YOUR NAME NEATLY PRINTED on 50 Snow Flake Cards for 25cts. 50 Glass, 40cts. 50 Tinted Bristol, 15cts. 50 Marble, 35cts. Acquaintance cards, 20 cents per pack. Address E. M. FENNER, Alfred, N. Y. *Agents Wanted.*

FOR SALE AT THIS OFFICE —THE CONSTITUTIONAL AMENDMENT; OR THE SUNDAY, THE SABBATH THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the *Christian Statesman*. 384 pages. Price cloth $1; paper 40 cents. Mailed, post paid, on receipt of price. Address SABBATH RECORDER, Alfred Centre, N. Y.

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A DAIRY FARM

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one mile from a first class cheese factory well watered with living springs, good a fruit, comfortable house and good barns. If desired, the stock on the farm, consisting of 25 cows, and a flock of choice sheep, will be sold with the place. For further information inquire of D B. STILLMAN, at Alfred Centre, N Y or of the owner, CALVIN HALL, Scio N. Y.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY

ALFRED CENTRE N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner late missionary at Shanghai, China, now engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cts.

THE SABBATH AND THE SUNDAY. By Rev A. H. Lewis, A. M. Part First, Arguments. Part Second, History 16mo 268 pp. Fine Cloth, $1 25.

This volume is an earnest and able presentation of the Sabbrth question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition 125 pp. Fine Cloth, 50 cents. Paper 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor kindness and ability. We especially commend it to those who, like Mr. Brown have been taught to revere Sunday as the Sabbath.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London, in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine appointment of the Seventh Day, by Rev. J W. Morton, late Missionary of the Reformed Presbyterian Church. 60 pp. Paper, 10 cents.

This work is one of decided value, not only as regards the argument adduced, but as showing the extreme want of liberality and fairness which characterized the trial and excommunication of Mr. Morton from the Presbyterian Church.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents

The Society also publishes the following tracts which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who may wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above named books, and a liberal discount to the trade. Other works soon to be published.

TRACTS

No. 1—Reasons for introducing the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3—Authority for the change of the Day of the Sabbath. 28 pp.
No. 9—The Fourth Commandment. False Exposition. 4 pp.
No. 10—The True Sabbath Embraced and Observed 16 pp. (In English, French and German.)
No. 11—Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 13—The Bible Sabbath. 24 pp.
No. 16—The Sabbath and its Lord. 28 pp.
No. 22—The Bible Doctrine of the Weekly Sabbath.
No. 25—The Day of the Sabbath, 16 pp.

TOPICAL SERIES—No. 1, "My Holy Day;" No. 2, "The Moral Law," by Rev. James Bailey. 28 pp. each.

Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to D. R. STILLMAN, Alfred Centre, N. Y.

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

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

TERMS OF SUBSCRIPTION.

Per year, in advance.....$2 50
To ministers and their widows..... 1 75
To the poor, on certificate of Local Agent..... 1 75

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT

Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No cuts or large type can be inserted but advertisements may be displayed by spacing to suit patrons.

No advertisements of objectionable character will be admitted.

JOB PRINTING.

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS.

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

The Sabbath Recorder.

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

VOLUME XXXIII.---NO. 3. ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 18, 1877. WHOLE NO. 1668.

BY AND BY.

What will it matter by and by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look back on it, by and by?

What will it matter by and by,
Whether, unhelped, I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by and by?

What will it matter by and by,
Whether with dancing joy I went,
Down through the years with a gay content,
Never believing—nay, not I,
Tears would be sweeter by and by?

What will it matter by and by,
Whether with cheek to cheek I've lain
Close by the pallid angel Pain,
Soothing myself through sob and sigh—
"All will be elsewise, by and by?"

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not of the how, the why,
If I but reach him, by and by.

What will I care for the unshared sigh,
If, in my fear of lapse or fall,
Close I have clung to Christ through all,
Mindless how rough the road might lie,
Sure he will smoothen it by and by?

