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RALLY FOR TEMPERANCE.

BY J. EDGAR JONES.

Unfurl your Temperance banner, and let its shadows wave
In every town that's cursed with Rum or knows a drunkard's grave;
And bear it ever proudly up with earnest heart and hand—
Until its folds in triumph wave throughout our native land.

Awake ye Temperance workers, respond unto the call,
And bear it on to victory, or with it nobly fall—
It's cause is that of human rights, and never, never must
It's stars of promise ever trail inglorious in the dust.

From every hamlet, every town, let earnest workers come,
And gather 'neath its guardian folds to fight the hosts of Rum.
With courage pressing onward, nor fearing foes to face—
In driving from our hearts and homes Rum's burning black disgrace.

We owe it nought of mercy; its deadly, blasting flow
Has scattered horror far and wide, and filled our hearts with woe;
Has banished health from many a home, and with its withering breath,
Installed instead its varied forms of want, disease, and death.

Its blighting hand on parents laid has driven the father wild,
And murder dyed him crimson, with the life blood of his child,
Moved him to strike with cruel blows his sorrow-burdened wife,
And brightened death in contrast to her torture-stricken life.

Has banished from the mother's heart its former love and pleasure,
Until she views with hate the babe, one time her greatest treasure;
Its little life like struggling on with faint and feeble flicker,
And all the love it once received bestowed on loathsome liquor.

Has thrown around the children the fetters of its fate,
And changed the sweets of filial love into the gall of hate,
Has nerved the hand that struck to death a sister or a brother,
And mixed with ribald reckless oaths the the sacred name of mother.

Has made of every sacred tie a demon's bond of steel,
Has crushed in death a myriad lives upon the torture wheel—
Has marked with woe its army's track, its fiendish flag unfurled,
And waving boldly still above a liquor-burdened world.

Still with steady tramp they're marching—an army brave and strong,
Devoted to their horrid cause, and glorying in its wrong,
Upheld by all the powers of earth, wealth, influence, pomp and pride—
And knowing well the fearful power arrayed upon its side.

And yet our course is onward, we know our cause is just,
In courage, perseverance, truth, we put unshaken trust;
Our watchwords, those of life and light, of mercy, grace and love,
And our reserve the friends of right, our leader God above.

Then close the ranks, fall into line, your faltering faith renew,
And let us call along our lines the battle roll anew,
For as before the morning sun depart the shades of night,
So shall the cause of darkness flee before God's temperance light.

Yes, lift on high our banner, and let its shadow wave
O'er every town that's cursed of rum, o'er every drunkard's grave,
And ever bear it nobly up with earnest heart and hand,
Until its folds in Triumph wave throughout our native land.

—Christian Secretary.

THE MORAL LAW;

Its Unity and Indivisibility.

A Sermon preached at Plainfield, N. J., March 24th, 1877, and published by request.

BY REV. D. E. MAXSON, D. D.

James 2: 10—"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

The law spoken of in the text is the Moral Law, the Decalogue or ten words which Jehovah, amid thunder and lightning, gave to Moses on Mount Sinai, soon after the exodus of his people from Egyptian bondage, and written by the finger of God on two tables of stone. That it is this moral code James is speaking of, is certain from the fact that he selects the sixth and seventh commandments to illustrate the proposition he makes with regard to the unity of the whole code. It will help us to a readier understanding of the meaning of the text from James, if we comprehend the scope and meaning of this code of laws. On this fundamental code of laws, God's constitutional basis of his whole moral government of the universe, we can not be too well informed. I am sometimes almost afraid that our relation as a denomination to one particular item of this code, the fourth commandment, is such as may lead us to a narrower, more inadequate conception of the nature and scope of law, than if we were not called to be the special advocates and exponents of this one item of the code. When I sit down, as now, to a study of the moral law, I am always a little solicitous lest I may be tempted to give it some private, special interpretation to suit the special, personal and denominational relation I sustain to it. To make sure that I avoid this liability in the treatment of the almost fearful text I have chosen for discourse to-day, I have adopted the plan of quoting well accredited and competent Bible expounders for exposition of the doctrine of the "unity and indivisibility of the moral law," and, therefrom, reaching the conclusion of the text, the all-important conclusion, that he who violates any one of the ten precepts of the law of God, is guilty of violating the whole.

Of the nature and extent of the Decalogue as a whole. See Prof. Bush, Professor of Hebrew and Oriental Literature, in New York City University. I know of no more accurate, vigorous, and scholarly comments on the Old Testament than his, from which I now quote: "The moral law was designed as a divine revelation of man's religious and moral duties, as a perfect standard and rule of obedience, and one too of perpetual and universal obligation. For as every precept of it flows directly from the unchangeable perfections of God, it must forever make the same uncompromising demand upon the obedience of its subjects. The ceremonial statutes might serve a temporary end, and be abolished; but of the moral law, our Savior says, 'Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' It most necessarily enter into the Christian dispensation, and pervade it through every period of its existence. It will even pass into heaven itself, and there be the delight, and govern the service of every glorified spirit and ministering angel." Prof. Bush, I think, must have been reading Paul's exposition of the enduring nature of the same law, when he said, "Do we then make void the law through faith? God forbid; yea, we establish the law through faith." Prof. Bush continues: "This [the unchangeableness of the law] will be more evident, if we consider that the law of God is the universal law of love. God is love, and his law inculcates love. A compend of the whole law is embraced in the precept, 'Thou shalt love the Lord thy God with all thy heart, and all thy mind, and all thy strength; and thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Love, therefore, must be of universal and eternal obligation, immutable as the nature of God himself. God never can divest himself of love, nor even abrogate the law which requires it." Of the vast importance of our personal relations to this changeless code of morals, Prof. Bush says: "On the whole it is obvious that this momentous and immutable law is framed with the utmost wisdom of its divine author, and that if its deep spirituality, its rigid and uncompromising demands, its perpetual authority, and its awful sanctions, were duly appreciated, it would awaken and keep alive everywhere the slumbering consciousness of sin, and at once lead to, and endear the atonement of Christ, who was made a curse for us, that he might redeem us from the curse of the violated law."

Dr. Clark, in his Comments on the Moral Law in Ex. 20, says: "It is worthy of remark that there are none of these commandments, nor any part of one, which can fairly be considered merely ceremonial. All are moral, and, therefore, of everlasting obligation. When considered merely as to the letter, there is certainly no difficulty in the moral obedience required to them. Let every reader take them up one by one, and ask his conscience before God, which of them he is under a fatal and uncontrollable necessity to break. Though by the incarnation and death of Christ, all the ceremonial law which referred to him and his sacrifice, is necessarily abrogated, yet, as none of these ten commandments refer to anything ceremonial, therefore, they are not abrogated."

I might make up my whole sermon of such quotations from eminent Bible expounders, to show the well established conviction in thinking minds that the whole Decalogue is the authoritative expression of the will of the Great Jehovah, who changeth not, but is the same yesterday, to-day, and forever, and that this law, being based on the changeless relations of man to God, and to one another, must itself be changeless, and supremely authoritative rule of conduct for all men in all time; so that, under its universal sway, the moral universe is to come to its highest order and its eternal perfection. By the righteous requirements of this universal law will the universe be judged in last great day. To bring a revolted race of men back to allegiance to it, was the Son of God sent to the world, and fealty to this holy law of God was made the test of love to him. 1 John 2: 3—"Hereby do we know that we know him, if we keep his commandments." 1 John 5: 3—"For this is the love of God that we keep his commandments, and his commandments are not grevious." 2 John 1: 9—"Whosoever transgresseth, and abideth not in the doctrine [teaching] of Christ, hath not God." "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Thus we are brought into the knowledge of the fearfully intimate relation of this law of God to our eternal destiny. Obey and live, disobey and die, is the fixed, unchangeable relation of God's law to every human life. It is not obedience that saves us, but obedience is the one unalterable condition upon which the infinite mercy of God, through Jesus Christ, can save us. We can not be saved in sin, but blessed be God, we can be saved from sin, and from its fearful consequences.

Now what James asserts about this law of God, this ten words, is that, he is as really an offender against God, and as really subject to condemnation, who violates any one of the ten words or laws, as is he who violates them all. This has sometimes been thought a hard doctrine. A young man, in an evil hour, fell before the temptation to violate the fourth commandment. Only the fourth, as he thought. In my labor with him, I referred him to the text I am using to-day, to show him that when a man deliberately concludes to deny the authority of *any* one of the ten commandments, he as really and wickedly takes issue with the moral government of God, as if he should deny the authority of every one of them. I sent him the passage without note or comment, and this was his answer. He said he considered such a statement as James made so unsound and so unreasonable that no divinely inspired man would ever have made it, and his conclusion was that neither James, nor any other of the Bible writers were any more inspired than other men; and so he went off into general skepticism and infidelity, just the result I had forewarned him would come of his deliberate purpose to set at naught one of the commandments of God. The result is legitimate and inevitable, in the very constitution of things, that he who throws away one of God's laws, gives them all up. There may be a thousand things to keep him back from overt acts of disobedience to the other nine commandments, but the principle of disobedience has taken possession of the heart, and will only bide its time to show itself.

But now let us subject the text to a critical analysis, with a prayer to its Divine Author that we may find out its exact meaning, and accept it into good and honest hearts. I shall follow my plan of finding what interpretation Bible expounders generally put upon this text, and then apply my own powers of analysis to it, and ask you to make a careful study of it, for the sake of such aid as we all so much need to carry us safely by the shoals and rocks of infidelity to God, to which we are so much exposed. Here is the text: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." It will be fair to let the author of the text have the first chance at interpreting his own statement, and this he goes right on to do in the next verse, by taken two of the commandments, the sixth and seventh, for illustration. This is the way he argues: "Whosoever shall keep the whole law, and yet offend in one point is guilty of all, for he that said Do not commit adultery, said also, Do not kill; now if thou commit no adultery, yet if thou kill thou art become a transgressor of the law." Very clearly showing that the law is such an indivisible unit, that no one part of it can be destroyed without destroying the whole, and that he who takes issue with the Lawgiver on any one precept does thereby squarely deny his whole authority as Lawgiver. It was against only one principle of the American government that the confederates rebelled, and yet the government had to suppress the rebellion none the less than if they had taken issue with every principle. They were just as really in rebellion, and their treason was just as heinous as if their issue had been a broader one. That I may be sure I have not given any private interpretation to this pregnant passage, let me add to the author's own interpretation that of Bible expounders of eminent qualifications.

Dr. Clark: "Any one sin may be shown to be a breach of the whole Decalogue. The truth is: any sin is against the divine authority, and he who has committed one transgression is deserving death, and by this one deliberate act, dissolves, as far as he can, the sacred connection that subsists between all the divine precepts, and the obligation he is under to obey, and thus casts off in effect his allegiance to God. For if God should be obeyed in any one instance, he should be obeyed in all, as the authority and reason of obedience are the same in every case, he therefore who breaks one of these laws, is in effect, if not in fact, guilty of the whole. The authority that gave one commandment gave all the others, and he who breaks one resists this authority." I most heartily commend these notes of Dr. Clark on this text, as eminently sound and sensible.

Some of the old commentators, under these beautiful figures, express the unity of the law as set forth in my text. They say: "The law is one seamless garment, which is rent if you but rend a part, or a musical harmony, which is spoiled if there be but one discordant note." Another: "The law is a golden chain, whose completeness is broken if you break one link. You thus break the *whole law*, though not the whole of the law, because you offend against love, which is the 'fulfilling of the law.'" "If any part of a man be leprous, the whole man is judged to be a leper. God requires perfect, not partial obedience. We are not to choose out parts of the law to keep which suits our whim, whilst we neglect the other parts. He is one who gave the whole law, therefore, they who violate his will in one point, violate it in all. The law and its Author alike have a complete unity." The above explicit and vigorous expositions of the doctrine of the text, I have taken from Jameson, Faucet & Brown's Commentary. They leave but little to be said in vindication of the somewhat severe truth of the text. All truth is severe, but hurts no one who is not at issue with it. My young friend who thought it was so severe it could not be of divine authority, had taken a very inadequate measure of the severity of the divine justice and judgment. The eternal decree against sin, which declares that the soul that sins shall die, and that the smoke of the sinner's torment shall ascend forever, is tremendously severe. It is an awfully severe fact that "Jehovah is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him." It is only just such sublime severity that qualifies this Jehovah to sit upon the throne of the universe, and it is only as flung upon the dark back ground of Sinai that the picture of calvary glows with its true resplendence. Only the severity of God's justice can give measure to the benignity of his mercy. From just such severe but righteous retribution as violated law meets to the offender does mercy, through Jesus Christ, save the soul repenting and believing. Take away God's severe justice, and you as sadly spoil him for governor of the moral universe, as if you take away his matchless mercy. The one indivisible law of Sinai just as truly represents the one God as does Christ on Calvary. The torments of the lost soul are just as true and legitimate outcomes of the divine government, and the divine nature, as are the felicities of the redeemed.

We shall gain much for our moral culture and our true progress in the divine life when we come to accept God in his indivisible entireity and his holy law as the one indivisible expression of his holy will. I can not rise from the study of the subject without some such reflections as these:

It is a fearful experiment to trifle with the holy law of God, as if to see whether we can not dispense with some part of its claims, and still be counted among the loyal subjects of the kingdom of heaven. Fearful, first, because of the fact, the undisputable fact, of the text, "Whosoever offends in one point is guilty of all." When we thus set at naught any one of the precepts of the law, to suit our own convenience, it may be far from our thought to take issue with the whole moral government of God, but it is not our thought, nor our want of thought, that settles our relations to that government. When we sit down and deliberately conclude to disobey the fourth, or fifth, or any other of the ten commandments, we do thereby deny the authority of the Lawgiver. If he be not authoritative in the precepts we determine to deny, then he is not in any of them. According to the fundamental conception of Deity in all rational minds, he is supreme, or he is not God at all. He who says, "Do not bear false witness," says also, "Do not kill, Do not steal." He who says, "Honor thy father and thy mother," says also, "Remember the Sabbath day to keep it holy." And he says each of these sayings, enacts each one of these precepts with all the authority of his eternal Godhead, the very authority by which he spoke the worlds into existence from out of nothingness. He who denies the authority of *anything* that God ordains, does thereby deny God, the whole of God, since not less than his whole being, his entire nature, outspeaks in every precept he makes, every word he speaks. You can not suppose God, in enacting the ten words of the moral law, to divide himself up into ten fractional parts, so that each one of the ten would have only one-tenth part of the divine character and authority in it. So that in opposing that one precept, there remains nine-tenths of Deity that you do not oppose. Be careful, O my soul! If this *folly* were *truth*, that in opposing one of the ten laws of God you leave the other nine unopposed, then remember that one-tenth of God is greater than ten millions like you, and that one-tenth of his will is vastly authoritative beyond all the human wills in the universe. Oh, it is a fearful thing to fall into the hands of the Omnipotent God. May no one of us fall into his hands for judgment with the guilt of rebellion on our souls, for "whatsoever a man soweth, that shall he also reap." But, second, it is a fearful thing to trifle with the holy law of God, any part of it, from its destructive effects on our own moral character. The moment any man stops to inquire whether there may not be some excuse, some palliation for disobedience, that man puts an element of disorder into his moral nature that will as surely work his moral weakness and final overthrow as he lets it remain and work to its natural results. Can a man handle pitch and not be daubed? No more can a man do an immoral act, an act disobedient of the moral law, and not bring weakness, disease, upon his moral faculties. It is fearful to notice how soon one becomes insensible to all moral qualities of actions who gives himself deliberately to any one form of immorality! How soon a whole brood of foul spirits will rush into the occupancy of that soul who deliberately opens the door for the entrance of any one. So the man Christ met among the tombs had become filled with his "legions of foul spirits." Probably not one of the myriads of the lost souls in perdition went down at a single stride of wickedness. It was only one wrong thing they did. Only just violated the Sabbath at first. It was only one glass of liquor at first. They did not intend to do more. But oh that one sin brought disorder, weakness, which opened the way for others, and as one and another came in, each contributed to the moral degeneration and to the moral stupor, by which the soul at length lost its power to see itself as God sees it. And it was to put up a barrier across the way to this moral stupor that God inspired his servant to write out for all time the fearful fact, that whosoever offends God's holy law in any one point, does thereby array himself against the whole moral government of God, and bring [illegible] on his own soul. All safety clusters around total abstinence from sin, from careful guarding against first departures from virtue, while all danger comes with first departures from God.

Again, I am reflecting that God will not, can not take outward obedience to any or all the other commandments as offsets for violating any one of them. In the very nature of the case, while there is rebellion in the heart against any one precept of God's will, there can not be true loyalty in that heart to any of the others. "Thou shalt love the Lord thy God with thy whole heart, and whole mind," lays its claims so comprehensively upon the heart that not the least nook or corner can claim exemption from its demands. No soul ever came into the joyful liberty of the gospel which kept back any of the heart from God, while more than Ananias and his guilty wife have fallen dead for keeping back part of the price, and more than Lot's wife have turned to lifeless statues on the road for looking back and craving the "indulgence of sin for a season." The great Catholic church has gone to its loathsome body of death by tampering with sin. False and corrupt teachers have deluded her with the fearful heresy, that indulgence to sin could be bought and sold upon the supererogatory merits of saints who have obeyed so much more than there was any need of, that their superfluous merit could be passed over to the credit of those falling short of the obedience they ought to render, and thus balance their account with God.

Not far less short of truth should I fall were I to conclude to keep all the other nine precepts of the law so well that God would let me run off into disobedience to some one that it did not suit my convenience, did not subserve my personal ends and ambitions quite so well to obey. What short of just this does it mean, which we sometimes hear about doing more good by disobeying the fourth commandment than by keeping it, by leaving the Sabbath than by faithfully adhering to it. O, I am pained with this too loose conception of the sanctity of the law of God, and the dignity of cheerful obedience. The conviction is growing with my growth, that the right way is the best way, the safest way, both for temporal and for eternal interests. It was the true light of nature in the soul of the heathen sage which inspired him to pen the immortal utterance, "*Justitia fiat si coela ruunt.*" And it was light from the throne of God which irradiated the soul of the Psalmist to say, "The law of the Lord is perfect, converting the soul. The statutes of the Lord are right, rejoicing the heart." O, yes. Now the truly regenerate heart leaps up and exclaims, "How rejoice I in thy holy law. Open thou mine eyes, that I may behold wonderful things out of thy law." O, yes, "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold. And in keeping them there is great reward." David spoke a truth for all time when he said: "Blessed is the man . . . whose delight is in the law of the Lord, and in his law doth he meditate day and night." And this is what he says he shall be like: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper."

