
vengeance. Had one outside
Noah's family listened to the p
arch, and believed his words,
door of the ark would not have
closed against him; but their
sealed up man's ears against the
of Noah, who, "moved by
prepared an ark to the saving of
house; by the which he condem
the world, and became heir of
righteousness which is by fa
Heb. 11: 7. In spite of the s
and wonders done in Egypt, at
the Red Sea, and in the wilder
the Jews were incessantly la
into infidelity, and even the
vengeance of the Most High
Korah, Dathan, and Abiram, c
not root out the evil. Jude
(verse 5) "the Lord having s
the people out of the land of Eg
afterward destroyed them that
lieved not."
The subtlest and most power
engine in the whole amory of S
is unbelief. He was the first, a
is the chiefest of infidels. He
God's first enemy, and by
promptings has made man G
enemy too. God stretches out
treating arms to man to retur
his fatherly embrace, but man
him with scorn. The devil re
God, for God is his enemy, but
resists God who is his friend.
cast the devil out of his first es
reserving the fallen angels "i
erlasting chains under darkness
the judgment of the great d
(Jude 6,) but to man in every ag
has sent messengers to warn hi
the wrath to come. God has
stroyed the heavenly beauty of
tan, doomed him to everlasting
but to save man he sent his S
to become sin for man, and
away the curse from him. The
ils believe and tremble, bu
does not believe, neither d
tremble.
The difference of sin and crim
well exemplified in the cases of
thieves upon the cross. They
been guilty of the direst offe
against the Roman law; thieve
all probability, murderers.
geance had at length overta
them, and they hung on a
each side of the Savior.
fit emblem of unbelief, revile
Savior in these words: "If tho
Christ, save thyself and us."
Jews, during the Savior's minis
asked of him a sign that they
believe, ignoring all his teachi
the example of his life, his
miracles. But had Christ sho
them the most astounding mira
nay, had he opened the gates
heaven, and permitted them to see
face to face with the Father, t
would not have believed. Th
penitent thief died for his
against man, and assuredly a
did so, must he suffer in the h
after for his sin against God.
have no reason to believe that
one thief was less criminal than
other. From the language utt
by the penitent, we might sup
that they had both been membe
the same band, equally ferocious
bloodthirsty. But faith, thou
late, lit up the one heart,
brought about its salvation,
unbelief darkened the other and
it to everlasting perdition.
We know how David, the
after God's own heart, could
fell into crime, from which
only saved by his strong f
speaks not of sin committed ag
his fellow-men. "Against
thee only have I sinned," he