What will it matter by and by?
Nothing but this—that joy or pain
Lifted me skyward—helped to gain,
Whether through rack, or smile, or sigh,
Heaven, home, all in all—by and by.

—*Mrs. M. J. Preston.*

THE TRACT SOCIETY.

Thirty-third Annual Report of the Executive Board.

Continued from Recorder of Dec. 21st.

FOREIGN AGENCIES.

At the close of last year, the new fields in Great Britain were developing an unusual interest. Since then, the friends of the Sabbath there have shown great activity, and it is to be hoped that they have been sowing the seed to reap a bountiful harvest.

CHARLES B. BARBER has been employed to devote a part of his time to tract distribution in London and vicinity. He reports that he has scattered nearly 75,000 pages. These he has given out with his own hand, except such as he sent through the mails. He availed himself of such opportunities as were afforded at the various great meetings in London, such as the anniversaries of the Temperance, Missionary, Sunday Rest, Working Men's, and Religious Tract Societies. He has written some three dozen letters to ministers and other prominent men, and enclosed tracts with the same, and has sent out tracts to the editors of many newspapers in the country. He has visited some places out of the city, besides doing something by way of advertising. It appears that he has been zealous and self-sacrificing in his efforts, and we hope he may find some cheering returns in the future.

WM. M. JONES is still working for the Sabbath cause, in connection with his pastoral labors in London. He continues the publication of the *Sabbath Memorial*, a quarterly for free distribution, and some occasional leaflets and tracts, and relies upon voluntary donations to sustain these individual operations. In the absence of any report in detail from him, we can only make this general statement.

NATHAN WARDNER has made a vigorous advance in Scotland. His labors seem to have been arduous, and not free from anxieties. He has been highly successful in "planting," and we hope this may be followed with "watering" and with the "increase" which the Lord can bestow. His first reports of the year gave an account of lectures at Forres, Elgin, Govan, and Belfast. At the place first named, the public attention was considerably aroused. After speaking once, he was invited by vote of his audience to lecture another evening. Good congregations listened with intense interest. Rev. John Downie, pastor of the Baptist church of the place, replied at both lectures, and afterward in his own church on Sunday. His sermon being reported in the Forres *Gazette*, Bro. Wardner was allowed to reply, and from this the discussion ran on until the subject was fully presented. At Elgin, he lectured once and preached twice. At Govan, Bro. Wardner gave a lecture which was reported in the Glasgow *Herald* and Govan *Chronicle*, and thus gained the attention of thousands. At Belfast, his lectures were listened to with the best attention, some of his hearers taking notes quite extensively. Brief abstracts were given in two dailies and one weekly of the city. Three persons were baptized, Bro. Angus Chisim and his wife, and Bro. John Chisim. This took place the last of October. In January, Brother Wardner was called to Belfast again to baptize two other persons, Miss S. L. Courtenay and Mr. Isaac Hampton. Bro. Hampton is a commercial agent, traveling the most of the time in Ireland. As the result of his own study of the Bible, he was led to the Sabbath without knowing that there was any body of Christians who kept it. He has been keeping and advocating it for about five years. He learned of us by one of Eld. Jones's *Memorials*. He arranged for Bro. Wardner to give four lectures in Belfast, and paid for the use of the hall and for the advertising all himself, the whole amounting to £7 10s. The lectures were listened to with much apparent interest by audiences ranging from three to five hundred. All the papers which advertised them gave reports more or less full. Concerning the results of this visit to Belfast, Bro. Wardner says:

"For several reasons, it seemed very desirable that the five who had been baptized should be organized into a church at once, as a nucleus around which the growing interest might cluster. This we could not foresee so as to call in counsel from Mill Yard. The *expose* of faith, published in the History of the Conference, was adopted. Brethren Isaac Hampton and Angus Chisim were chosen deacons, and Sister S. L. Courtenay Secretary. Previous to this election, the hand of fellowship was given to those who signed the covenant, in behalf of the Seventh-day Baptist denomination. Afterward, a covenant meeting was held, which was followed by the Lord's Supper. It was a very affecting occasion. I think I was never so forcibly impressed with the scene in that upper room in Jerusalem, where the ordinance was instituted."