It will be a grand day for the world when that truth shall take full possession of men, and when the real standard of success shall come to be sought in the realm of man's moral attributes and activities. And he shall consider himself pauper indeed, who, though he may gain whatever else, does it at the expense and to the hurt of his moral nature. Let me close this discourse with the words of him "who spoke as never man spoke:" "Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever shall save his life, shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world, and lose his own soul? Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. . . . For I testify unto every one that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book! And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." It is a small thing to us that an "adulterous generation" should be ashamed of us, but it will be a fearful catastrophe, an eternal perdition, to have the King of glory ashamed of us when he comes with his holy angels to take up his faithful ones—the ones who have delighted in his law, who have suffered with him, to be glorified together with him. From those seats in glory, how small, how few, will seem the losses and the crosses of the life we have lived on the earth, and how strange it will seem to us that we ever wearied by the way that leads to so much glory. Solomon says, "If thou faint in the day of adversity thy strength is small." Paul says, "Let us not be weary in well doing, for in due season we shall reap, *if we faint not.*"

A PERNICIOUS BELIEF.

There is a widely prevalent and most injurious error respecting the retributions of eternity; namely, that if men "repent and be converted" before they die, it will be just as well with them, and just the same with them in the future, no matter how late they begin their preparation for heaven. The fact that there are certain inevitable evils resulting from sin, is commonly ignored, and men generally have the impression that whenever they accept Christ, the whole of the dark record of the past will be wiped out, all the evil consequences to themselves of protracted sinning will be averted, and they shall be just as well off every way in eternity as if they had served God with fidelity all their lives.

It would be easy and interesting to trace the genesis of this belief, but it is more important to show that it is without foundation in the Scriptures, and is unreasonable and dangerous in the extreme. The parable of the laborers in the vineyard, in which he who began to work at the eleventh hour, received as much as those who had "borne the burden and heat of the day," has sometimes been interpreted to mean that there will be no difference in the reward of those who are saved. But such can not be the meaning of this parable. It probably has no relation whatever to this subject. It evidently refers to the introduction of the Christian dispensation; and relates to the Jews and Gentiles as nations, meaning that the Gentiles, who came later into covenant with God, would be as favorably received as the Jews. It certainly was not intended to teach that he who has been a faithful Christian all his life will receive no greater reward than he who has spent but a very small part of his probation in the service of God. There would be no equity in such a method of retribution.

On the other hand, there are many texts and passages of Scripture, teaching that for those who are saved there are many differences of allotment, depending upon the degree of their preparation for heaven. It is said that an abundant entrance shall be ministered unto some, and that others shall be saved "so as by fire." It is further written that God "will render unto every man according to his deeds," which certainly means that the allotments of men hereafter will be graded and determined by their conduct here. But this will not be done, if the man who has spent many years in the service of God is to receive the same reward as he who does not begin that service until the last days of his life, but wastes the greater part of his probation in conscious sin and neglect of duty.

Moreover, such a theory of retribution is as irrational as it is unscriptural and unjust. The retributions of eternity do not take place by arbitrary appointment, but depend upon the characters men have formed by the improvement or neglect of their probational advantages. Our happiness hereafter must depend upon our capacity for it, and that capacity is largely a matter of culture, requiring for its fullest development, time and diligent application. Only he who has made the best improvement of his probational advantages can be qualified for the largest and richest experience in heaven. Other things being equal, he will have the best preparation for heaven who devotes the most time to it. With equal opportunity and equal fidelity, the man who spends many years in the service of God must have a greater reward than he who spends but few. It is simply impossible that one who spends but few hours, or months, or years, in fitting himself for heaven can have as large capacity for heavenly felicity as he who devotes a whole life time to such preparation.

Wherefore it is plain that the belief in question is false, which of itself is sufficient evidence that its influence must be evil; and that it is so is also evident from the fact that it encourages men to continue in sin by holding out the hope of complete immunity from all the consequences of sin. It virtually says to the sinner: "You may go on in sin as long as you please; you may defer your reformation till the last hour of your life; and yet you shall be none the less happy for all that. Only accept Christ before you die, and no matter how wicked you are, no matter how much of your probation you waste in your wickedness, it shall be just as well with you hereafter as if you had been a faithful Christian all your life." In so doing, it offers license to sin, and induces a procrastination which results in the eternal ruin of some, by leading them to postpone their repentance until it is too late; and causes the eternal and irreparable injury of many by lessening their preparation for, and hence, their experience of future blessedness.—*Methodist.*

"BE KIND TO THE POOR."

BY WM. H. NEVIL.

Be kind to the poor when you can—
Don't turn them away from your door;
Give a trifle to each fellow man,
However so humble your store.
But if fortune to you has been kind,
Then the blessings of heaven secure.
Don't ever be harsh—bear in mind
To always be kind to the poor.

Be kind to the poor day by day,
As to you with pleading they turn—
Let your offering be what it may,
Their gratitude surely you'll earn.
Sometimes 'neath the raggedest suit
Beats a heart that is honest and pure,
And the seed that you plant will be fruit
That no riches can ever secure.

Be kind to the poor in the world,
For fortune, some sorrowful day
When her treacherous wheel shall be whirled,
May level you just the same way.
So then do unto others as you
Would wish to be always done by—
Cast your bread on the waters, 'tis true
'Twill return you a blessing for aye.

—Sunday World.

THE PRACTICAL TEST.

There have been many precious revivals in the churches the past Winter. Nor has the quickening work of the Spirit wholly ceased. Each mail brings us reports of continued blessing in various parts of the vineyard. Christendom is stirred. Men are thoughtful. Laborers are active. The people of God are in prayer. Blessing comes down like rain. We look to see the deeps of sin still more completely broken up, and many others seeking safety and peace.

Now with all these we trust that the main desire will be to exhibit the fruits of a Christian life. That is the practical test. A practical teacher would suggest no other. A practical world will accept no other. Even if it would, that would not answer the divine requirement, "By their fruits ye shall know them."

The greatest teacher of the apostolic age defines these fruits. They are such as love, joy, peace, patience, goodness, temperance, meekness. They appear in a sweet temper, in the absence of selfishness, in pity and help for the suffering and needy, in costly devotion to great principles, in attempts to lift up and beautify surrounding life, in a purpose to exalt Christ before the world, and to implant the gospel in other hearts.

The person that goes resolutely and joyously about this kind of life will give the best evidence of conversion. Such persons will not make the mistake of looking too far abroad for service. They will find themselves always walking in the midst of waving grain. One of the effective lay workers in the Boston revival meetings is leaving the young men in his own counting room to perish. There is always work enough within an arm's length.

We notice that a large number of young persons are being gathered into the churches. They are in the bud. God be thanked for the promise therein. But the blossom and the fruit are the only things that will cheer and feed other souls, or nourish their own spiritual life.

The test with these is yet to come. The exhilaration of the revival meetings, the influence of numbers seeking Christ, the freedom with which revived Christians make personal efforts, the generally smooth current of public opinion in a time of great religious awakening—these are among the influences that make it practically easy now to maintain a Christian life. We do not mean that it will not always be easy to do that. "I will never leave thee, nor forsake thee." With that help no task is hard.

But there will nevertheless be a difference, after some of these influences have naturally subsided. That will be the time to test the faith. The practical duties of a Christian life will present themselves. There will be times of trial. There will be less religious and moral magnetism in the air. Burdens will have to be borne by the individual—a necessity, to teach one the reality and preciousness of divine help. Now is the time to be strong. Now is the time to be a Christian: You have been a convert till now. And to be a Christian, and to continue to be a Christian, is as much greater than to be a convert as to fight through the Rebellion and to conquer it was greater than to don a uniform and be enrolled as a soldier.

These words are so far from being intended to discourage and hinder any one that they are the best that we can command to help and encourage one. For the ease and joy with which any one shall pursue the Christian life will depend wholly upon the activity of the Christian principle within one. And this activity can be maintained, and this steady unyielding purpose to continue steadfast be realized in no way so well as by the prompt, faithful doing of every good work. Continue in that way, and no days of revival will have been so blessed as the future days of Christian living. Then the soul's peace shall be like the steady, onward flow of a full-banked river, laden with fruit that men will know has been brought down from the upper country of the Spirit.

A TAP-ROOT.—No man ever saw a black hickory tree blown out of root. The hurricane may twist it off or break it down, though even that seldom occurs; but it can not drag it out of the ground. The reason is that this tree, while it sends out plenty of surface roots, always sends a strong tap-root straight down into the solid subsoil, and lays hold of the foundations of stone, or clay, or hardpan, as the case may be. There are other trees—the beech, maple, and ash—which interlace the surface with a web of roots; but in a storm, especially if the ground previously has been waterlogged, over they go! A Christian is not safe and reliable unless he has sent a tap-root down into hard, strong foundations of Christian doctrine. Surface roots of sentiment and emotion have their uses, but they are not good for much, either in a dry time or in a tempest.

CULTURE.

The word "culture" is a most harmless word; and yet there are few words which by their misuse have been rendered more offensive. The attainment of the pursuit of "culture" has been held as excusing one from the discharge of all duty to God and to humanity. Culture has not seldom been put in place of religion, and above religion. Everybody knows the old story of Ralph Waldo Emerson and Margaret Fuller going to the Boston Theatre to see Fanny Ellsler dance. As the story runs (and probably there is not a single spark of truth in it), when the *danseuse* had executed a most difficult and bewitching figure, Mr. Emerson exclaimed: "Margaret, that is poetry." Presently came another surpassing *pose*, and Margaret turned to her comrade with, "Ralph, *that is religion.*" Now-a-days the fiction would have been carried a shade further, and a supreme exhibition would have called forth, "That is culture."

Go to a man (or a woman) and tell him about the poor, the suffering, the ignorant, the people who live in stifling dens, the heathen, the slave, and his reply is, "Oh, don't bother me; I am after culture; my tastes are so elevated, so refined, that I can't possibly touch anything so low and vulgar." No wonder that the very word culture has become an offense, and almost a stench; there is a refined selfishness as well as a gross selfishness; there is avarice in thought and feeling as well as in gold; there are mental and spiritual misers as well as material.

And yet all this need not be, should not be. Culture is a good enough thing. Taken in its widest sense, as meaning the enlargement, discipline and use of all our powers, moral and mental, it is a noble thing—represents one of the highest duties of man. And even if we think of it as limited, which it too often is, to the enlargement of the mental powers and the taste, it is a good thing, *as far as it goes*, though it doesn't go far enough. But a culture (or that which is called culture) which serves as an excuse for a man's neglecting his duties to God and his fellow-men, is utterly contemptible.

There are two duties resting on every intelligent creature of God. The first is to *make the most of himself;* the next is to use himself for the honor of God and the happiness of the universe.

Religion finds a place for every degree of culture. It neither underrates the highest, nor does it set at naught the lowest.

We scarcely recall a more significant and noteworthy fact than is now presented in Boston. Rev. Joseph Cook is lecturing each Monday morning in Tremont Temple, on the most abstruse problems of metaphysical theology. Two weeks ago he took up the distinction between Trinity and Trit-heism, treating the matter with unsurpassed vigor and acuteness. He is eminently a man of culture, a graduate of Yale College, of Andover Seminary, and of a German University. And best of all, his culture is all *fire;* is all inflamed with zeal for Christ and man. The spacious Temple is crowded with the most thoughtful men in the metropolis of New England.

At the Tabernacle every day thousands of learned and unlearned, from Cambridge and from the workshops, press to hear a man who, probably, don't know what culture is, who is innocent of any language but his own. And God has made him the means of saving souls and of honoring Christ. And the Holy Ghost rests on the culture of one and the non-culture of the other, because they both are consecrated to Christ and his cause.

"Everything for the French people," was the motto of the Emperor. Christianity takes a higher range and says: "Everything for humanity; everything of culture, of wisdom, everything for the human race and for God."—*National Baptist.*

THE END OF THE LAW.

"For Christ is the end of the law for righteousness to every one that believeth."—Rom. 10: 4.

A "zeal of God but not according to knowledge" was a characteristic of many, in Paul's time, and it is the same now. Men may be sincere and honest in their convictions and belief, but wrong for all that. The argument is presented, that, if a man is honest, even in believing a falsehood, it will be all right. It might be so if only faith was the condition of salvation, irrespective of its object. But it is not; salvation is *not* from the *act* of believing, but it flows from the *object* of faith: "Whosoever believeth *on him* shall not be ashamed."

The law has its claims upon us, not the political, nor the ceremonial law of the Old Testament, but the moral law; that which is given us by Christ when he repeated it, and inculcated love to God and the neighbor, perfect and complete. As Paul said, "By the law is the knowledge of sin." Men bring themselves up before the law of Christ, and say they live a moral life, and they can not be condemned. But is not their love to God and their neighbor imperfect? Do they never offend in one point? The result of all human effort has shown man's utter inability to keep the law. But because of this is the law sin? Paul says, "God forbid; nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Because of man's failure, he is a sinner, and the penalty of God's law hangs over him. In this matter the whole "world is guilty before God."

To such comes gospel tidings, that "Christ is the end of the law." He met all the claims of the ceremonial and moral law—by his obedience he showed that "in him was no sin." Not only this, but the penalty must be met. Christ as a holy being did not merit it, but "the Lord laid on him the iniquity of us all." It is not a question of how much the penalty is, but did God accept as the equivalent what Christ bore? God hath shown that he did by raising Christ from the dead, and placing him at his right hand.

Christ then has purchased pardon by his life and death. He has met the claims of the law, and is the "end of the law." Now man must either deal with law or with Christ. But Christ's work does not release a man from the claims of the law without action on his part—the sinner must believe on Christ. Thus by believing on the living Jesus, he appropriates as his what Christ hath bought with so great a price. By a belief in a theory, a dogma, or a creed no righteousness will be imputed to us. There must be a trust in the person of Jesus. Through him "all that believe are justified from all things, from which they could not be justified by the law of Moses."

"Faith is but the hand that appropriates Christ as revealed to us, for as the hand that plucks the fruit is not the fruit, is not that which either creates or sustains life, but only that which ministers to its development and preservation—so faith's efficacy is not in itself, but in that which it receives and appropriates—to the soul of man, in which alone is the spring and fountain of eternal life." So may we believe on Christ and be able to say: "The life we live in the flesh is by faith on the Son of God."—*Messiah's Herald.*

THE LAST CALL.

God calls in numerous ways and in diverse manners to sinners. He is full of compassion, long-suffering, not willing that any should perish. No one can say that he was never called. In time of the great account no one will be able to say he was lost because he had no gracious opportunity.

But it will not do to presume upon the divine mercy, or think that because God is good he will never cast off. Here some make a fatal mistake. They suppose God will wait their time and come to their terms; that whensoever they choose, even to the last extremity, they can find acceptance. But he indulges no such selfish delusion, he is just and true, a sovereign who will execute his law.

In the plainest terms he has proclaimed the conditions of salvation, and assured us that those who do not comply with them will be lost. "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." There can be no doubt that every day many receive their last call. In every revival, while numbers flock to the gates of Zion, others, though deeply impressed and almost persuaded, turn back and perish. Sometimes the Holy Spirit will follow a man for weeks, perhaps months and years, inviting, urging him to turn to Christ; then leave him, and no more repeat the offer. In the time of deep affliction, in the quiet, solemn hour, the sinner feels that the favored time has come; but he refuses, puts it off, and the opportunity returns no more.

Be not deceived. God is not mocked. When the sinner rejects him, chooses the world and sin, he need not think strange if he is left to his choice. Nor is there anything arbitrary or unkind in this. It is necessary in the very laws of our being. When the mind is really made up, and the heart fixed, there is not often a change. We make our own probation, work out our own destiny. The word which is a savor of life unto life if accepted, when resisted and rejected, becomes a savor of death unto death.

This we account for the fact that most of those brought into the fold of Christ came in early life. Only a few under peculiar circumstances are converted in middle life or old age. Most of those who become believers do so in the first season of awakening and conviction. Those who pass through one revival season without submitting to Christ, are likely to pass through another and another with the same result, the impression diminishing each time.

The present is a favored season, a time of refreshing from the presence of the Lord. Not only in the great centers, but wherever the means of grace are employed, showers of blessing descend. How much better to give attention to the concerns of the soul than to be absorbed in the pursuit of wealth or honor. How much better to be engaged in efforts to save the fallen, and win sinners to the Savior, than to rush into the murderous strife of war. The gospel of peace and salvation is doing a great work for us, and we hope to see it soon pervade the land as never before. To this end let every church put in for a share, let every Christian do his best that no sinner be passed by. We need not wait for Moody, Hammond, or any other man, since our dependence is on God, who is mighty to save. Especially would we pray that none may put away the gracious influence, lest this should prove the last call, and grace no more return.—*Morning Star.*

TRUE RELIGION.—There was a time when he who spent his days in the cell of the hermit, had his name written in the calendar, his praises chanted in the churches, and his bones carefully gathered after his death and laid up in golden altars whither mitred bishops and high officials came kneeling to touch them in solemn devotion. . . . But God does not mean that we should be morose and misanthropic eremites, but bold and active confronters of the trials and evils of life, men and women who shall act well our parts in the common relations in which he has created man, and earnest copyists of the example of that Holy One "who went about doing good." Jesus did not flee to the solitudes and keep aloof from intercourse with men. He remained among his fellows. He visited their habitations; he gave attention to their tears and distresses; he wept with them when they wept; he rejoiced with them when they rejoiced. His whole life was one ever-blooming charity. And the spirit that was in the Master is that which constitutes the most heavenly goodness in his followers: "Love thy brother;" "Love thy neighbor as thyself;" "As ye would that others should do unto you, do ye even so unto them."—*Dr. Beta.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 19.