Early in May, Bro. Wardner, accompanied by A. O. Haye, who was with him on his former visit, again went to Belfast and held three meetings and administered the Lord's Supper. He also baptized and welcomed to the church two more converts to the Sabbath, Robert Corruther, a school teacher, and Maggie Pelan, a worthy young lady. The wife of Bro. John Chisim would have gone forward with them but for the sudden and severe illness of her child. Another commercial agent living in Belfast has embraced the Sabbath. He was directed to the truth by Bro. Hampton. He seems to be an earnest Christian. These two men have been for months scattering tracts throughout Ireland. In love for the truth, they have been voluntarily sowing it broadcast without pay for their services. Such workers, surely, will not lose their reward. Bro. Angus Chisim issued a tract, filling it with good arguments and offering a reward of twenty pounds for a single text showing that Christ changed the Sabbath to the first day. This was advertised in such a way as to attract much notice, and seemed to cause a general sensation. Bro. John Chisim has held stated open-air meetings to discuss the subject, and when the weather has been unfavorable, he has gathered the people at his house at Old Park, a place several miles from Belfast. Such are the indications which have accumulated since our last report, to sustain Brother Wardner's opinion therein quoted, "that Belfast was likely to be *the* center of interest in this reform." He did not give the laborers there undeserved praise in saying, "That is a valiant little band, lifting with all their might." The new facts show them to be friends of God's truth, who love it so well as to be willing to toil, give, and sacrifice for its sake. May the Lord bless them and bring many to stand with them as witnesses for his holy day.

Since full reports from Scotland have appeared in the SABBATH RECORDER from time to time, it is only necessary to give here a summary of Bro. Wardner's movements and the results, so far as known. Early in the year, A. O. Haye, who has since been so prominently connected with the mission, was baptized by Bro. Wardner. Believing him to be prepared, by his culture and talent, and by his connection with the press, to render effective service, Bro. Wardner urged his employment by the Society, deeming it highly important to secure such a native helper. Though the financial outlook was forbidding, the Board ventured to engage him at a salary of nine pounds sterling per calandar month. He has now been assisting in the mission about nine months. With Bro. Wardner, he has been engaged in writing, printing, and distributing a list of four and eight page tracts, himself the author of two, and Bro. Wardner of eight. These have cost £32 9s. To meet this, Bro. Wardner has received from various persons, £5 1s. 9d., leaving a balance of £27 7s. 3d., which he charges to himself. These publications, with a supply of 182,560 pages from the Depository at Alfred, have been put in circulation. James Scott, of Elgin, was employed for several months at one pound and five shillings per week, in the North of Scotland.

The reports of the agents give many items of interest, for which space can not be allowed. Two especially noteworthy examples we can not omit to mention. One was brought to light at Perth. Sister Wardner aided in the canvass there, and calling at a fine looking dwelling, and not seeing any one, she slipped a tract under the door and turned to leave. Before she reached the gate, she was called back by the lady of the house. After a few questions about why she left the tract, who and what she was, and being told that she was a Sabbath-keeping Christian, the lady informed her that she was the same, and invited her into the parlor, and related her experience. She said Mrs. Wardner was the first Christian she ever saw who kept the Sabbath. She came to her views by studying the Bible and by conversation with Jews, and had been keeping the Sabbath sacredly for six years. But for fear, she was not ready yet for it to be publicly known. She gave Sister Wardner her address and photograph, and requested correspondence.

A miner, who formerly lived at Ardrie, ten miles from Glasgow, was converted and joined the Baptists. Soon after, from the influence of James A. Begg, he investigated the Sabbath doctrine, and embraced it. And after keeping it alone for some time, he gave it up in practice, under great pressure, but never yielded the sentiment. Bro. Wardner searched him out, and he has returned to Sabbath observance, and is now doing a noble work for the cause. This is the brother, Walter Mensie, who, Bro. W. says, "has canvassed all the villages within twenty miles of his home, all at his own expense. Although he suspends work on two days in each week, 'he finds,' he says, 'that it is no sacrifice to keep the Sabbath.'"

The following abstract of Bro. Wardner's last report, dated Glasgow, August 18th, will represent the present state of this field:

"The past month has been the most active one in the history of this mission, having made it our constant business to scatter tracts far and near. What I have done in lecturing convinces me that it is by far the most expensive method of getting the subject before the people, and at present the least effective. The whole effort now seems to be to hush up and keep the people from hearing or investigating, and when lectures are advertised every one is forewarned, and efforts are immediately put forth to prevent attendance; but they can not know when or where tracts are going to be scattered, and as they have little idea that this will be done gratuitously to any great extent, they are slow to believe that we will do it. By proceeding quietly and with energy we are constantly stealing the march on them. We visit a place, and in a few hours, or days, almost every house is supplied with one or more tracts. Then we are off to another. The people read and discuss the question among themselves, in spite of, and often before the leaders know of the existence of such tracts. Two men entered a car the other day, who were talking over this matter. One was heard to say, 'This means business. They went to Hantly the other day and scattered tracts all over the town and left again the next morning, evidently to visit some other place. Have you seen any of their tracts?' 'No.' 'Well, I will send you mine.' At Aberdeen we distributed several thousands. Some two weeks after, we learned that the people were discussing their merits. A note was received from there, addressed to me, as follows: 'Sir, with reference to a tract bearing your name, and entitled "Constantine and the Sunday," I beg to say that it has been read by several of my companions, who have not failed to detect in it a considerable amount of learning and many points of interest, which have so awakened our curiosity that we venture so far to trespass on your kindness as to ask you to let us know exactly what you mean by your argument. Do you discountenance entirely the *observance* of the Sabbath, or do you consider that it is held on the wrong day? You have satisfactorily proved that Constantine was no Christian; is it, therefore, because the *cause* (Constantine) was evil that you also condemn the *effect* (the Sunday)? Excuse the liberty we have taken, and believe that we shall be deeply indebted to you should you favor us with a response.' The signature was accompanied with the address of Mariscall College. I replied by informing the inquirer that I would send him, prepaid, twelve kinds of publications on the subject, in which he would find his queries fully answered. If more should be wanted, I should be happy to supply them. When we returned to Aberdeen, week before last, we found discussion going on in the *Daily Free Press*. I at once threw in a missile, and a few days after, 'H.' got in another. This was very opportune, as it made people generally eager to get our tracts, many asking for them, and several expressed approval of their teaching. A celebrated physician stopped one of us in the street and asked for a tract, and said that these and the articles in the *Free Press* were agitating the whole place, with which he seemed to be pleased. When asked what he thought of the propriety of lectures, he advised, by all means, not to undertake it. 'The tracts and correspondence,' he said, 'would have much stronger influence, because most people were ignorant of the source, and knew not where to strike except at the subject itself, nor how to appeal to sectarian or personal prejudice,' &c. During the past two months, we have put in circulation about 480,000 pages. It is thought that Scotland was never so thoroughly canvassed with so much printed matter before in the interest of any other cause, not excepting the reform movement of 1832."

Under date of August 30th, Bro. Wardner reports that he had been under the painful necessity of discharging Mr. Haye from the service of the Society, on account of the discovery of irregularities of conduct, which destroy the hopes so fondly cherished concerning him. Bro. Wardner expresses the "firm belief that the truth scattered will take effect. An important pioneer work has been done in Scotland." How it should be followed up, is the important question.

PUBLICATIONS.