REV. N. V. HULL, D.D. - - - EDITOR.

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

A NATIONAL DESECRATION OF THE SABBATH.

Our readers have learned, doubtless, with deep pain, that the close of the last session of Congress was made the occasion of a flagrant desecration of the Sabbath by our national legislators. Both houses of Congress were in session the greater part of Saturday night and during the forenoon of the Sabbath, March 4th. It is reported, to his credit, that the President-elect refused to take the oath of office, even on the Lord's day, though urged to do so by those around him in authority. It is with especial satisfaction that we record this evidence of his moral principle and manliness. This simple fact will go far to commend him to the confidence of thoughtful men. But, so far as appears, there was no minority in Congress to oppose this great national crime. Not a voice was raised in defense of our national religion. Not a word of protest was uttered against this open defiance of the authority of the God of our fathers. And while the rulers trample his law under their feet, the people look on with approbation or indifference. It is a fearful commentary upon the morality of the nation and the purity of the church that this outrage is accepted as a thing of course, and as calling neither for reproof or notice. So far as we have observed, the religious press, with a single exception, is silent on the subject. The *Herald and Presbyter* administers a mild, but decided reproof, and shows, as we think, conclusively, that the transgressors are altogether without apology. But if there is any national sin against which the religious press may raise its voice, an open and flagrant violation of the fourth commandment by our national rulers is not to be treated as a matter of indifference. This violation of the Sabbath was a crime committed by the representatives of the nation in their official capacity, and so far as the people are responsible for their acts, it was a national sin. Acting in behalf of the people, and presuming upon their countenance and support, this Sabbath session was an expression, if not of their contempt for the authority of God, at least of their disregard of his commands. And in this transgression they bring his wrath upon the nation. The people who countenance their rulers in setting the law of God at defiance, may expect to be visited in judgment for their transgressions. If they would escape the consequence of national sins, they must hold their rulers responsible for their morality, so far, at least, as relates to their official acts. And if they would have God honored in our national legislation, let them so far lay aside their allegiance to political parties as to demand in language that will not be mistaken, that none but good and true men be put into positions of public trust.

We are sometimes at a loss to know how to treat words like those above, from the *Presbyterian Standard*. That the *Standard* is sincere, we do not doubt, and yet the question will arise, How can it utter such language? Does the *Standard* not know that the law of God does not require the keeping of the first day of the week? To say that the law of God demands the keeping of the first day, is to talk squarely in the face of the record. It is no more plainly written, "Thou shalt not take the name of the Lord thy God in vain," than that the seventh day is the Sabbath. To say that to do business on the first day of the week is sinful, is to utter what no man can prove.

But let us look this question squarely in the face. Here is a paper that professes to revere the Scriptures, and to be guided by them in its teachings. It professes to accept them without note or comment. It denounces as wicked in the highest degree any interpolations or changes in the sacred record by human hands, and yet in the broadest manner does this very thing itself. It boldly and absolutely changes by interpretation the fourth commandment. This commandment, in the plainest manner of stating it, forbids the doing of work on the seventh day, but commands the doing of work on the first day, and yet the *Standard*, by exposition, turns it squarely about, so as to justify the doing of work on the seventh day, and makes it sinful to do work on the first day.

Now, we ask what perversion of the Papists has gone beyond this? It is amazing that Protestants will do this after all their professions of disgust with the Papists at their changing the word of the Lord and their refusal to give the Scriptures without note or comment. We charge, then, the *Standard* with setting aside the fourth commandment itself. It charges Congress with sinning against God by doing business on the hours devoted to business by the fourth commandment, and yet itself works on the hours God has set apart as holy time. May we not, then, with propriety say, "Physician, heal thyself?"

But let us not be misunderstood. We do not wish to criticise unjustly. We sympathize with those who love and cherish the Sabbath idea. In this respect, we are in accord with the efforts of the *Standard*. In so far, we hold it Biblical and sound, and yet it fatally mistakes. It applies this doctrine falsely. It calls a day the Sabbath which is not the Sabbath, and charges men with sin when no sin has been committed.

Lovers of the Sabbath idea, God help you to see the Sabbath, and keep it. As matters now stand, you appear as the enemies of the Lord's Sabbath, and only lovers of one of human appointment. You falsely call the first day the Sabbath, and degrade the Sabbath of divine appointment by making it practically a secular day, and by calling it *Saturday*.

SEPARATENESS FROM THE WORLD.

To live in this world, and yet to live as though not of it, is an art difficult to learn, and yet this is the work of every Christian. We will note some of the difficulties in the way of this attainment:

1. Christians are still in the flesh and possessed of like passions with others. They have human weaknesses, and are constantly affected by temptations from without.

2. They often, in their early education, are placed at a great disadvantage, being brought up without the blessing of Christian culture and example. Everything in their childhood life has been against them, not only at their homes but in their neighborhood surroundings.

3. Many Christian persons lack natural sharpness of mind, and are easily deceived concerning the nature of many things around them.

4. But large numbers of persons make profession of religion without having any clear conception of its demands. They are moved by a good impulse, but have little intelligence concerning the nature of the undertaking upon which they have entered. They have little spiritual insight.

5. Many thousands we believe make profession of religion without really having been born again. They are not hypocrites, not purposing to deceive either God or men, but their *hearts* have never entered fully into this work.

But we need go in this direction no further, although many other things might be said. This one thing, however, we can say, that whatever may be the causes of it the lives of many professors of Christ's religion are of a most questionable character. They indulge in habits of so purely a worldly character as to either weaken or wholly destroy their Christian influence. Some professors seem to have a perpetual itching to see how nearly they can act according to the customs that govern the social life of the great outside world, and yet not lose their Christian standing among men. Do the men of the world chew and smoke, dance, play plays, play with cards, dominoes, drink intoxicating liquors, attend theatres, &c., &c.? These Christians want to do the same; and if their course is objected to, think their liberties abridged. Their religion is of a negative and not of a positive character. In the service of God they take little interest. The prayer and conference exercise has little attraction for them. For the study of the Scriptures they have little taste, but when some social entertainment is proposed they are at once aroused.

This is a sad state of things, but one that has afflicted the church in every age, and will continue to do so while time endures. The church is a school into which persons of diverse characters come to be trained, some of whom make great proficiency, while others in part or wholly fail, as in all other pursuits in which men engage.

But Christian brother, are you aware of the mischievous effects of your wayward life? You both weaken the hearts of Christians and give courage to those who love not our Lord Jesus Christ. While you engage with them in their pastimes they approvingly smile upon you, but in their hearts condemn you. They don't see in your conduct the life of the Christian. Your power over them is gone. Nor is this all; you waste your own spiritual strength. Your Christian boldness is gone, as is also your tender love for sinners. Your heart ceases to be burdened with the world's woes, and you are no longer a laborer in the Lord's vineyard. You may indeed attend upon the services of the church as a ritualist, but your heart is dead, and whatever there is of conscience left with you must condemn you.

But your business in this world is not to see how nearly you can come to living a worldly life, and still hope in the forbearance of God, that you be not finally cast off at the left hand. Your life should be a positive one. Hark! Jesus says, "He that is not for me is against me, and he that gathereth not with me scattereth abroad." Remember, then, that you have covenanted to live for Christ. And let us ask, are you living for Christ in the ball-room, at the card-table? We feel justified in saying, in your heart you know you are not. O come away from this, brother, and consecrate yourself afresh to God. Reform, and from this hour let your life be an out and out one for the Lord Jesus Christ. Touch not, taste not, nor handle the things that defile.

THE COMPLETE PREACHER.—The first number of the clergyman's new magazine is just issued. It opens with a translation of a sermon just prepared for the press by the great German preacher, Prof. Christlieb. It contains, also, sermons by Spurgeon and Archbishop Tait, of England, and by John Hall and J. P. Newman, of this country, also a comprehensive report of a sermon by Rev. Dr. Broadus, the author of "The History of Preaching." The object of this monthly is to print, in full, sermons by the most representative divines of all denominations in the world. This monthly is published at $2 per year, by the publishers of the *Metropolitan Pulpit*, 21 Barclay Street, New York.

A WORD WITH THE BACKSLIDER.

Backslider, your case has lain heavily upon our heart for many days. On a time, your sins came before you as never before, and subdued you. In penitence, you went to God and prayed him for his righteousness' sake to have mercy upon you. On there coming to your heart a sense of forgiveness, you made covenant with God and bound yourself to be his servant. For a time, you went on your way rejoicing, but now for a season you have been wandering in darkness, and it has finally come out that you are a backslider. Your pastor has watched your course with painful solicitude, and when you have not suspected it has wept on your account, and those with whom you have made covenant are deeply grieved, while the wicked openly rejoice. Under these circumstances, the ways of Zion can not but mourn.

Dear brother, let me call you to a remembrance of former times when you had sweet communion with God and fellowship with his people. Those were indeed precious times. How delightful. The heart was then happy, and the road you traveled was pleasant indeed. What sweet counsel you had with your fellow-pilgrims in the way that leads to the city of the New Jerusalem. How earnestly and tearfully did you exhort sinners to come to Christ, the meanwhile telling them what he had done for you in the pardon of your sins and the assurance you felt that he had adopted you into his family. In those days your presence in the house of God was a comfort to the saints, and your words cheered them on in their journey. But, brother, things today wear another aspect; your seat is vacant, and your voice is silent. You sometimes come to the house of worship, but you seem changed. You do not appear at home, as you once did, and if you sing at all, you mournfully repeat, "What peaceful hours I once enjoyed." Sometimes, you are heard to speak against the church, and not unfrequently you speak reproachfully of its members, and at times a stranger would think you an enemy of the cause of Christ rather than its friend.

But we will not be further tedious, but come squarely to it, and say, dear friend, you are a backslider. Your love has grown cold, and the wicked one has taken possession of you. Yes, you are a backslider. These are sorrowful words to utter, but duty demands of us to speak them, or surely our pen would not write them.

And now another thought comes to us, and that is, How can we reach your heart and make it tender? Surely, you can not be utterly lost, for God himself has thought of and tenderly called after you. With what gentle words has he spoken to the wanderer, and invited him to return and be saved! And what encouragement is there in this.

But there are other influences operating in your favor. The church are with loving hearts asking you to come back. In secret, they are praying for you with earnest pleadings. Also, your own heart in whispers tells you to return, and at times your convictions are so strong as almost to compel you to return. And now, while God is offering you pardon and the church is pleading with you to return, and your own heart is compelling you to come back to God, be wise, and accept the offered blessing. Do sunder the bands that bind you. Resolve at once to return to God, and *do* it. God help you in your weakness to return.

DUTCH LAW AND BUSINESS PHILOSOPHY.

Among the early settlers of Allegany county, was a shrewd Dutchman, who, though unable to read or write, was much sought by his neighbors as counsel in the management of their questions of law. Among the anecdotes of his professional life is a plea in which he gave, in the fewest possible words, a complete digest of the foundation of all civil jurisprudence. In his address to the court, he said: "The meaning of the law is this, a man shall have something for something." This is not only sound reasoning in law, but it also expresses the true basis of all honorable and honest business transactions. When a man proposes to give you more than an equivalent for what he proposes to take in exchange, you will do well to look out for yourself, or you will find, when too late, that you have given something for nothing. When you see an advertisement in which some one proposes to give you an article of real value on the payment of the cost of packing and transportation, look well to the principles of honesty and see that you are not led into a trap by your own avaricious desire to secure something for nothing, and if, on self examination you find such to have been the case, before commencing a crusade of reformation against the other party, strive honestly and earnestly to correct your own heart, and then such manifestly specious allurements will lose their power over you. When an individual professes to have a specific for some particular disease, and is so anxious to become a public benefactor that he pays large advertising bills that he may have the privilege of giving the imformation to the public, when any of the periodicals would cheerfully publish the discovery gratuitously, were it what it purported to be, look out for quackery, and if you have need of medical treatment, consult a regular practitioner on whose honesty and ability you can rely. In short, be content to honestly earn what you have, and not allow the greed of gain to allure you into the effort to get something without giving an equivalent, and you will not be likely to suffer through the deceptions of those who make the element of avarice in others the means of gratifying their own covetous natures. S.

SECRET PRAYER.

Prayer to the Christian is as natural as breathing to the man. The first impulse of the awakened sinner is to pray as one who has offended and is in danger. Like poor, disconcerted, sin-stricken Saul, he prays. But to pray is no more natural for the awakened one than it is for the one who is justified.

But there are circumstances attending us in this life under which the soul can not so readily enter into the exercise of prayer undisturbed, and hence the necessity of times when we can enter into our closets where we can have, as it were, open communion with God. Somehow, at times, we want to be alone with our Father in heaven and pour out to him all the feelings of our hearts. At times, we are flooded with a sense of his goodness, and we want, without distraction, to thank and bless him. At other times, burdened with sin and oppressed with our guilt, we want to confess all to him, and with penitent pleadings entreat his pardon. Sometimes, thick clouds of darkness lower about us, and we want to plead with him to cause them to rise and float away, that we may again behold his smiling face. At another time, we are overtaken with afflictions and troubles, and we know not where else to go, and so we cast ourselves at his feet and pray his help. And so we go to him for guidance and help from day to day, and in this exercise how often do we feel that we want to be alone with our Father in heaven. Secret prayer is essential to the Christian's life and growth. No one can prosper without. We may have a form of Godliness without it, but to prosper we must have secret communion with the blessed One above. Christian reader, do you maintain secret prayer with your Father in heaven?

TRACT BOARD MEETING.

A quarterly meeting of the Board of the American Sabbath Tract Society met at Leonardsville, N. Y., April 10th, 1877.

The following members were present: A. B. Spaulding, J. B. Clarke, J. M. Todd, Stephen Burdick, A. C. Potter, R. T. Stillman, A. S. Stillman., S. C. Maxson, C. V. Hibbard, Amos L. Clarke, Morel Coon, R. P. Dowse, and E. Whitford.

Prayer was offered by A. C. Potter.

Financial statements were presented by the Treasurer from N. Wardner, J. B. Clarke, M. B. Kelly, and D. R. Stillman, which, with the Treasurer's Report for the quarter, were referred to the Auditing Committee.

The Corresponding Secretary presented the following communications:

1. From M. B. Kelly, speaking of labor in Pardee, Kansas.

2. From C. D. Potter, in regard to funds for the purchase of a tent.

3. Resolution of Pardee Church relating to the compensation of Bro. Kelly for labor at that place.

4. From L. C. Rogers, reporting himself in readiness to commence labor for the Board.

5. From I. M. Cottrell, speaking of the establishment of a Sabbath-school paper for our people.

6. From James Bailey, recommending Chicago as a promising field for labor in Sabbath reform.

7. From Joel Greene, relating to the publication and distribution of tracts.

8. From N. Wardner, relattng to the mission in Scotland.

Adjourned to the call of the Chair.

AFTERNOON SESSION.

Prayer by C. V. Hibbard.

Voted that Bro. Kelly have an order on the treasury for $50 to make up deficiency as reported by him, for labor at Pardee.

The auditors submitted the following report: "We find due J. B. Clarke, for stationery and postage, $5 54. Due N. Wardner, for the quarter ending Dec. 31st, 1876, £56 0s. 7d.; for quarter ending March 31st, £87 6s. 11d."

The report was accepted, and orders were voted for the amounts

Voted that L. C. Rogers be instructed to commence labor in Vermont.

In answer to suggestions of Bro. Cottrell, it was voted that if the friends of Sabbath-school publications in Alfred Centre will establish a paper for our children, this Board will publish the same on terms that will cover the actual cost of publication.

Voted, that the matter of the employment of other agents be deferred until the next quarterly meeting.

Voted, that the Corresponding Secretary inform Bro. Greene that there are tracts at our depository in Alfred for gratuitous distribution.

Voted, that when this meeting adjourn, it adjourns to meet at this place two weeks from to-day at 1 o'clock P. M., to consider the matter of procuring a tent and the expense of running the same the present season.

Voted, that copies of the RECORDER be furnished certain ministers in Scotland, as suggested by Bro. N. Wardner, free of cost.

Adjourned.

E. WHITFORD, *Rec. Sec.*

WASHINGTON LETTER.

WASHINGTON, D. C., April 11th, 1877.

Spring comes to Washington with just the same regularity that it comes to a rural village. The sun shines upon the just and the unjust. The noisome atmosphere of politics and intrigue, the sickly atmosphere of fashion, the reek of bad hearts and the blight of selfish lives, can not counteract the generous force of crescent nature, and the parks, around the capitol, around the jail, around the hospitals, and around the bronze monument of "Old Hickory" have assumed a beautiful green.

Bleak Winter leaves his icy throne,
And gentle Spring comes forth,
The sunshine on her pinions borne,
Revives the frozen North.

The fragrance of her gentle breath,
The little flower inhales,
And grateful, from the verdant heath,
In turn perfumes the gales.

The bird that to the South had flown,
In search of sunnier skies,
It seems had not gone to that bourne
From which no traveler lies,

For every hour we hear his lay,
In notes that never pall,
To him who rules the eternal day,
Yet mourns the poor man's fall.

Not every man can be a poet, but there are moments in every man's life when he has nothing to write about but Spring. Happy the man who experiences this unhappy alternative at the proper season of the year! We are having the dullest interregnum, without prospect of improvement until the extra session assembles. If it were not for prospect of the extra session, the many journalists who winter in Washington, would, ere this, have left for their homes. But it is not probable that Washington will, during the next four years, be the deserted Summer village that it has been during the last eight years. President Hayes will not leave the White House for any length of time. He will live in one of the neat cottages at Soldiers' Home, two miles from the city, during the hottest of the Summer months, but will be at the White House almost daily to attend to official business. It was in one of these cottages at Soldiers' Home that President Lincoln had his Summer residence. He was driven to and from the White House in an open carriage, surrounded by a small squadron of cavalry. This guard was not his own suggestion and it is said gave him much annoyance, but that it was necessary the sequel proved.

There has been for some time a doubt as to whether the Head Quarters of the Army were in St. Louis or Washington. Gen. Sherman, it will be remembered, was not able to get along amicably with Belknap, who, as Secretary of War, was his superior. For this reason he desired and obtained permission of President Grant to remove the Head Quarters to Missouri. The family of the General of the Army will remain in St. Louis during the Summer, but the Head Quarters of the Army will be fixed permanently at Washington.