By the report of the General Agent, it appears that the tract printing and distribution for the year have been as follows:

For the supply of the Depository, there have been issued

		Pages.
6,000	"Nature's God and his Memorial,"	672,000
1,000	"E. M. Dunn's Letter,"	6,000
5,000	"Moody Not a Jew,"	20,000
10,000	"Topical Tract, No. 1,"	250,000
10,000	" " " 2,	250,000
32,000	tracts, comprising	1,198,000

500 Recorder Extras, on book paper.

The expense of printing the tracts was $870 88, an average of a fraction less than seventy-three cents per thousand pages; and $13 75 for the Recorder Extras, equal to $2 65 per hundred.

The distribution has been as follows:

Free,	622,561 pages.
Sold,	7,012 "
Books, free, 6 Vols.,	966 "
Total pages,	630,539
Recorder Extras, free, 463 } " " sold, 37 }	500 copies.

It will be seen by comparison with the last Annual Report that the issue of tracts for the year just closed exceeds that of any preceding year by 258,310 pages, not counting the books published. The united distribution at home and abroad amounts to more than 1,600,000 pages. The supply of tracts of small size, less than sixteen pages, is virtually exhausted, there being only two or three numbers remaining, and those so nearly out that they can not be supplied in quantity. The room furnished in the new Publishing House for the Depository affords ample and convenient space for storage, and putting up publications in filling orders. These facilities have been considered worthy of a charge against the General Fund of one-fourth of the insurance upon the building, as that is nearly the amount of space occupied. With respect to plans for the future in this department, two things at least should receive consideration:

1st. The printing of the series of tracts, which has been temporily suspended to avoid the accumulation of debt, should be resumed and carried forward to completion at the earliest practicable moment.

2d. The issue of the cheap four and eight-page tracts in quantities for general circulation is an imperative demand of the hour. The trial that is being made of these by Bro. Wardner seems to justify a similar effort in this country. Every section, as fast as possible, should be thoroughly canvassed and supplied with Sabbath documents. With our churches and laborers scattered so widely, we have the facilities for flooding the land with Sabbath literature, if our people would but serve in an army of colporteurs. We are put to shame by the example of those who are doing so much at their own charges to make the truth known to their fellow-countrymen. Some pastors keep a supply of tracts, and are constantly scattering them as they have opportunity. Why should not all have a like zeal and valor for the truth? The time has come when we should undertake a vigorous campaign and use the agency of the press as never before, to place the Sabbath cause in the front rank of the reforms of the age. If we will, we may in a few years compel the American people to give it attention, with the blessing of God.

THE PRINTING ESTABLISHMENT.

The business and condition of this department is set forth in the following report of the Publishing Agent:

Summary for the year ending Aug. 31th, 1876.

CR.

By balance reported in 1875....	$723 17
Recorder receipts.....	3,650 82
Lesson Leaf "	316 59
Book and Job work.....	1,872 16
Advertising	379 90
Exchange papers sold.....	9 00
Stock sold.....	20 13
Fuel "	5 00
Sundries.....	4 40
	$6,981 17

DR.

To Office labor.....	$3,277 56
Salaries	802 50
Stock.....	1,654 59
New materials.....	124 92
Transportation.....	86 74
Binding	94 80
Rollers.....	22 75
Repairs.....	21 75
Postage	264 95
Exchange.....	1 00
Insurance.....	105 00
Fuel	6 25
Sundries.....	6 07
Cotton waste	12 50
Dictionary	10 00
Fixtures for new office.....	64 10
Help in moving.....	12 00
Balance	353 58
	$6,981 17

Business of the Year.

CR.

By Recorder subscriptions (approximate).....	$5,622 23
Lesson Leaf (approximate).....	371 97
Book and Job work.....	2,201 60
Advertising (net).....	380 76
	$8,576 56

DR.

To expenses paid, as shown in summary of the year.....	$6,627 59
Due on salaries to Sept. 30, 1876	575 00
Due for coal.....	165 86
Due on sundry accounts estimated at.....	125 00
Advance pay on Recorder, Vol. 33	186 87
Balance	896 24
	$8,576 56

Present Condition.

Balance as reported Sept. 6, 1875	$4,061 31
Net accumulation of the year...	896 24
	$4,957 55

Comprising.