The further consolidation of Internal Revenue Districts is now being considered by the Commissioner of Internal Revenue, who will, in a short time, make a report on the subject. The change it is thought will not effect the service in the Eastern States. The consolidation of five districts will be made in the West and Southwest. The law will not take effect until the end of the present fiscal year, but the order will be made in time to enable the commissioner to prepare for the change in the districts to be consolidated. Secretary Sherman has directed a careful examination to be made of the allowances to collectors in the several districts, for the purpose of equalizing, and to reduce the aggregate of such allowance by not less than five *per centum*, as provided by act of last Congress. C.

THE LORD OUR RIGHTEOUSNESS.

(Jer. 33: 6.)

I have sometimes wondered why the prophet should so enlarge the above language, but concluded that it might be because we are not apt to give the words sufficient notice. See also 1 Cor. 1: 30—"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Also 2 Cor. 5: 21—"For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

The more we look at our own righteousness, the more we shall see of "filthy rags." But if we look at "the Lord our righteousness," we have "a sure foundation" to rest all our hopes upon. Christ is "the Lamb of God, which taketh away the sin of the world." "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." Isa. 53: 6. He hath given himself a ransom for all to be testified in due time, that he, "by the grace of God, should taste death for every man." "For God hath concluded them all in unbelief, that he might have mercy upon all."

If, then, we are all included under sin—"none that doeth good, no not one," and all our righteousness is as "filthy rags"—we do no see why all believers in Christ have not an equal right to hope in "the Lord our righteousness." B. CLARK.

CHEAP READING.—The *Waverly Magazine* is the handsomest and largest literary paper in the United States. The articles are all complete in each number. It contains a page of music for the piano, and double the reading of any other paper. Sixteen different numbers will be sent to any part of the country postpaid, for $1. No one will regret taking a dollar's worth as it will give good reading for three months. Address, Moses A. Dow, Boston, Mass.

SCANDINAVIAN SEVENTH-DAY BAPTISTS.

For the special information of the friends of Eld. C. Sindall and his mission, and for the general information of all Seventh-day Baptists, I am able to report, hopefully. Bro. Sindall has labored about two weeks in Racine county, Wis., and reports several Seventh-day Baptists in sentiment among the Danes. Among them is Eld. Peter Sorensen, who has stood well as a Baptist minister in Denmark. He has kept the Sabbath between two and three years. He has written and published much in this country and in Denmark. Among his publications is a song book, that is used much in Denmark. It is entitled, "Honey Flowers." He is represented as a strong and vigorous writer. Bro. Olson, of Dakota, in one of his letters, referred to him and his publications. All these brethren are anxious for Sabbath publications in the Danish language, and are making arrangements by which they hope to secure them. Bro. Sindall starts about the middle of this month for Dakota, to labor in connection with Bro. Olson in his society and in two other settlements of Scandinavian Sabbath-keepers. Bro. Martin Olson is also a Baptist minister, and a Sabbath-keeper. Both Eld. Sorensen and Eld. Olson, as well as Eld. Sindall, agree with us substantially in sentiment. None of them are yet connected with us in church relation. As soon as they are ready to organize in any place, they intend to do it as Seventh-day Baptists. In these accessions we have occasion to rejoice, and bid them God speed, while we pray for them and their work.

Any that wish to communicate with me further, relative to them or their mission, may address me at Milton, Rock Co., Wis., which will be my address after the 20th of this month. J. BAILEY.

HOME NEWS.

Seventh-day Baptist Church in Hornellsville, N. Y.

Hornellsville is one of the important business places of Western New York. Located on the Canisteo river, at the convergence of four valleys, it draws the trade from all the surrounding towns. At the junction of the Western and Buffalo divisions of the Erie Railway, it brings together the freight and passenger traffic of the West and North. With its railroad facilities and with an enterprising people, it has become the center of extensive manufacturing interests.

For many years, Seventh-day Baptists have been living here, but without church privileges on the Sabbath, except as they occasionally attended our meetings at Alfred or Hartsville. But the Lord had better things in store for them. Last October, a devoted sister, while attending family worship, felt moved by the Spirit of God to visit her brethren and sisters and see if they could not be induced to meet together on the Sabbath. She started out that very day, and sixteen expressed their willingness to do so. Prof. T. R. Williams, of Alfred, was engaged to supply them, and the trustees of the Baptist church voted unanimously to give them the use of their lecture room at a mere nominal price. A Sabbath-school was soon after organized, in which not only the young, but the old, joined heartily in the study of the Word. As the brethren and sisters became more and more interested, the desire was expressed for the organization of a church, and the invitation was finally sent to the neighboring sister churches to appoint delegates to meet with them in council on the afternoon of April 11th. Pursuant to that call, pastors and brethren from the 1st and 2d Alfred, Hartsville, Andover, and Independence churches met in the Baptist lecture room. Prof. Williams called the meeting to order, and N. V. Hull was elected Moderator, and L. R. Swinney, Secretary. The history of the movement was given by Eld. Williams, and the names of fifteen read who wished to become constituent members, when on motion of Eld. J. Kenyon it was unanimously voted "that we advise the organization of a church." The articles of faith and the covenant were read, and on motion of Eld. A. H. Lewis it was voted that "we recommend the organization on the articles of faith as presented." The following order of exercises was then adopted: Sermon, N. V. Hull; reading of Articles of Faith and Covenant, T. R. Williams; Consecrating Prayer, J. Kenyon; Right Hand of Fellowship, by the Moderator; Charge to the church, A. H. Lewis. In the meantime, the large audience room of the church, which had been very kindly given by the trustees, had been gradually filling with members from our adjacent churches, and many of the people of the village, while the choir from Alfred Centre were leading in devotional songs. The public services were very solemn, Eld. Hull striking the key-note in his text, Eph. 2: 19–22. At the close of the service, three were baptized by Eld. Williams, and the benediction pronounced by Eld. H. P. Burdick. Thus another church has been added to the sisterhood of our beloved Zion, inviting our sympathies and our prayers.

L. R. SWINNEY.

The following are the Articles of Faith and the Covenant referred to above, as read by Dr. Williams:

ARTICLES OF FAITH.

Brethren of the Council, Servants of our Lord and his Church,—We present ourselves here before God and these witnesses, to confess the Lord Jesus Christ, and to be united together and recognized as a Seventh-day Baptist Christian Church. We trust that we appreciate the solemnity and the blessedness of this confession, and that he who hath begun a good work in our hearts, will graciously perform it until the day of Jesus Christ.

We believe that the Scriptures of the Old and New Testaments are the Word of God and the only infallible rule of faith and practice, and in accordance with the teachings of those Scriptures—

We believe in God the Father, almighty, eternal, unchangeable, omnipresent, infinite in wisdom and holiness, the creator and preserver of all things, whose purposes and providence extend to all events, and who exercises a righteous moral government over all his intelligent beings, and who so loved the world that he gave his only begotten Son for its redemption.

We believe in Jesus Christ, his only Son, our Lord, who was in the beginning with God and was God, who took upon himself our nature, and bore the curse of our sins, so that every one who, with repentance for sin, receives Christ as a Savior, is pardoned, justified, and saved through that faith alone; we believe that he arose from the dead and ascended on high, and sitteth at the right hand of the Father, whence he cometh to judge the quick and the dead, punishing the wicked with everlasting destruction from his presence, and receiving his people into his everlasting kingdom; and—

We believe in the Holy Spirit, the Comforter, through whem alone we, being by nature dead in trespasses and sins, are renewed and made the children of God, by whose inspiration the Scriptures are given, who, with the Father and Son, together one God, is supremely to be loved and served, and alone to be adored.

We believe that the law of God, contained in the Decalogue, is the moral law, and therefore came into full force with the creation and endowment of man as a moral being, unchangeable in its nature, and perpetual in its binding force.

We believe that the Sabbath of the fourth commandment and the ordinances of baptism and the Lord's Supper are of divine appointment, and the duties connected with them of perpetual obligation, resting in a special manner and alike upon every member of every properly organized Christian church.

We believe that there will be a resurrection of all the dead, and that God will after that judge all men, manifesting the glory of mercy, in the award of eternal salvation to his people, and of his justice in the everlasting condemnation of the wicked.

This we truly confess and heartily believe. All assent.

Now unto him that is able to do exceedingly abundantly, above all that we ask or even think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

COVENANT.

We do hereby solemnly promise, that, as members together of this Church of Christ, we will faithfully endeavor to honor it in our conduct and life; to give to it diligent attendance upon its services and ordinances; to refrain from opposing its faith; to submit to its rules and discipline; to labor and pray for its increase, purity, and peace; and to walk with its disciples in love, seeking and improving opportunities to minister to them.

Now may the peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be and remain with us always. Amen.

By request, we print the following

CHARGE TO THE CHURCH.

Brethren and Sisters in Christ,—Concerning your relations to each other I charge you to remember:

1. That from this hour you are *to lay aside all personal choices and wishes* which conflict with the higher interests of the church and the cause of God. In entering into this sacred relation, you have necessarily surrendered, in a degree, the right to insist upon an opinion or method of action because it is your own. On all questions which may hereafter arise, you are bound by the covenant which you have this day entered into to consider and defer to the one great interest in which all of your individual interests are merged and lost. The church represents the cause of Christ, and your wills and wishes are to yield glad obedience to all his demands, in this your new relation. Your feet are to run swiftly in the way he points, doing his work and bearing his messages.

2. I charge you in the name of the Master to watch over each other for good. The struggles of life, its temptations and trials will come to each of you; often with overwhelming force. You will need help and counsel and comfort from earthly sources as well as from our Father in heaven. Each can see in the other what each can not see in himself. You are to watch, not that you may find occasion for reproaching each other, or for making each others faults known to the world; not as critics and policemen, but rather as brethren, children of one household, wherein mutual love and forbearance and helpfulness abound.

3. Do not forget that as you are members of one body, you must suffer or rejoice together. Should the sad hour ever come when one member is diseased or palsied, the touch of suffering and the signs of death will be felt in all the body. It is not possible for your experiences to continue isolated and distinct. As head and heart suffer when a physical arm is diseased, as when one never cries out with pain, all the nerves shudder and moan with it, so must your lives and soul experiences be in the days to come. As one suffering in any member of his body, would not berate or neglect the diseased part, so I charge you to be full of tenderness and sympathy for each other. If our rejoices, mounting up as on eagles wing in Spiritual experiences, your union of soul should be such that the whole body will glow with joy and exult in a quickened and purified life.

Concerning your relation to others. I bid you remember:

1. That your power will be commensurate with your purity. No form of organization or of church polity, no system of doctrines, no creed, no outward surroundings, however attractive or apparently perfect, can take the place of pure Christian life as a power among men. The influence of a church of Christ, dwelling in daily communion with him, is not tumultuous or loud-voiced in asserting its influence, but its touch is the touch of power, and all the elements of life and peace and blessedness are in it. It is like the noiseless sunlight which wakes not the sleeping babe, but which, nevertheless, carries infinite power, and resurrecting life everywhere. Such a power your lives ought to be in the spiritual world, through your purity.

2. You owe definite duties to this community, and to every circle wherein you move or may move. As the representatives of Christ, you are to *have a hand for every good work.* You are not organized for your own sakes only. Is there sorrow or suffering anywhere? Your place is there, to bring comfort and joy and help and balm of Gilead. Are there good enterprises to be carried forward in this community, reforms, movements which seek to lift men up, point them to better paths, and lead them to Christ? You owe every such movement your voice, your heart, and all your influence. If there are battles to be fought with sin and impurity and injustice, fierce battles and long—battles wherein men go as "forlorn hopes" into the land of the enemy, or rush forward to stand in the breaches which the enemy has made, I charge you as Seventh-day Baptists, be first on the ground and last to quit the field.

3. Again, I plead with you *to be consistent before men*, in regard to those peculiarities which distinguish you from those around you. The points which separate you from others are not notions or fancies, the creations of a day. They are deep-laid principles invoving the grand idea of loyalty to God, and your own conviction of duty. As Baptist's you are identified with a truth that has made steady and comparatively rapid progress in the church since the Reformation. Certainly the Christian world is swinging back to the primitive practice of the church in this paraticular. Be true, consistent; labor and wait.

The sisterhood of churches into which you have just been received has waited long and painfully for the morning light concerning the Sabbath of Jehovah. More than two centuries have passed since the first Seventh-day Baptist church was organized in America. Previous to that hour, we had a home in Europe, and at ne time since Christ walked the earth, and the disciples went forth from his tomb to preach the gospel to all nations, has the chain of Sabbath-keeping Baptists been wholly broken. What the future has in store for us, we know not. "We walk the wilderness to-day," and maybe it will please God to grant that we "walk the promised land tomorrow." Or, it may be that your generation, and many others yet to come, will die before the church returns to the primitive custom of keeping God's Sabbath in simplicity and in truth. Be that as it may, your duty is plain. Obedient to God, loyal to the principles which separate you from others on this point, "with malice toward none, with charity for all," in no narrow bigotry, but with that confidence which resting on truth can afford to wait, you are to live, labor, and maintain your place as Sabbath-keepers. The grass may grow over your dust, and your names be forgotten, but the truths which, as organized to-day, you are called to exemplify and defend, will live and at last triumph.

Finally, I counsel you to remember, as the sermon on this occasion has taught you, that you are the "dwelling place of the Spirit of God," and that from your lives, as from beacon-crowned mountains, the light is to go forth. Stand together in Christ. Stand firmly by each other, and with each other, in faith, and hope, and love; and may the blessing of the divine Master abide with you. Amen.

Second Alfred.

The Red School House neighborhood lies partly within the bounds of the Andover, Hartsville, and 2d Alfred churches, and includes members from each of them. Here our late beloved Bro. W. D. Williams labored for years and was instrumental in leading many heads of families and most of the young people to Christ. Many of these joined the 2d Alfred Church, some the Hartsville, and not a few helped to organize the Andover Church. After our lamented Bro. Williams was laid aside by sickness, repeated invitations were given to hold meetings statedly at the School House, but believing that every church member should attend, if possible, his own church regularly, every Sabbath, I refused to give out appointments lest it should diminish attendence at Andover or Hartsville. But after more than two years had passed, when their neighborhood prayer meeting had been discontinued, and the cause of religion seemed to require it, meetings were again started, on the direct assurance of the brethren that if they were held in the afternoon or evening it should not hinder them from regularly attending their respective churches. The Lord has graciously blessed the meetings by manifesting his presence and power in encouraging Christians and convicting sinners. Many who could not otherwise attend church have thus been brought under the influence of the gospel. The brethren and sisters and friends have appreciated our efforts, as was shown in their meeting together at the house of Max son Potter, and making up the unexpectedly large donation of $60. But the spiritual fruitage, growing out of these meetings at the Red School House, where "the old, old story" has been told, where friends and neighbors have mingled their voices in prayer and praise, will only be fully realized when parents and children shall meet with "the blood bought throng" around the throne.

L. R. SWINNEY.

Western Association Mission Work.

For obvious reasons, the Missionary Board of this Association have this year sent no laborers into the fields usually occupied, and depending upon it for preaching the Word of God. Fields, opened in other days, have this year been waiting for more generous times, when the fountains opened again, shall bring them the water of life. In all this time, those little feeble bands have not hungered more for the bread of life than have others to give it to them. Impelled by this desire, the Chairman of the Board, with hands more than full already, has kept up a regular supply to three of those places with results most cheering and encouraging. In two of those places, revivals of religion have resulted, bringing many to a higher moral plane, and, with God's blessing, leading a large number to the Lord Jesus Christ for life and salvation. In these places our own people have been greatly strengthened, and work expended has indeed been blessed of God. At Bell's Run, our brethren keep up with increasing interest the ground already gained, and feel sanguine and hopeful for the future, while at Honeoye and the Plank, the revivals have placed our own people among the leaders of religious interests. Blame us not then if, in looking over this field and the good accomplished, we exclaim, "What hath God wrought! Thank God and take courage."

In November last, Eld. H. P. Burdick, who holds in happy combination a well-earned reputation as an evangelist and temperance lecturer, entered this field for a campaign, with a long dreary winter before him. Heaven sent and heaven guided, he came like Titus of old. His migratory habits and snowy hair and beard won for him the appelation of the "white pilgrim on wheels." His fame as a temperance advocate made for him ready and hearty welcome to eager crowds, who after the lecturer, would wait to hear the preacher. Involving the Board in no responsibility, he seemed the best adapted of all men for our work, and entered it with all his might. I have tracked him during the driving storms and snow of the Winter, to about twenty different localities, many of them remote from the others and difficulty of access, and wherever he went he found the people waiting to welcome him. His work on this field seems a marvel of providence. His plan has been to make our little churches centers of operation, and, while ministering to them, carry his work to localities and peoples having no immediate sympathy for us. Stannard's Corners, Hebron, Hebron Centre, Coudersport, Bell's Run, Richburgh, Scio, Oswayo, Ceres, Main Settlement, and West Genesee, have all been visited by him, and enjoyed his labors. During the Winter, he has been prominently engaged in many precious revivals, either among our own people, or in such close proximity that the moral influence has given them new confidence, and we hope been productive of good to them.

In closing his letter to the Board, in which he enumerates labors performed at Ulysses, Raymonds Corners, Lewisville, Purdy Creek, Hartsville, Canaseraga, and Big Flats, he says, under date of November last: "Have worked fifty-seven days. With few exceptions, I have preached upon the Sabbath and evening after Sabbath, preached First-day morning, and preached or lectured in the evening, and a sermon or a lecture upon all the rest of the evenings. With the exception of Big Flats, Chemung county, I have been with or near Sabbath-keepers all the time. 'The harvest is great, but the laborers are few.'"

May not that closing sentence be our reproach? These little churches gathered with such tears and toils, shall they not be cared for? If the laborers are so few, that the Lord thrusts them in at their own charges, will not we who stay at home apply ourselves again to the work of sending forth men called of God, who stand ready, saying, "Here am I, send me?"

JAS. SUMMERBELL,
Chairman of the Board.

Western Association Sabbath-school Institutes.

What a treat to stay comfortably and economically at home, without risk of shipwreck or railroad disaster, and visit Palestine. This treat, in a small way, was afforded the Sabbath-schools of Nile, Richburgh, Main Settlement, Little Genesee, and Dodge's Creek, during the days and evenings beginning March 25th, by Eld. L. R. Swinney, of Alfred. His model of the Holy Land is a marvel of beauty, mechanical skill, and mathematical accuracy. I make the last statement on trust. The descriptive lectures by the Elder are worthy of all satisfaction and praise. Here, in the best of company—the Elder's own—you land from a weary sea voyage on the Mediterranean, at Jaffa, or wherever else you please. Then, reducing yourself to a pigmy, prepare to climb the mountains of Israel, or explore the beauties of Esdraelon, and

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The week was one of our most stormy and unpropitious. The roads were namelessly bad. In Richburgh, especially, the signs were against us. It was *measles week*, there being counted in our school district over fifty cases. Our people will have no doubt that the measles and Eld. S. paid them a visit that week. I am happy to say there is fair prospect of getting clear of the measles; but the universal verdict is, the Elder and his model must come back again when skies are more golden, and the health of the little ones, without whom nothing can be done right, will give the Elder his most interesting audience. A partial promise of Bro. Swinney is construed to a sanguine degree of *positivity*, that he will return and give us more of the land of the prophets, and we will give him, we hope, more of the children.

From this long, dreary plague, our people are now emerging with thankful hearts that death has, by a kind, merciful Providence, been kept at bay. May the little ones, so mercifully spared, be found at the last day in a better land and a fairer clime than that which was the theme of our brother's instructive and interesting lectures.

JAMES SUMMERBELL.
RICHBURGH, N. Y.

The Minnesota Field—Re-organization of the Trenton Church.

To the Editor of the Sabbath Recorder:

Quite a religious interest has recently been awakened by a Wesleyan Methodist minister, who has been holding a series of meetings in what is known as the "Jackson School House," situated about one mile north of the old Trenton meeting house. Our brethren and sisters in the vicinity have taken a deep interest in the meetings, and several of the dear youth have been hopefully converted to God.

In response to an earnest invitation I spent Sabbath-day, April 9th, with the Sabbath keepers in that locality, for the purpose of administering the ordinance of baptism, and advising with them in regard to their future religious course, in view of the increasing religious interest prevailing among them. On my arrival, I found the Sabbath-school at work under the Superintendency of Bro. Olin. A good congregation was in attendance. I endeavored to preach the word of truth as well as I knew how, taking for a starting point the words of the Psalmist, Psa. 137 : 5, 6—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Theme—Love for the church. After the discourse, a brief opportunity was given for testimony. There were many witnesses, and the season was truly a refreshing one. I then called upon all who had formerly been members of the Trenton Seventh-day Baptist church, and who would now bury their past differences, letting by-gones remain such, recovenant themselves with God and each other to sustain the church, and labor to maintain the "unity of the spirit in the bonds of peace," to signify their willingness so to do. The appeal was cheerfully and promptly responded to by a goodly number, who gave in their names as members of the Trenton church. A place had been prepared for baptism, near by, to which we resorted and after appropriate devotional exercise, I waited upon six candidates in this holy ordinance. After baptism, and while the candidates were standing upon the bank, I extended to them the hand of fellowship in behalf of the Trenton church, and bade them a hearty welcome to the communion of the saints. There are still "more to follow," and I expect to visit Trenton again, soon, to administer baptism to others. Thus has God patiently waited and lovingly dealt with this dear people, and it is to be hoped that the Trenton church may now prove indeed to be a "light" in the community where it is located.

I wish now to add a few lines in regard to the general work in Minnesota, as I am more than ever interested in this broad and promising field of labor. Although I have had no aid from the Missionary Board this year, I have, since the last session of the General Conference, at my own expense, visited all the settlements of Seventh-day Baptists of which I have any knowledge in the State, except Dodge Centre, where the church have a settled pastor. My observations and conversations during these visits, have settled me in the opinion that there is really no more promising field for Seventh-day Baptist to occupy and cultivate than the one in this State. I fully concur in the opinion that "short term labor," is not what is needed here. On the contrary, we want, and must have, systematic, continual, persevering and earnest work for the Master. Money spent in sending a missionary to Minnesota for three months, and then with-holding aid for three years would be but little if any better than thrown away. I am fully convinced that the "circuit" plan wisely arraaged, and strictly adhered to, would be just the thing for us. Dea. G. G. Coon struck the right note in a recent number of the RECORDER. I have visited, and had pressing invitations to labor in all the following places, viz: Alden, Carlston, Albert Lea, Trenton, Wells, Alton, Eagle Lake, Ottawa, St. Peters, and New Auburn. There are Sabbath-keepers at all these points who should be cared for by our people. My plan is something like this: let our people at these points choose their own missionary, and then let our General Missionary Board give permanent employment with a competent support to the man thus chosen, so that he may devote his entire time and energies to the work. He can visit each locality at stated intervals, not less than four times each year, spending as much time at each place as the local interest and the general good of the cause may seem to warrant. The brethren and sisters should do all they can to assist in supporting the laborer, and what they pay in should be credited on his salary. I believe this plan would tend to very materially increase our numbers and influence in this State. Should any of these points become self-suporting, as no doubt they would in time, they can call and settle their own pastor, leaving the missionary free to visit the "regions beyond."

In the absence of missionary aid, the question arises, What shall be done for Minnesota? and a serious question it certainly is. At present there is but one Seventh-day Baptist minister in the State besides myself, and without presuming to judge for the other brother, I am prepared to state that *one* of these ministers will very soon be compelled to leave the field, unless some arrangement is made by which his family can be better cared for. My heart is in the work, and I am burdened for the success of God's truth in this country. While I remain, I propose to do a much evangelical labor, outside of the Carlston church, as the interests of that church and the shallowness of my purse will allow. Now, brethren and sisters, pray for the prosperity of our beloved Zion in Minnesota, and if any of you feel that God would be honored by your contributing to help sustain the cause here, anything you may send will be thankfully received, duly acknowledged, and wisely expended in evangelical labor in this State.

Yours in the blessed gospel of truth. JAMES E. N. BACKUS.
ALDEN, Minn., April 12th, 1877.

The Revival at Milton, Wis.

Brief notices of the revival at this place have appeared in the RECORDER. The work continued nearly four months in the College and in the churches. About two-thirds of this time it was in the form of a union effort between the three churches of the village, the Methodist, the Congregational, and the Seventh-day Baptist. The meetings, which were held most of the time with our people, continued into the last part of February; and then they were converted into prayer meeting held in the different churches, and in private houses in different neighborhoods. The students also met frequently in the Main College Building, and at their rooms for prayer and conference.

This interest has had marked features. Great reliance has been placed on prayer. A large amount of personal effort was used with the backsliders and the unconverted. The utmost harmony and cordiality of feeling has prevailed among the workers in these churches. A calm, serious, and thoughtful state of mind has characterized the whole effort. The aim has been to reach the judgment, rather than the emotions. Many of the meetings were occupied in the presentation of testimonies.

The results have been most gratifying. The professors of religion in the College and in the churches have been greatly strengthened. Many backsliders in the community have been reclaimed. Family altars have been erected, where they have been broken down for a long time, or where they never existed before. Strong men, the heads of families and leaders in the business pursuits of this section, have yielded to Christ. Already nearly one hundred and twenty persons have united with the three churches, mostly on the profession of their faith. Over thirty more are expected to join soon. A goodly number have also been received into the churches in other places. This is specially true of the students who have professed Christ this Winter. The Christian Association of the College has admitted over forty new membeis. It is estimated that the hopeful conversions reach one hundred and seventy-five.

The effect upon the Seventh-day Baptist Church has been cheering. It has been encouraged and consolidated in all its parts. The attendance upon all its meetings has increased. Seven converts to the Sabbath have recently joined it. Substantial strength has been received in its new membership. The relations between the new pastor, Bro. E. M. Dunn, and the people, and between the people themselves, are cordial and promising. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

W. C. W.
MILTON, Wis., April 11th, 1877.

THE BLACK HILLS AND AMERICAN WONDERLAND, by H. N. Maguire, from personal explorations, is published in the *Lakeside Library*, Vol. 4, No. 82, by Donnelley, Loyd, & Co., Chicago, Ill., and gives an account of the resources of that wonderful region, interspersed with interesting narratives of many incidents of mining and pioneer life; copiously illustrated with wood cuts of scenery and adventures. Sent by mail for 12 cents.

ANOTHER CRIMINAL WANDERER has ceased to roam. John McNamara, alias "Jack Mack," who, in a rage of jealousy, shot Ellen Callanan in Corning, N. Y., some time ago, has finally been arrested. The Corning *Independent* gives the following account of his wanderings and capture:

"From the Chicago *Tribune* we glean a few particulars of 'Mack's' life and wanderings since the fatal shots were fired. This report, probably prompted by the prisoner himself, states that he was worked up to a great frenzy of mind by the success of a rival, coupled with continued changes in the conduct of the girl toward him. Now he was received with full favor and his hopes were high, then again the cold shoulder was given and they were dashed to the ground. He purchased the Colt's revolver on that day with the intention of taking his own life, but getting to drinking, changed his mind, thinking it would be better to kill the object of his affections and then shoot himself. He saw her for this purpose, but after wreaking his vengeance changed his mind and fled. For four days he laid in the woods, then made his way slowly and cautiously away toward New York City. A friend met him soon after leaving the woods and gave him a gold watch, and $400 in money. From New York he went to Liverpool and thence to London, remaining in the latter place some four months. Becoming suspicious that he was being watched, he took ship for Spain, landing at Corunna. Thence he started for Cuba, but having no passport could not land at Havana, and so came on to New Orleans. A strange fatality led him from there directly to Chicago. There a detective who met him on the street thought those peculiar small light eyes belonged to some one whose name was booked at headquarters. So McNamara was 'spotted,' his every movement being followed while officers looked the matter up, resulting in his arrest."

THE CENTENNIAL FUND.—The case of Assistant Treasurer Eyster against the Centennial Finance Board, involving the question of the surplus funds of the Exhibition, has been decided by the United States Supreme Court. The Chief Justice delivered the opinion. He says:

"By the act of 1872, the assets of the corporation were to be divided among the stockholders only after the payment of all liabilities, and unless the contract entered into otherwise provides, it is clear the United States must be paid in full before the stockholders can claim a distribution among themselves. After a lengthy examination of the statute, the Court came to the conclusion that if the net receipts are to be treated as the net profits of the Exhibition, there is no difficulty in the way of construction in favor of the United States. The act of 1876 requires the payment of debts, and then the reimbursement of the United States, before the distribution of profits to stockholders. Not a word is said about restoring the capital. There was no intention in the act of 1876 to change the order of distribution, as provided by that of 1872, except by giving the preference to other liabilities over that of the United States. The terms used are identical in meaning, and the statutes are relieved from all discrepancies without violence to the language of either. The decree of the Circuit Court is reversed, with directions to enter a decree directing payments of $1,500,000 into the Treasury before any division of the remaining assets among the stockholders."

LICENSE.—The Court of Appeals of the State of New York having decided that the excise laws give no authority to Boards of Excise to grant what are termed saloon licenses, a liquor dealer of New York, indicted for violation of the law, though holding a lecense of this kind, plead guilty and was fined the nominal sum of one dollar. The action in the case has created intense excitement in the ranks of the liquor dealers, and District Attorney Phelps has had consultation with the Police Commissions on the subject. Meanwhile the temperance people are taking advantage of the situation and have organized a temperance crusade, with Oliver Cotton at the head, for the wholesale arrest of the liquor dealers, should the police not take action in the matter. In the interest of the liquor trade, a bill has been introduced into the Legislature to so amend the laws as to allow the sale of liquors in quantities of less than five gallons by other than keepers of inns and and hotels. It is to be hoped that a "Murphy wave" will engulf the Legislature before it gives any further license to the destructive traffic.

MILTON JUNCTION.—In the Janesville *Gazette* of March 15th we find the following report of Bro. Huffman's labors at Milton Junction:

"The revival meetings conducted by Elder Huffman are still continued gith good success. With the exception of one or two stormy evenings, crowded houses have been the rule. Although the number of new converts has not been as large as had been expected, the labor of the evangelist has, nevertheless, been crowned with marked success in rebuilding the spiritual foundation of the church, infusing new life into the lukewarm, reclaiming the backslider, and melting away the icebergs of contention, jelousy, strife, hatred, etc., that so effectually mar and bar the progress of the Christion Church. Elder Huffman's preaching has been very powerful and pointed, and he seems a favored instrument in God's hands for bringing the gospel of Christ and its salvation close to the hearts and consciences of men."

SOUTH CAROLINA matters do not seem to be fully settled by the withdrawal of Gov. Chamberlain from the contest. Columbus dispatches of April 14th say:

"Gov. Hampton to-day addressed a note to the Chamberlain officials requesting them to turn over their offices to their successors, subject to the decision of the supreme court when the court should be filled by the election of a chief justice, which will take place immediately after the convening of the Legislature, April 24th."

It is reported from reliable authority that the substance of the reply of the state officers to Gov. Hampton's demand will be the assertion that they hold their offices by the declaration of the state canvassers from the face of all election returns; that they were commissioned by Gov. Chamberlain while his title was undisputed; that their contestants have taken the cases to the Supreme Court; that Gov. Hampton has no right to anticipate the judgment of that court, or in any way to pass upon their title; and that his action is a violation of his pledges to leave disputed questions to legal settlement. For these reasons they will decline to give up their offices.

A YOUNG TRAVELER.—Four thousand five hundred miles, says an exchange, is rather a long journey for a child not five years old to undertake alone. Maggie Woods, aged four and a-half, has, however, says the Liverpool *Post*, accomplished this feat. Six months ago she was left an orplan at Chicago by the death of her father and mother. Her only relation in the world is an aunt, living at Stockport, in England. This lady communicated with the United States Consul in Manchester, who wrote to Chicago, and had arrangements made for sending the child to England. Maggie was equipped for the journey, and traveled a thousand miles to New York under the care of a railway conductor. At New York she was received by strangers, who entertained her for some days, and on the 3d ult., placed her, supplied with toys and amusements, on board the City of Richmond, under the care of Capt. Leitch and the stewardess. She was landed safely, on the arrival of the steamer at Liverpool, and given over to her aunt.

TWO SIDES TO THE STORY.—The old saying, that one side of a story is good until you hear the other, is very frequently verified in these days of dispatches and counter-dispatches with which the daily papers are teeming. Instance the statement which has been in circulation, that Gilman, one of John D. Lee's guards, had made an affidavit that Lee's confession was obtained by Attorney Howard by promises of reprieve, and that, as published by Howard, important facts implicating Brigham Young were omitted, and now we have a card from United States District Attorney Howard and Marshal Nelson declaring Gilman's affidavit made for compensation in the interest of Mormon's. They say Gilman was not Lee's guard, and had no communication with him; that Lee's confession, signed by him, is in their hands, and will be used at the proper time in the interest of justice.

RELIGION AND SCIENCE.—The Psychological Basis of Religion considered from the Standpoint of Phrenology. 12mo., paper, 20 cents. New York, S. R. Wells & Co., Publishers, 737 Broadway. This neat pamphlet is worthy of an attentive reading by all who take an interest in the question: Is Science in conflict with Revelation? Some months since, the publishers of the *Phrenological Journal and Science of Health* offered a premium for the best essay on the relations of science and religion, and from those prepared and sent in for competition, the above-entitled paper, by a well-known neurologist, of New York, was selected as possessing the most merit.

BUSH FIRES are again commencing their work of destruction. A Rondout, N. Y., dispatch of April 13th, says: Fires are raging in the woods in this vicinity. On Stony Hill, six miles from the city, an area of ten square miles has been burned over. The house of George Purdy, Gallows Hill, was destroyed, with contents, the family barely escaping with their lives. By the earnest efforts of all men in the vicinity, the flames were beaten back from the settlement, but are still raging in the woods, and unless a heavy rain comes soon the destruction will be great. Owing to the recent dry weather the underbrush is as dry as tinder, and the fire spreads with great rapidity. Several other smaller fires are reported.

THE EASTERN QUESTION is just now becoming intensely interesting. The following from the Berlin *Kreuz Zeitung*, an authoritative paper in German military circles, should it prove anything more than the rumor which it purports to be, of which there is no confirmation from other sources, will open the way for lively times for all Europe:

"According to a rumor circulated in a most positive form, it is asserted, on ground of news received from St. Petersburgh, that instructions have been sent to the Russian Charge d' Affairs at Constantinople to declare war against the Porte."

EDWARD S. STOKES of Fisk shooting notoriety is again before the public, under circumstances which will not be likely to increase the admiration of lovers of good order. Dr. L. C. Thomas had sued for a divorce, and the attorney for Mrs. Thomas having withdrawn from the case, the lady was directed to obtain new counsel. She failed to obey, alleging that Edward S. Stokes had advised her to make the doctor give her five hundred dollars before appointing a new attorney. Mrs. Thomas declared also, "Ed. will shoot any one who interferes with him or me." Judge Lawrence has ordered the examination to continue with or without counsel.

FIRE IN ST. LOUIS.—The Southern Hotel of St. Louis was destroyed by fire on the morning of April 11th, the fire originating in an upper story, about fifteen minutes before two. From the accounts published, it would appear that the fire had made considerable headway before any alarm was given, and the consequence was that a number of lives were lost, though not nearly as many as was at first feared. It is hoped that the number will be found not to exceed a dozen, which is certainly bad enough, though at first it was given at two hundred.

BIBLE VERSE INDICATOR.—This is the name given to a very convenient article for indicating references in the Bible or any other work. It is made of thin sheet brass doubled so as to be held in place by the leaves of the book, one end of which points to the passage to which reference is desired; and it may at the same time be used to hold a memorandum slip. It is a genuine "Yankee Invention." Sent by mail, in sets of 12, for 25 cents, by Eben Shute, 36 Bromfield St., Boston.