Recorder dues (approximate)...	$3,304 95
Lesson Leaf " " ...	185 00
Due on Book & Job work" " ...	725 00
" Advertising " " ...	200 00
New materials added.....	124 92
Fixtures for new office.....	64 10
Cash	353 58
	$4,957 55

The business of the Society is now comfortably situated in the new Publishing House, which has been erected for that purpose by the citizens of Alfred Centre and vicinity at a cash expense of $1,921 25, besides incidental expenses and voluntary work by friends of the Society, of which no account has been kept. The only condition required of the Tract Society is that they shall keep the building in repair, and insured for not less than $1,500, and pay all legal charges which may come against the building hereafter.

It has been an unusually hard season for making collections, and the cash receipts of the office have been $1,377 82 less than during the previous year. The expenses, as compared with the preceding year, have not varied materially, while the value of work done amounts to about $800 more than last year; but it will require careful management and some extra effort on the part of Local Agents in making collections, to go through the remainder of this year without some inconvenience. It is hoped, however, that after the crops are marketed, there will be some improvement in the way of payments, which will relieve all cause of apprehension of temporary embarrassment.

D. R. STILLMAN, *Pub. Agent.*

ALFRED CENTRE, Sept. 1st, 1876.

Again would we remind the subscribers of the RECORDER that the financial success of the Publishing House depends largely upon their promptness in forwarding annual payments. And as they wish it to be prosperous for the sake of the truth, they will exert themselves to remit what may be due, and thus to their share to keep the stream full upon which the business must rely for propelling prower. The friends who have contributed the means to erect the new building for the use of the Society deserve, and no doubt will receive the hearty thanks of all for their very generous action.

AUXILIARIES.

These local societies, in raising funds, have rendered efficient co-operation. And their efforts for the Sabbath cause have borne valuable results among their members in growth of interests. Some of them report success above what they dared to hope, and aside from the money secured they feel that they have gained to themselves blessing in the social, literary, and religious advantages afforded in their organization. In several instances, they have collected more than has been raised before in any single year by their churches in other ways for the same objects. For the respective sums you are referred to the report of the Treasurer. It is believed that our sisters will not let their zeal wane and die. They will rather make their several societies living and fruitful branches of the parent society, insuring for it a long career of usefulness and prosperity.

THE TENT FUND.

The sums given for this object as yet are entirely insufficient to purchase a tent for the use of our lectures. A brother of means and of large heart has recently inquired to know if the Society can secure suitable men to go with a tent six months of the year in case he will furnish $300 or $350 for one in aid of the enterprise. The men can be found, no doubt, if the people will supply the means for their support, and judging by the past, they can be relied upon for that if they resolve upon it. A thorough trial of this method of labor ought to be made by us before long, when, it is to be hoped, all may be convinced of its value. More and more tents are used in gospel work, and with excellent results, according to reports of certain Young Men's Christian Associations who employ them successfully at some of the large cities.

FINANCIAL.

The Treasurer's Report shows that nearly five thousand dollars have been expended during the year in tract printing and the various distributing and lecturing agencies. The receipts, with the balance on on hand one year ago, have been a little in excess of the disbursements, so that fortunately there has been no increase of indebtedness.

The prompt aid which the friends of truth have rendered the Board by their generous donations, has greatly lessened the irksomness of their task. The kind and timely effort of Bro. I. D. Titsworth in raising a special subscription is acknowledged with thankfulness; and to those who joined him in the same, we express our grateful appreciation of the relief they afforded the Treasury.

It is gratifying to find that, to so many persons, giving is not an unwelcome duty. They are evidently glad to have the opportunity; like an aged brother, who, when solicited, sent his response in the form of a check for fifty dollars and thanks for the favor shown him in being called upon. It must please him who said, "it is more blessed to give than to receive," when he looks upon those who accept, as most agreeable requisitions, all proper appeals to their benevolence. May our churches abound with not only able, but willing members, whom the Lord can love and bless as cheerful givers.