THE HEALTH REFORMER for April comes to our [illegible] with the usual excellent variety of healthful instruction. In addition to other interesting articles it contains a racy article entitled, "Holidays among the Canyons," an exposure of "The Blue-glass Humbug," useful hints for farm and household, an interesting scientific department, etc., etc. Published at $1 a year, at Battle Creek, Mich.

SEVERE GALE.—A Norfolk, Va., dispatch of April 11th, says the recent gale was the severest ever known in this section. The signal service telegraph along the coast has been demolished. The shore at this point is covered with wreckage. Four vessels were driven ashore along the coast, and will probably prove a total loss. The storm was also felt at Fortress Monroe, where the lightship was driven from its moorings.

THE EVENING JOURNAL ALMANAC, Albany, for which we are indebted to our Member of Assembly, Hon. Sumner Baldwin, is a compilation of valuable statistical information, both State and National, forming a valuable book of reference on political questions.

THE PEOPLE'S PULPIT. — New Series, Vol. 1, No. 22, is received, and contains a sermon by Stephen H. Tyng, Jr., D. D. Theme: Many deaths in one. Text: "Dead with Christ"—Romans 6: 8.

LECTURE.—Rev. John Alabaster, of Cortland, N. Y., will lecture before the Gymnasium Association of Alfred University, Wednesday evening, May 2d. Subject, "Michael Angelo."

ISAAC FENNER, an aged an esteemed citizen of Alfred, died of pneumonia April 15th. We hope to have a suitable obituary for next week.

SUMMARY OF NEWS.

As the customs officers were gauging a cask of wine in the apraiser's store a few days ago, they discovered in one of the casks a large can filled with dynimate and connected with a number of wires. It was at first supposed to be some invention to destroy life or property, but the after conclusion was, that it was only concealed for the purpose of transportation as it would not be accepted as freight in its own name.

The board of engineers appointed to investigate the sufficiency of the foundation of the Washington monument, have completed a report. It is stated it will condemn the foundation as insufficient to warrant completion of the monument on the present site. The whole question as to what shall be done with the unfinished structure will therefore have to be again remitted to Congress.

The German government has tendered Minister Washburne one of the high orders of Knighthood in recognition of his services to suffering Germans in Paris during the siege. The decoration contains costly diamonds, and is worth fifty thousand dollars. Under the constitution Washburne can not accept it, but it is retained for him in case of his resignation.

Orders have been issued by the Indian Bureau to provide rations for the 1,500 hostile Indians recently brought in by Spotted Tail. These Indians come in on the same terms as the other hostiles. Their arms and horses will be taken from them, but in other respects they will be treated the same as Indians who have remained at the agency.

The Buffalo Board of Excise have published a notice that no more licenses will be issued to retail dealers other than hotel and tavern keepers. The announcement has caused much excitement among saloon keepers. The number of licenses now issued in the city is over 1,600.

While some laborers were blasting rocks in Astoria recently, a boulder weighing two hundred pounds was blown into the air, and alighted on Wm. Dean's house, going through the roof and falling on an infant son of Dean, crushing him into an unrecognizable mass.

A National Reform Convention, the objects of which are to maintain the Bible in our public schools, and other Christian features in our government, and to obtain a religious amendment to the constitution, commenced its first annual convention at Chicago, April 10th.

Very extensive revenue frauds in the manufacture of tobacco in North Carolina have recently been discovered. Some thirty manufacturers in the county of Surrey are charged with participation in these fraudulent transactions and have been indicted.

Miss C. Harrison, of Vassar College, reports the discovery of the Vienna comet in the constellation Pegasus.

Abel Fifield, who decamped from Cambridge, Mass., about a year ago, with $20,000 of town funds, which he held as register, was arrested last week in Brooklyn, where he has been living under the name of Frost.

The *World's* Washington special says the Japanese government wants a new commercial treaty with the United States, to secure a higher duty on imports to Japan. In return, all Japanese ports are to be opened to the United States.

A Washington dispatch says Secretary Sherman has offered Gen. John A. Dix the chairmanship of a commission which will be appointed to make a thorough investigation of affairs at the New York Custom House.

A Salt Lake City telegram says a mass meeting of non-Mormons, on Saturday, adopted resolutions favoring amending the Territorial law so as to disfranchise Mormons and prevent their holding office, and for secret balloting.

A Washington special to the New York *Post* says the course of the Venezuelan government towards the American minister, is regarded in official circles as an act of war, and probably will be so construed by foreign nations.

Gen. Cary, late greenback candidate for Vice-President, was charged with buying a Colorado mine for $22,000 and charging stockholders $50,000. The Ohio Court decides that Cary must account for the balance of $28,000.

Spotted Tail has arrived at Cheyenne with Crazy Horse and 1,500 men, women, and children who have surrendered. This leaves only Cheyennes still hostile. A force of Indians have been enlisted to bring these in.

The American squadron in European waters has been ordered to assemble at Nice, preparatory to sailing to Constantinople and other eastern ports, to protect American interests.

Henry McGinnis, recently fell six stories down the elevator of the New York Grand Central Hotel and was killed. Six boys have been killed by the elevator since the opening of this hotel, seven years ago.

A number of large web footed birds, of tropical appearance, were picked up in the streets of Atlanta, Ga., having been blown thither by a strong ocean gale probably from a distant region.

The National Reform Convention, in session at Chicago last week, adopted a resolution urging the adoption of a religious amendment to the constitution, and maintenance of the Bible in public schools.

The Secretary of War, by direction of the President, has ordered the removal of the troops stationed in Alaska, and directed that control be given to the Treasury department.

The derrick barges for sinking the first caissons for the Hudson river bridge were anchored on Friday, April 14th. The caisson will be towed to its place and the work pushed.

The Consul at Melbourne advises that no American emigrate to Australia who does not carry means for returning in a year, as such emigrants are likely to return.

Alonzo Bell has been appointed Assistant Secretary of the Interior. He was chief clerk under Chandler, and is promoted in accordance with the civil service rules, for merit.

Letters to the New York *Times* from Delaware and Maryland peach regions, report the crop seriously injured by the frost, but will be larger than last year.

The latest reports confirm the belief that an Eastern war is nearly certain; the Turkish government peremptorily refusing the conditions proposed by the other nations.

Prince Bismarck has been granted a respite from the cares of State until August; in the meantime it takes two men to fill the breach made by his absence.

No consular appointment will be made by the Administration unless the applicant passes a rigid examination as to business capacity and general fitness.

The Rev. Dr. William A. Muhlenberg, the author of "I would not live alway," and founder of St. Luke's Hospital, New York, died recently in his eighty-first year.

The Trenton potters' strike, which has lasted over three months, has ended, the men being obliged to give in, their funds being exhausted and they being in debt.

The finding of the court martial sitting at St. Paul, Minn., recommends that Major Reno be dismissed from the United States army for traducing a brother officer's wife.

Marshal Sheets, a fugitive highway robber from Buffalo, was arrested in prayer meeting in Vienna, Oneida county, on Thursday evening, April 12th.

An English steamer left New York Friday for New Haven, where it will load 10,000,000 Winchester cartridges and 7,000 rifles for Turkey.

Seven men were severely injured by an explosion of sulphur, at Middle Creek mines, near Tremont, Pa., April 10th.

Two negroes, the only prisoners in the jail at Congers, Ga., set fire to the building that they might escape. They were burned to death.

Three hundred and fifty emigrants from the United States sailed for Australia from New York Saturday morning.

"WAS BILIOUS, AND MY NERVES WERE QUITE UNSTRUNG."—How many people could truthfully make the above expression at this time? And how many will continue that way until finally attacked by fever or some form of disease, or else wear it out by letting it neatly wear their lives out of them, being unfit for business for months? There is a man living in the town of Sheridan, whose post office address is Fredonia, who has a way of rapidly setting aside such difficulties, and not allowing them to interfere with his business or his chances of life. Here is what he says:

FREDONIA, N. Y., Jan. 6th, 1872.

I certify that I had been out of health and constantly running down for more than three months; was bilious, my eyes and complexion being yellow, and my nerves were quite unstrung. Had lost my appetite, my mouth tasted bad, my head was stuffed up and felt dull and heavy, and I had entirely lost my ambition. In this condition I began taking Dr. Fenner's Blood and Liver Remedy and Nerve Tonic. I began to gain as soon as I commenced taking the medicine. I have now taken one bottle and feel entirely cured. It is truly the most valuable medicine I ever took. It is surprising how fast my nerves became steadied and invigorated, and my appetite improved after I commenced to take it. I earnestly advise everybody seriously affected to try it. It is pleasant to take also. N. N. WHITAKER.

Sold by dealers in medicine.

"OLD RELIABLE."—There are many reputed remedies for that very prevalent disease, Chronic Nasal Catarrh, but none which have given general satisfaction and become acknowledged standard preparations, except Dr. Sage's Catarrh Remedy. It continues to enjoy an unprecedented popularity. This reputation has been earned through the permanent cures which it has wrought, having proved it self a specific in the worst forms of the disease. Pierce's Pocket Memorandum Books are given away at drug stores.

A CARD TO THE PUBLIC.—For many years we have made two medicines suited to the ailments of a vast class of sufferers. Thousands of cures have been made by them, and, in fact, the word failure could not be coupled with them. But within the last two years counterfeits of our medicines have sprung up, dangerous in their close imitation of our Trade Mark. To secure the people we have placed upon each genuine box of Holloway's Ointment the fac simile of the signature of our agent Mr. Jos. Haydock. To counterfeit is felony. We shall relentlessly pursue any one who imitates this with the utmost vigor of the law. We most earnestly beg that the great mass of the American people will aid us in our efforts to protect their health, and help us in our task of bringing these most unprincipled men to the bar of justice. Uniformly refuse to perchase Medicines purporting to be ours unless Mr. Jos. Haydock's signature is attached to each box of Pills or pot of Ointment, and the end will soon be reached.

The public's obedient servants,
HOLLOWAY & CO.

A GIFT.—J. L. Patten & Co., 162 William street, New York, will send every reader of the SABBATH RECORDER, who will send them their address and 3 cent stamp for postage, a sample package of Transfer Pictures, with book of instructions. These pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting.

DO NOT MADLY RISK CONSUMPTION when a few drops of "Hale's Honey of Horehound and Tar" will inevitably cure coughs, colds, catarrh, influenza, and every other ailment leading to that awful malady. Sold by all Druggists.

Pike's Toothache Drops cure in one minute.

SPECIAL NOTICES.

☞ SEVENTH-DAY BAPTISTS who are in New York upon the Sabbath, are most cordially invited to meet with their brethren of the New York Church, in the hall of the New York Historical Society, corner of 2d Avenue and 11th St. Services at 10.45 o'clock A. M.

☞ SABBATH-KEEPERS spending the Sabbath in Chicago are invited to spend the hour from 11 A. M. to 12 M., in the Ladies' Room out of Upper Farwell Hall. Entrance 148 Madison St.

☞ 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.

☞ SEVENTH-DAY BAPTISTS IN HORNELLSVILLE, N. Y.—Religious services are held in Hornellsville on the Sabbath—Sabbath-school at 10 o'clock, and preaching service at 10½ A. M. The services are held in the lecture room of the Baptist church. All interested are most cordially invited to attend.

THOS. R. WILLIAMS.

☞ 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.

☞ AGENTS double their money selling "Dr Chase's Improved ($2) Receipt Book." Address DR. CHASE'S PRINTING HOUSE, Ann Arbor, Mich.

☞ PIMPLES.—I will mail (free) the recipe for preparing a simple Vegetable Balm that will remove Tan, Freckles, Pimples and Blotches, leaving the skin soft, clear and beautiful; also instructions for producing a luxurant growth of hair on a bald head or smooth face. Address BEN. VANDELF & Co., Box 5121, No. 5 Wooster St., N. Y.

MARRIED.

In Scott, N. Y., April 7th, 1877, by Eld. A. W. Coon, Mr. CHARLES HURD, of Seneca Falls, and Mrs. CHARLOTTE BENSCHOTEN, of Scott.

At the residence of the bride's father, Wm. D. Randolph, in Quiet Dell, W. Va., April 7th, 1877, by Eld. C. A. Burdick, Mr. FRANKLIN P. BOND and Miss ELLA J. RANDOLPH, both of Quiet Dell.

DIED.

In West Almond, N. Y., April 10th, 1877, of measles and heart disease, MARY JANE, wife of Dea. Salmon Preston, in the 49th year of her age. When about fourteen years of age, she came to hope in Christ as her Savior, and through all the succeeding years of her life she honorably maintained her profession. She was, we believe, at the time of her death, as she had been for several years, a worthy member of the Baptist church of West Almond.

In the town of Wirt, Allegany county, N. Y., April 6th, 1877, after an illness of a number of weeks, which she bore with Christian patience and resignation, Mrs. LAVINIA KENYON, wife of Joel Kenyon, Esq., in her 74th year. She was a daughter of George Maxson; born in Brookfield, Madison county. At the time of her marriage, her father was living in Lebanon. In 1824, she and her husband emigrated to Friendship, when that country was new. In 1827, she was baptized by Eld. John Green, and united with the Friendship church. She has left eight living children, and an aged, infirm husband to mourn the loss of a respected and beloved mother and wife. Ever since settling in Allegany, they have lived in the same neighborhood, and for more than forty years, on the same farm. They lived together as husband and wife, fifty three years. She was borne to the grave by two sons, three sons-in-law, and one grandson. Though she is dead, yet shall she live again. W. B. G.

In Wellsville, N. Y., March 31st, 1877, MINNIE MAY, daughter of Daniel M. and Rosalind Nobles, aged 17 months. J. K.

In Hebron, Potter county, Pa., April 4th, 1877, of consumption, Mrs. JANE HYDORN GREEN, wife of Wm. L. Green, of Farina, Ill., in the 40th year of her age. Sister Green became a subject of divine grace at the early age of ten years, and united with the church in Hebron. Her subsequent life and history, as an earnest, consistent Christian, was satisfactory evidence that her conversion to Christ, thus early, was none too soon to be a ruling principle of her life, adorning it with the radiant halo of hope and faith. Eleven years since, she was married to W. L. Green, with whom she moved to Farina, Ill., where she soon after united with the church, and where she continued to reside, in working harmony with God's people, until last July, when, her health seriously impaired by disease, she returned to her father's house, the home of her childhood, for her last visit, or for recovery, as it should please God. From this time, health still declining, her husband came on in October, and continued with her until his bereavement by her death, which leaves him with two children to mourn and feel a loss which none but they can know. During all her illness, her trust and faith has been assured, resting alone in Christ, and to inquiring friends her testimony has always been, to the last, that all was well. In this death, Brother and Sister Hydorn are called to mourn the last but one of their six children. Funeral services were held at Hebron, April 11th, at which a sermon was preached from Rev. 14: 13. J. S.

In Welton, Clinton county, Iowa, April 5th, 1877, of complicated diseases, not strictly discernible by the physicians, EDSON GRANT, son of O. D. and A. E. Vanhorn, in the 14th year of his age. He was sick only five days. Although he had not made an open profession of religion, yet he was very much interested in the Sabbath school, and in the study of the Scriptures, and was especially anxious to recover so as to be present at a special public session of the school to be held in the evening, for review and concert exercises. With the family he had recently returned from a three years' residence in Colorado, to enjoy these privileges. Such is life. H. B. L.

In the town of Linn, Walworth county, Wis., March 30th, 1877, BETSY, wife of John Millard, in the 62d year of her age. The subject of this notice was the daughter of Jabez Coon; born in Madison county, N. Y. She had, for some eight years, suffered greatly from asthma, which terminated in consumption. She was a devoted wife, a tender mother, and a faithful Christian. She exhorted her family to meet her in the better land.

In Walworth, Wis., April 1st, 1877, FREDRIKA, daughter of Carl and Fredrika Peters, aged 10 months.

LETTERS.

A. B. Prentice, A. T. Jones, D Rogers, H. J. Maxson, G. W. Stillman, E. W. Vars B. G. Stillman, Charles Rowley, C. E. Crandall, A. O'Donnell, A. W. Coon, Wm. E. Hornblower, R. P. Jones, Wm. R. Burdick, Mrs R. J. Yearance, H. B. Lewis, J. E. N. Backus, W. C. Whitford, L. R. Swinney, J. Bailey, Geo. P. Worden, Samuel Davison, L. T. Rogers, Mrs. D. L. Gurley, Joel Greene, Sarah E. Prosser, T. L. Gardiner, J. R. Irish, O. U. Whitford, L. P. Dean, R. Stillman, E. Lanphear, J. B. Clarke, T. Saunders, J. Summerbell, J. Kenyon, E. Whitford, W. B. Gillette, B. Clark.

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.
W. M. Truman, Alfred Centre,	$5 00	32	52
H. W. Green, Alfred,	2 50	33	52
W. R. Burdick, "	2 50	33	52
F. Frank, "	2 00	33	42
W. H. Miller, Wellsville,	1 00	32	21
Mrs. T. Smith, Scio,	1 75	34	14
S. G. Crandall, Independence,	5 00	33	52
W. H. Wells, Nile,	2 50	32	52
L. H. Babcock, DeRuyter,	2 50	32	52
A. G. Coon, "	2 50	33	52
Mrs. R. Gurley, Adams Centre,	68	32	12
" "	2 50	33	12
Mrs. S. A. Bates, "	1 75	33	52
H. C. Rogers, Brooklyn,	60	33	14
David Rogers, "	2 50	33	52
G. C. Lewis, Brookfield,	2 50	33	52
Mrs. A. Brown, Boyntonville,	1 75	34	15
I. H. Dingman, Hebron, Pa.,	2 50	33	5
S. Dilley, Elk Creek,	2 50	33	52
S. F. Randolph, Plainfield, N J.,	2 50	34	14
N. T. Chipman, Mystic, Ct.,	1 75	34	14
T. L. Gardiner, Mystic Bridge,	1 75	33	52
W. B. Lewis, "	2 50	33	52
J. Hagar, Gaysville, Vt.,	1 13	33	40
A. G. Burdick, Milton Junc. Wis	2 50	33	52
Mrs. H. H. Tawney, Adel, Iowa,	1 00	33	52
H. B. Lewis, Welton,	1 00	33	7
S. Davison, Washington, Kan.,	1 75	34	4
R. F. Yearance, Dexter, Mich.,	1 75	34	15
E. W. Burdick, W. Hallock, Ill.,	2 50	33	52
H. Brown, "	2 50	33	52
M. S. Ballou, Dunlap,	1 75	34	15

FOR LESSON LEAVES.

T. L. Gardiner, Mystic Bridge, Ct.,	$4 50
E. W. Vars, Niantic, R. I.,	25
R. P. Jones, Marlboro, N. J.,	4 30
C. E. Crandall, Milton, Wis.,	7 69

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending April 14, 1877, 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 16,926 packages. Exports 1,994 packages. New make is running poor in quality, and sells in round lots at 20 @ 21 cents, and anything very bad has scarcely any more value than old butter. Select parcels of choice new sell at 23 @ 25 cents. In old butter, there was sale of an extra fine Lewis county dairy at 16 cents, and fifty firkins of an early make choice Delaware creamery at 14 cents; and of seventy-five packages of selections, for European shipment, at 18 cents. Common to fair old butter seems to have no market at all. Buyers are offered choice old butter in quantities, at almost their own price, and can not be got to look at anything common. The marketing of the crops of a country with that exactness and mathematical certainty with which it is done—the fact that, regularly and evenly, every one gets what he wants, and that nobody is forced to go without, and that, at the end, all is consumed without waste—who can look at this commercial distribution of the results of production, without exclaiming at the beautiful working of the machinery that gathers and distributes so as to meet the requisitions of all, and do violence to none. Such is the normal commercial result of a normal commercial system; but in our own country legislative doctors have changed all that. Congress assembled dictates commercial motion. They compel the acceptance of a debt in payment of indebtedness, and the exchanges of the country are all made upon a vast system of I O U's with Congressional fuglemen at the bellows, to puff up or to puff out values, as circumstances shall control. Hence we are, per force, a nation of gamblers. Commerce is inoculated with the shifting tendencies of the times, and wild and irregular, and, in the end, disastrous commercial motion is the result. In this article of butter, we have just been through a season wrong end first. In contrast to a possible 35 or 40 cents, 30 cents last Fall didn't look too dear. There had been a drought, and all through the Summer and Fall large foreign exports, and the producer reasoned within himself that he should have 30 cents, and held his butter up to that figure, and held the market up to it. The middleman and receiver had seen it go to 40, without more apparent cause, and they fell into line; and all hands on the producer's side of the house started off the market on a 30 cent base. "Too high!" came from the mechanics on half pay or no pay; "Too high!" from mill operatives on half time; "Too high!" from families whose incomes had shrunk to be too tight a fit; and "Too high! too high!" echoed the from the army of distributing grocers everywhere. But the habit of the commercial mind, formed under paper money hallucination, was too strong. Prices had before gone from 30 to 40, and from 40 to 50; and 30 seemed only reasonable, with possibilities of an advance in it. Consumers ate butter lightly all Winter, under protest. Their agents, the buyers, picked a little of the top qualities off the market, and left the rest to go to grease. There was no free consumption, no free price, but a continual accumulation of stock all through, and this Spring a disastrous dumping of it almost "without money and without price," and, in point of fact, a net loss to producer, distributor and consumer. We quote:

New Butter, choice lots........ 23 @ 27
" common to fair.... 12 @ 15
Old Butter, choice lots........ 18 @ 20
" fair to good........ 12 @ 18

CHEESE.—Receipts for the week were 2,520 boxes. Exports 1,500 boxes. Gold 106. Cable, private advice, 78s. Old is in short stock, and market closes firm. New cheese is not yet in sufficient stock to establish regular prices. We quote:

State Factory, fancy, Sept. and Oct. make.................. 15½ @ 15½
State Factory, prime early make.14 @ 15
" fair to good..........12 @ 14
Western choice flat and cheddar14 @ 15
" early make..........12 @ 14
Skimmed, half skimmed, etc... 8 @ 12

EGGS.—We quote:
Fresh, near-by marks, ℔ doz.....17 @ 18
Western, Southern, and Canada..17 @ 18

LIVE POULTRY.—We quote:
Fowls per ℔.......................12 @ 13
Roosters...........................7 @ 8
Turkeys...........................13 @ 14

BEANS.—We quote:
Mediums, " ....2 60 @ 2 70
Marrows, per bush..........2 30 @ 2 40

BEESWAX.—We quote:
Southern and Western, pure....33 @ 34

DRIED APPLES.—We quote:
N. Y. State, sliced and quarters.. 4 @ 5
Western and Southern............3½ @ 5

MAPLE SUGAR is lower. We quote, 9 @ 12.

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The Bible Service.

Conducted by a Committee
OF THE
AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1877.

SECOND QUARTER.

LESSON XVII.—ELISHA AT DOTHAN.

For Sabbath Day, April 28.

2 KINGS 6: 8-18.

8. Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12. And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13. And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15. And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16. And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.

17. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.

18. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

TOPIC.—God a majority.

TOPICAL READINGS.	
1. 2 Kings 6: 1-23.	4. Psa. 91: 1-16.
2. 2 Sam. 22: 1-33.	5. Rom. 8: 28-39.
3. 2 Chron. 32: 1-22.	6. Heb. 2: 5-18.
7. John 14: 15-31.	

GOLDEN TEXT.—"Fear not; for they that be with us are more than they that be with them."—2 Kings 6: 16.

OUTLINE.

I. **The king of Syria makes war against Israel.** v. 8.

II. **His plans are disclosed by Elisha.** v. 9-12.

III. **He seeks to capture Elisha.** v. 13-17.

IV. **Is captured by Elisha.** v. 18, 19.

QUESTIONS.

I. Where was Syria? What was its capital? Who was this king of Syria? Had he ever made war upon Israel before? By whom was he once captured? 1 Kings 20: 31-34. What king of Israel did he slay? Who was king of Israel at this time? Was the Syrian king cautious and wise in choosing his positions?

II. How was the king of Israel informed of the movements of the Syrians? How did Elisha know? Did the king of Israel heed the advice? How many times did he save himself? What did the king of Syria think the occasion of this betrayal? How should any of his servants know of Elisha?

III. Where is Dothan? Who was once sold into captivity from this place? Why was so large a host sent to capture one man? How did the presence of this army affect the prophet's servant? Was this servant Gehazi? Repeat Elisha's words to his servant. In answer to Elisha's prayer, what did this servant see? What lesson does this scene teach us?

IV. When the enemy came down to Elisha, what happened to them? Were they destitute of any sight, or only blinded to the true state of things? Where did Elisha lead them? To whom did he deliver them? How were they treated? Did this end the war? How can we best conquer our enemies? Prov. 25: 21, 22.

CONNECTION.

Between this lesson and the last, Elisha had miraculously made the ax-head swim. The sons of the prophets had proposed to erect a more commodious house for themselves. To this Elisha had consented. While cutting the timber at the Jordan, one who had a borrowed ax, lost it in the stream. In his distress he appealed to Elisha, who cut a stick and cast it in at the place where the ax went down, and the ax rose up to the surface, and the man recovered it.

NOTES AND SELECTIONS.

I. **The king of Syria.** Benhadad was king of Syria at this time. This war "seems to have been a sort of guerilla warfare, carried on by predatory hordes, on different parts of the country."—*J., F. & B.* The king held a council of war with his officers, with reference to the positions he should take.

II. Man may plan never so wisely, yet God often thwarts his plans. The king of Syria had taken great precaution to have his camp in the best place; but his purposes were frustrated by the knowledge which the king of Israel had of his movements. **Beware that thou pass not such a place.** Whether this means that he should avoid the place indicated as a place of danger, or that he should not neglect it, "pass" by it with neglect, is uncertain, and a question upon which commentators are not agreed. But Elisha's word was many times verified; for "the king of Israel sent to the place and saved himself not once nor twice," that is, many times. **Which of us is for the king of Israel?** He thought some one was reporting his plans to the king of Israel. **One of his servants.** Some have conjectured that this servant, who seemed to understand Elisha's supernatural powers, was Naaman, or one of those who attended him at the time of his healing.

III. The Syrian king would take Elisha. **Dothan,** "'*two cisterns*,' a place at the southern edge of the plain of Esdraelon, about twelve miles north of Samaria. Here Joseph found his brethren. Gen. 37: 17. The great road for caravans from Gilead to Egypt passes near Dothan."—*Whitney.* What a mighty army was sent to take one unarmed man! **And when the servant.** "This was a new servant, who had only been with him since Gehazi's dismissal, and, consequently, had little or no experience of his master's powers. His faith was easily shaken."—*J., F. & B.* **Open his eyes that he may see.** "The opening of the eyes, which Elisha prayed for, were those of the spirit, not of the body."—*J., F. & B.* **The mountain** was doubtless the hill on which Dothan was built. These fiery horses and chariots were the visible symbols of God's protecting power, and proved to this servant the truth of the prophet's words: "They that be with us are more than they that be with them."

IV. As the Syrian army came down to take Elisha, realizing his dependence upon God, he prayed, **Smite this people . . . with blindness.** "Not a total and material blindness, for then they could not have followed him; but a mental hallucination (see Gen. 19: 11), that they did not perceive or recognize him to be the object of their search."—*J., F. & B.* In this blinded condition the prophet led them to Samaria, right into the hands of the king of Israel. But when the king would have smote them, Elisha directed him to treat them as prisoners of war should be treated. They were fed, and sent home unharmed—different treatment than they were accustomed to give to their Israelitish enemies. But this humane treatment was a lesson that they did not soon forget. This closed the war. "So the bands of Syria came no more into the land of Israel."

PRACTICAL SUGGESTIONS.

1. "Let them undertake the enterprise as cunningly as they may, God leads to another end than that they seek."—*Cramer.*

2. "Those who fight against God, his people, and his prophets, know not what they do."—*Henry.* Opposition to God's people is opposition to him. "He that despiseth, despiseth not man, but God."

3. If we are on God's side, we are safe, whatever may surround us. "If God be for us, who can be against us?"

4. We should pray that God would open the eyes of those who are blinded by sin. There are verities beyond those of sense—the eye of faith can only see them.

5. We may pray that God will render the wicked powerless, and show them his might.

6. We should treat our enemies with kindness. In this way only, shall we successfully subdue them.

Miscellaneous.

BLUE GLASS AND TELEPHONES.

BY JOHN H. YATES.

I.

Hurrah for blue glass, Nancy! Hurrah for telephones!
I'll get the aches and pains drawn out of these old, crippled bones,
And then I'll tell our children, our John and Mary Jane,
That went away so long ago on board that western train.

II.

I'll tell them, I'll not write it, my old hands tremble so,
Nor will I telegraph it, that's old style, now, you know;
I'll telephone it all the way, then they can sit and hear
The poor old voice they haven't heard in many a weary year.

III.

What am I crazy over, now? What do I talk about?
Why, Nancy, read the papers more, and let your knittin' out.
Then you will know what's goin' on in this inventive land;
No longer, now, are our old ways so wonderful and grand.

IV.

They say they have diskivered that blue glass cures the gout
And puts Neuralgia, Rheumatis and other pains to rout:
You sit and let the sun's warm rays shine on you through the blue,
Then, leaving all the old behind, you get up young and new.

V.

Why, blue glass makes the flowers bloom, and larger, stronger grow;
It makes the farmer's sickly lambs stand up and skippin' go;
They say 'twill make the maidens more rosy and more bright
As they wait for their lovers upon a Sunday night.

VI.

If this is so, then to my mind, it clearly doth explain
Why Yankees go ahead so fast and such great honors gain;
Behold our starry banner! See its corner large and blue!
Say, don't the sun's rays shine through that, down on their hearts so true?

VII.

Well, what about the telephones? That's harder to explain;
You sit within a little room and talk, or sing a strain,
And men a thousand miles away can hear the word and tune,
And tell you what you're singing, good old Mear or Bonny Doon.

VIII.

Hurrah for blue glass physic! Hurrah for telephones!
I'll get the aches and pains drawn out of these old crippled bones;
Then I will tell the story, that John and Jane may hear
The tremblin' voice they havn't heard in many a weary year.

ONLY A HUSK.

Tom Darcy, yet a young man, had grown to be a very hard one. At heart he might have been all right if his head and his will had only been right; but, these being wrong, the whole machine was going to the bad very fast, though there were times when the heart felt something of its old truthful yearning. Tom had lost his place as foreman in the great machine shop, and what money he earned came from odd jobs of tinkering which he was able to do here and there, at private houses; for Tom was a genius as well as a mechanic, and when his hand was steady enough he could mend a clock, or clean a watch, as well as he could set up and regulate a steam engine.

One day Tom had a job to mend up a broken mowing machine and reaper, for which he received five dollars, and on the following morning he started out for his old haunt—the village tavern. He knew that his wife sadly needed the money, and that his two little children were in absolute suffering from want of clothing; and on this morning he had a debate with the better part of himself; but the better part had become very weak and shaky, and the deamon of appetite carried the day.

So away to the tavern Tom went, where, for two or three hours, he felt the exhilarating effect of the alcholic draughts, and fancied himself happy, as he could sing and laugh; but, as usual, stupefaction followed, and the man part died out. He drank while he could stand and then lay down in a corner, where his companions left him.

It was late at night—almost midnight—when the landlord's wife came into the bar-room to see what kept her husband up—and she quickly saw.

"Peter," she said, not in a pleasant mood, "why dont you send that miserable Tom Darcy home? He's been hanging around here long enough."

Tom's stupefaction was not sound sleep. The dead coma had left his brain, and the calling of his name stung his senses to keen attention. He had an insane love of rum, but he did not love the landlord. In other years Peter Tindar and himself had loved and wooed the same sweet maiden—Ellen Goss—and he won her, leaving Peeter to take up with the vinegary spinster who had brought him the tavern, and he knew that lately the tapster had gloated over the misery of the woman who had once discarded him.

"Why don't you send him home?" demanded Mrs. Tindar, with an impatient stamp of the foot.

"Hush, Betsy! He's got more money. Let him be, and he'll be sure to spend it before he goes home. I'll have the kernel of the nut, and his wife may have the husk!"

With a sniff and a snap Betsy turned away, and shortly afterward Tom Darcy lifted himself upon his elbow.

"Ah, Tom, are you awake?"

"Yes."

"Then rouse up and have a warm glass."

"No, Peter—I won't drink any more to-night."

"It won't hurt you, Tom—just a glass."

"I know it won't," said Tom, buttoning up his coat by the solitary button left. "I—know—it—won't!"

And with this he went out into the chill air of midnight. When he had got away from the shadow of the tavern, he stopped and looked up at the stars, and then he looked down upon the earth.

"Aye," he muttered, grinding his heel in the gravel, "Peter Tindar is taking the kernel, and leaving to poor Ellen the worthless husk—a husk worse than worthless! and I am helping him do it—I am robbing my wife af joy—robbing my children of honor and comfort—robbing myself of love and life—just that Peter Tindar may have the kernel and Ellen the husk! We'll see!"

It was a revelation to the man. The tavern-keeper's brief speech, meant not for his ears, had come up on his senses as fell the voice of the Risen One upon Saul of Tarsus.

"We'll see!" he replied, setting his foot firmly upon the ground; and then he wended his way homeward.

On the following morning he said to his wife:

"Ellen, have you any coffee in the house?"

"Yes, Tom." She did not tell him that her sister gave it to her. She was glad to hear him ask for coffee instead of the old old cider.

"I wish you would make me a cup, strong and good."

Tom drank two cups of the strong, fragrant coffee, and then went out—went out with a resolute step, and walked straight to the great manufactory, where he found Mr. Scott in the office.

"Mr. Scott, I want to learn my trade over again."

"Eh—Tom—what do you mean?"

"I mean that it's Tom Darcy come back to the old place, asking forgiveness for the past, and hoping to do better in the future."

"Tom!" cried the manufacturer, starting forward and grasping his hand, "are you in earnest? Is it really the old Tom?"

"It's what's left of him, sir, and we'll have him whole and strong very soon if you'll only set him at work."

"Work? Aye, Tom, and bless you too! There is an engine to be set up and tested to-day. Come with me."

Tom's hands were weak and unsteady, but his brain was clear, and under his skillful supervision the engine was set up and tested; but, it was not perfect. There were mistakes which he had to correct, and it was late in the evening when the work was completed.

"How is it now, Tom?" asked Mr. Scott, as he came into the testing house, and found the workman ready to depart.

"She's all right, sir. You can give your warrant without fear."

"God bless you Tom! You don't know how like sweet music the old voice sounds. Will you take your place again."

"Wait till Monday morning, sir. If you offer it to me then, I will take it."

At the little cottage Ellen Darcy's fluttering heart was sinking. That morning, after Tom had gone, she had found a two dollar note in the coffee cup. She knew that he had left it for her. She had been out and bought tea and sugar, and flour and butter, and a bit of tender steak, and all day long a ray of light had been dancing and shimmering before her—a ray from the blessed light of other days. With prayer and hope she had set out the tea table, and waited, but the sun went down and no Tom came. Eight o'clock—and almost nine. Oh! was it but a false glimmer after all?

Hark! the old step—quick, strong, eager for home. Yes—it was Tom, with the old grime upon his hands, and the odor of oil upon his garments.

"I have kept you waiting, Nellie? I did not mean to, but the work hung on."

"Tom! Tom! You have been to the old shop?"

"Yes—and I'm to have the old place, and"—

"Oh, Tom!"

And she threw he arms around his neck and covered his face with kisses.

"Nellie, darling, wait a little while, and you shall have the old Tom back again."

"O Tom, I've got him now—bless him! bless him! My own Tom! my husband—my darling."

It was a banquet of the gods, was that supper—of the household gods all restored—with the bright angels of peace and love and joy spreading their wings over the board.

On the following Monday morning Tom Darcy assumed his old place at the head of the great machine shop, and those who thoroughly knew him had no fear of his going back again into the slough and the joylessness.

A few daye later Tom met Peter Tindar on the street.

"Eh! Tom, old boy, what's up?"

"I'm up—right side up."

"Yes—a—I see. But I hope you haven't forsaken us, Tom."

"I have forsaken only the evil you hold in store, Peter. The fact is, I concluded my wife and little ones had fed on husks about long enough, and if there was a good kernel left in my heart, or in my manhood, they should have it."

"Ah—you heard what I said to my wife that night?"

"Yes, Peter; and I shall be grateful to you for it as long as I live. Mp remembrance of you will always be relieved by that tinge of warmth and brightness."

And Peter Tindar went home and meditated. Somehow he did not feel like holding up his head as he met his fellow men. If he had a thought that Tom Darcy might fall back, he was mistaken. The hand of God had been in that work, and one of God's own chosen angels—a true and loving wife—was a helper and a sustainer.—*Ledger.*

SENSIBLE SUGGESTIONS.—Do not let the idea that you know it all get away with you. Don't try to make your wife believe that you are a great man, because she will know better. Do not try to make your children believe that you are a saint. They will find you out. Acknowledge that you are human, and establish a bond of sympathy with them. Tell them not to lie, because you know lying to be bad. Children are thinkers, and in their quaint, quiet little way, sharp logicians. Do not impose on them. Do not pick out their destinies for them. A child trained contrary to its inclinations is not worth three nothings. Do not try to direct their minds into channels that are uncongenial to them. When children ask questions you can not answer, honestly acknowledge your ignorance. They will think more of you for it, and it is far preferable to have them think you are ignorant than to catch you in a lie. Let us raise leaders instead of followers.—*Church Union.*

RULES FOR NOVICES IN POULTRY RAISING.

For guidance during the breeding season, an exchange offers the annexed rules to amateurs and fanciers of poultry; which hints, if followed out in their breeding experiments during the next season, it says, will aid them materially toward success in rearing good chickens. If you begin in purchasing eggs for hatching, order them from some reliable breeder nearest your own locality, and thus save the perils incident to their transportation from a long distance. Always set your hens in the evening, rather than by daylight. They will be more sure to stick to their nests afterward; and for two or three days at first be careful that they are kept undisturbed. Apply a little dry sulphur upon the down and under each wing of the chicks as soon as they emerge from the nest. Keep the mother and brood thus free from vermin. Give them food when a day old, and keep them dry and warm, in a fresh, clean coop.

Commence feeding with soaked bread-crumbs, rice, and hard-boiled eggs. Follow this up for a week; then cooked soft food and broken wheat; then cracked corn, chopped meat or scraps, and always plenty of green food, until the grass starts. Give the young ones sunshine, all you can command. If cold when hatched, look out for the harsh winds. Give them dry shelter till the weather becomes warm; and, above all, save them from rain and storms. At one to three months old they should have ample range over the lawns or pasture. If you have no grass-plats, let your runs be of a dry, gravelly bottom, and give them cabbage leaves, turnip tops, etc., and cooked meat daily, with their dry grain and food.

Always supply your young and old fowls with plenty of fresh, clean water. Into this occasionally drop a little cayenne-pepper tea, which is a prime tonic, as well as a preventive of gapes in chickens.

To "cure roup" look out that it don't get started in your flocks. It is helped by colds, dampness, exposure to rough weather, and neglect. Prevent its presence by constant care, good shelter, and dry, clean hen-houses. This is the surest method.

Wash your roots occasionally with spirits of terpentine or kerosene. This prevents the accumulation of lice in the poultry-houses, and the fumes of this pungent oil permeates the feathers of your fowls at night and drives the vermin from their bodies.

At from five to six months old separate the young cocks from the pullets and rear each sex by themselves. When you wish to mate them for breeding (in December or January) is the time to allow them to run together.

Permit all your hens, so inclined, to set and hatch one brood in the year. It is better for the fowls, and you will thus get just as many eggs from them in twelve months as if you bothered your brains "to break them up."

If you commence with fowls, instead of eggs, buy of reliable men, who know what you want and who will deal honorably with you. Pay such a man his price. Get good stock, of whatever variety it may be, and take care of it after you get it.

Keep but one kind at first, of whatever kind you may fancy. When you can breed that well, try something else, if you get tired of this. But don't venture upon too much in the "variety line" at the commencement, or you will fail with all.

Don't attempt to raise five hundred birds within limits fitting the needs of five dozen or less. Crowding fowls into close quarters will breed thousands of lice, but precious few chickens, remember.

Select the best of your progeny for breeders. Sell your patrons what you have to sell honestly. If you dispose of eggs, send off fresh ones and pack them carefully. Do as you would be done by every time and avoid the temptation to play the *role* of "huckster" on any occasion.

ODDS AND ENDS.

In St. Louis, a little three-year-old, who is now a man, was taken for the first time to church by the family, and buttoned into the pew, which was near the pulpit. Reaching the sermon, the minister took his text, "Behold, I stand at the door and knock." Sliding up to the pew door, the little fellow rapped smartly on the inside of it, speaking out loudly enough to be heard all around, "I knock too." It took both preacher and hearers a long minute to get into a sober enough condition to go on with the sermon.

A religious body having resolved to build a new church, the pastor went about begging very zealously, accepting not only the widow's but the child's mite. In the school on Sabbath, while instructing the children, he compared himself to a shepherd, and then inquired what the latter did with his flock. One bright-eyed little fellow promptly replied, "He shears 'em."

"Madam, did you ever lift a dog by the tail?" "Why, no, you cruel thing, you." "I didn't know, because I just saw you carry your little child across a gutter by one arm. A dog's tail is a good deal stronger than the ligaments of a baby's shoulder."

"Ma, why don't you speak?" said little Jake. "Why don't you say suthin' funny?" "What can I say funny? Don't you see, I am busy frying doughnuts?" "Well, you might say, Jake, won't you hev a doughcake? That'ud be funny for you."

A country paper, in an obituary notice of a subscriber's son, says: "He was an uncommon smart boy. He had a little too much curiosity, perhaps, or he wouldn't have peeped into the muzzle of his father's shotgun."

"I have never known but two women who were really perfect," said a French lady to another. "Who was the other?" asked her companion.

A Western editor publishes a poem which "was written by an esteemed friend, who has lain in the grave many years merely for his own amusement."

"I'm saddest when I sing," said a Sunday evening warbler. "And so's the whole neighborhood!" roared an unmusical voice in the street.

The police records of New York and Brooklyn show 106 mysterious disappearances in both cities since January 1st.

DR. SCHENCK'S STANDARD REMEDIES. These standard remedies for all diseases of the lungs are *Schenck's Pulmonic Syrup, Schenck's Sea Weed Tonic*, and *Schenck's Mandrake Pills*, and if taken before the lungs are destroyed, a speedy cure is effected.

To these three medicines Dr. J. H. Schenck, of Philadelphia, owes his unrivalled success in the treatment of pulmonary diseases.

The Pulmonic Syrup ripens the morbid matter in the lungs; nature throws it off by an easy expectoration, for when the phlegm or matter is ripe a slight cough will throw it off, the patient has rest and the lungs begin to heal.

To enable the Pulmonic Syrup to do this, Schenck's Mandrake Pills and Schenck's Sea Weed Tonic must be freely used to cleanse the stomach and liver. Schenck's Mandrake Pills act on the liver, removing all obstructions, relax the gall bladder, the bile starts freely, and the liver is soon relieved.

Schenck's Sea Weed Tonic is a gentle stimulant and alterative; the alkali of which it is composed mixes with the food and prevents souring. It assists the digestion by toning up the stomach to a healthy condition, so that the food and the Pulmonic Syrup will make good blood; then the lungs heal, and the patient will surely get well if care is taken to prevent fresh cold.

All who wish to consult DR. SCHENCK, either personally or by letter, can do so at his principal office, Corner Sixth and Arch Streets, Philadelphia, every Monday.

SCHENCK'S medicines are sold by all druggists throughout the country.

VEGETINE.

VEGETINE has never failed to effect a cure, giving tone and strength to the system debilitated by disease.

SHE RESTS WELL.

SOUTH BOSTON, MASS., Jan. 11, 1876.
MR. H. R. STEVENS,
Dear Sir,—I have been troubled two years with the liver complaint, and during that time have taken a great many different medicines but none of them did me any good. I was restless nights and had no appetite. Since taking the Vegetine I rest well and relish my food. Can recommend the Vegetine for what it has done for me. Respectfully yours,
MRS ALBERT RICKER.
Witness of the above,
Mr. Geo. M. Vaughan, Medford, Mass.

VEGETINE.

Thousands will bear testimony (and do it voluntarily) that Vegetine is the best medical compound yet placed before the public for renovating and purifying the blood, eradicating all humors, impurities or poisonous secretions from the system, invigorating and strengthening the system debilitated by disease; in fact, it is, as many have called it, "The Great Health Restorer."

SAFE AND SURE.

MR. H. R. STEVENS:
In 1872 your Vegetine was recommended to me, and yielding to the persuasions of a friend, I consented to try it. At the time, I was suffering from general debility and nervous prostrations, superinduced by overwork and irregular habits. Its wonderful strengthening and curative properties seemed to affect my debilitated system from the first dose, and under its persistent use I rapidly recovered, gaining more than usual health and good feeling. Since then I have not hesitated to give Vegetine my most unqualified indorsement as being a safe, sure and powerful agent in promoting health and restoring the wasted system to new life and energy. Vegetine is the only medicine I use, and as long as I live I never expect to find a better. Yours truly,
W. H. CLARK,
120 Montcrey St., Alleghany, Pa.

VEGETINE.

VEGETINE thoroughly eradicates every kind of humor, and restores the entire system to a healthy condition.

The following letter from G. W. Mansfield, formerly pastor of the Methodist Episcopal Church, Hyde Park, and at present settled in Lowell, must convince every one who reads this letter of the wonderful curative qualities of Vegetine as a thorough cleanser and purifier of the blood:

HYDE PARK, MASS., Feb. 15, 1876.
MR. H. R. STEVENS:
Dear Sir,—About ten years ago my health failed through the depleting effects of dyspepsia; the next year later I was attacked with [illegible] in its worst form; it settled [illegible] in the form of a large [illegible], which was fifteen months in gathering. I had two surgical operations, by the best skill in the State, but received no permanent cure. I suffered great pain at times and was constantly weakened by a profuse discharge. I also lost small pieces of bone at different times.

Matters ran on thus about seven years, till May, 1874, when a friend recommended me to go to your office and talk with you of the virtue of Vegetine. I did so, and by your kindness passed through your manufactory, noting the ingredients, etc., by which your remedy is produced.

By what I saw and heard I gained some confidence in Vegetine.

I commenced taking it soon after, but felt worse from its effects; still I persevered and soon felt it was benefiting me in other respects. Yet I did not see the results I desired, till I had taken it faithfully for a little more than a year, when the difficulty in the back was cured, and for nine months I have enjoyed the best of health.

I have in that time gained twenty-five pounds of flesh, being heavier than ever before in my life, and I was never more able to perform labor than now.

During the past few weeks I had a scrofulous swelling as large as my fist gather on another part of my body.

I took Vegetine faithfully and it removed it level with the surface in a month. I think I should have been cured of my main trouble sooner if I had taken larger doses, after having become accustomed to its effects.

Let your patrons troubled with scrofula or kidney disease understand that it takes time to cure chronic diseases, and if they will patiently take Vegetine, it will, in my judgment, cure them.

With great obligations I am,
Yours very truly,
G. W. MANSFIELD,
Pastor of the Methodist E. Church.

PREPARED BY
H. R. STEVENS, BOSTON, MASS.

Vegetine is Sold by all Druggists.

NOTICE TO CREDITORS.—Notice is hereby given, according to law, to all persons having claims against Parley R. Potter, late of the town of Alfred, in the county of Allegany, deceased, that they are required to exhibit the same, with the vouchers [illegible] the subscribers, the Administrator [illegible] administrator, of goods, chattels and credits of the said deceased, at the residence of the said subscriber, Volney A. Potter, in the town of West Almond, in said county, on or before the eighth day of June next.

MARY POTTER, *Administratrix*,
VOLNY A. POTTER, *Administrator*
Dated, Nov. 24th, 1876.

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IMPORTED HEMP FOR CONSUMPTIVES. *Canabis Indica*, raised in the East Indies. This wonderful plant, known by the above name, which has attained such celebrity, during the last few years, in all parts of the United States, as a positive cure for CONSUMPTION, BRONCHITIS, and ASTHMA, can now be obtained by asking for CRADDOCK & CO.'S preparation, at any first-class druggist's. The proprietors have made permanent arrangements in Calcutta, India, for obtaining "PURE HEMP," and having it extracted upon its own soil, the climate in America being too changeable to extract large quantities free from mildew. These remedies are now prepared from the best Hemp, gathered at the right season, and extracted during midsummer, in Calcutta. There is not a single symptom of CONSUMPTION that it does not dissipate.

Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent, and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story. We will here quote, word for word, from letters recently received. Read them:

"Twenty-one years ago I was dying with the CONSUMPTION. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race St., Phil adelphia, and get EAST INDIA HEMP, which finely and fully cured me.

"I now write to ask if you are still in business, or if I can obtain that same remedy. I am now falling into poor health again, and for the first time since then, feel the need of such a medicine.

O. S. BIRLEY.

DEKALB, St. Lawrence Co., N. Y., Jan. 8, '77.

"I have just seen your article in my paper. I know all about the CANABIS INDICA. Fifteen years ago it cured my daughter of ASTHMA. She had it very bad for several years, but was perfectly cured. Send me a $9 box.

JOHN TROUT.

DEEP RIVER, Poweshiek, Iowa.

Thomas Jackson, Coal Merchant, Reading, Pa., Cured of Asthma.

Mrs. Abram Ward, Media, Philadelphia, Hemmorrhage of the Lungs.

Rev. A. T. Atwood, Philadelphia, Asthma.

Rev. N. Ford, West Lima, Richland, Wis., Alma C. Maurer, Lamar, Clinton, Pa., Consumption.

S. B. Redfearn, Salisbury, Hardeman, Tenn., Prostration.

J. F. Ross, Americus, Ga., Lung Fever.

Samuel Brown, 1614 Fon du Lac avenue, Milwaukee, Wis., Patilo R. Guess, Princeton, Ky., Consumption.

Mrs. Mary Nesbitt, Rolling Prairie, La Porte, Ind., Rev. Father Carter, Sacramento, Cal., Bronchitis.

N. B.—This Remedy Speaks For Itself. A single bottle will satisfy the most skeptical. We know that it positively cures CONSUMPTION, and will break up a fresh cold in 24 hours. $2 50 per bottle, or three bottles for $6 50. Pills and Ointment, $1 25 each. Address CRADDOCK & CO., 1032 Race St., Philadelphia, Pa.

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

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"I had no appetite; Holloway's Pills gave me a hearty one."

"Your Pills are marvelous."

"I send for another box, and keep them in the house."

"Dr. Holloway has cured my headache that was chronic."

"I gave one of your Pills to my babe for cholera morbus. The dear little thing got well in a day."

"My nausea of a morning is now cured."

"Your box of Holloway's Ointment cured me of noises in the head. I rubbed some of your ointment behind the ears, and the noise has left."

"Send me two boxes; I want one for a poor family."

"I enclose a dollar; your price is 25 cents, but the medicine to me is worth a dollar."

"Send me five boxes of your Pills."

"Let me have three boxes of your Pills by return mail, for Chills and Fever."

"I have over two hundred such testimonials as these, but want of space compels me to conclude.

FOR CUTANEOUS DISORDERS,

And all eruptions of the skin, this Ointment is most invaluable. It does not heal externally alone, but penetrates with the most searching effects to the very root of the evil.

HOLLOWAY'S PILLS

Invariably cure the following diseases:

DISORDER OF THE KIDNEYS.

In all diseases affecting these organs, whether they secrete too much or too little water; or whether they be afflicted with stone or gravel, or with aches and pains settled in the loins over the regions of the kidneys, these Pills should be taken according to the printed directions, and the Ointment should be well rubbed into the small of the back at bed time. This treatment will give almost immediate relief when all other means have failed.

FOR STOMACHS OUT OF ORDER.

No medicine will so effectually improve the tone of the stomach as these Pills; they remove all acidity occasioned either by intemperance or improper diet. They reach the liver and reduce it to a healthy action; they are wonderfully efficacious in cases of spasm—in fact they never fail in curing all disorders of the liver and stomach.

HOLLOWAY'S PILLS are the best known in the world for the following diseases: Ague, Asthma, Bilious Complaints, Blotches on the Skin, Bowels, Consumption, Debility, Dropsy, Dysentery, Erysipelas, Female Irregularities, Fevers of all kinds, Fits, Gout, Headache, Indigestion, Inflammation, Jaundice, Liver Complaints, Lumbago, Piles, Rheumatism, Retention of Urine, Scrofula or King's Evil, Sore Throats, Stone and Gravel, Tic Douloureux, Tumors, Ulcers, Worms of all kinds, Weakness from any cause, etc.

IMPORTANT CAUTION.

None are genuine unless the signature of J. HAYDOCK, as agent for the United States, surrounds each box of Pills, and Ointment. A handsome reward will be given to any one rendering such information as may lead to the detection of any party or parties counterfeiting the medicines or vending the same, knowing them to be spurious.

***Sold at the manufactory of Professor HOLLOWAY & Co., New York, and by all respectable druggists and dealers in medicine throughout the civilized world, in boxes at 25 cents, 62 cents, and $1 each.

☞There is considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of patients in every disorder are affixed to each box.

OFFICE, 112 LIBERTY ST., NEW YORK.

MORTGAGE SALE.—Whereas, default has been made in the payment of the money secured by a mortgage dated the 30th day of December, 1875, made and executed by Orin Cook and Betsey Louise, his wife, of the town of Alfred, county of Allegany, and state of New York, to Jesse B. Gibbs, of the town of Almond, county and state aforesaid, and which mortgage was duly recorded in the Clerk's office, of said county, in liber 44 of mortgages, at page 76, on the 31st day of December, 1875, at 2 o'clock P. M., which said mortgage was, on the 11th day of December, 1876, duly assigned by the above named Jesse B. Gibbs to Charles M. Marvin, of the village of Belmont, in the town of Amity, in the county and state aforesaid, by written assignment, which assignment of mortgage was duly recorded in the office of the Clerk of Allegany county