CONCLUSION.

We reiterate the conviction that the truth which demands our obedience, demands also our advocacy. We are called especially to the important mission to defend God's Sabbath against the corrupt teachings and customs of the world. The results which appear in the restoration of beloved brethren from apostasy, and the conversion of others from popular error, make strong our confidence. The truth has power to prevail. The Word of the Lord is going forth. It will run and be glorified among all the nations of the earth. We should have no fears therefore of defeat. Clinging to God, we can not fail, and wielding his commandments, we can not labor in vain. His truth is a rock which will uphold all who plant themselves upon it, for it can not be overthrown even by the gates of hell.

In our separation from other Christian bodies, we must seek to be true to ourselves, to them, and to God. It is ours to be faithful keepers and fearless teachers of the divine requirements. Our distinct denominational existence, with its weighty responsibilities, is nothing imaginary. It is fearfully real. It is one that is most clearly demanded. Truly has it been said that such an individuality of being can stand alone, leaning always on God and his truth. It is required to reprove those who try to serve God like Saul, by transgressing his plainly expressed will. There is corruption now in the worship of Israel, as when the ancient reformation failed to remove from the land the high places which God had never appointed and sanctified. A recent traveler through Italy, after noting the terrific evil of the gigantic Papal imposition, asserts that Romanism, at the very best, is paganized Christianity. And yet he, with the mass of Protestant Christians, is keeping, and doing his utmost to maintain a Sabbath which owes its origin to that same "colossal Man of Sin," for it is nowhere found in the Word of God. And when they put aside God's holy day and honor another he has never chosen, their wisdom presumes to be greater than the wisdom of God, and they forget that "to obey is better than sacrifice." And yet they are continually saying, "Nothing is so desirable, nothing is so much needed as to bring all our teaching into exact conformity to the Word of God;" and that "we must choose between a guilty tolerance of error or a stern conflict with it." Our choice has been made on this question, and we must press forward, even though the error we oppose is gilded with a Christian name, and presented as an offering on the altar of God. We must glory in agitation, remembering that it is the breeze by which truth is winnowed, and that the correction of that which is wrong is an important service to the most sacred of all missions. We must lift the standard higher, and maintain it with a more inflexible purpose, a more holy zeal and joyous assurance. "Not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

In behalf of the Board.

J. B. CLARKE, *Cor. Sec.*

THE AGED MOTHER'S SORROW.

The scene which we here briefly sketch is condensed from an Indiana paper, the *Plymouth Sunshine*. It transpired in the Winter of 1870–1, in a car of the North Western Railroad, between Oshkosh and Madison:

"Come, judge, take a hand," called a trio of lawyers who had just lost the fourth player from their euchre party.

The person addressed was a grave magistrate, whose face, until now, had by no means indicated approval of the card-players at their pasttime. He shook his head. But his apparent refusal only piqued their eagerness to count him in.

"O, yes, yes!" "Can't get along without you, judge!" "Come, only just one game!"

And they would not let him alone, till finally, with a flushed countenance, the judge slowly rose from his place, and took a seat with the players. A venerable woman, gray and bent with years, had been watching him from her seat near the end of the car. After the game had progressed awhile, she rose and tottered forward in the aisle, holding on by the side, till she stood facing the judge.

"Do you know me?" she said in a tremulous voice.

"No, my good woman," said the judge; and he and the other players all looked at her curiously. "Where did I ever see you before?"

"You seen me at court in Oshkosh, when my son was tried for—for robbin' somebody; and you sentenced him to prison for ten years—and he died there last June."

Here the poor old lady's tears began to flow, but she wiped her eyes and went on—and by this time the card-players had given up all thoughts of continuing their game.

"He was a good boy, if you did send him to prison, judge, for he cleared our farm, and when his father took sick and died, he did all the work. He was a stiddy boy till he got to card-playin' and drinken', and then he'd be out all night at it, every night gamblin' away money, and he went down and down."

She stopped to weep again, and now a crowd of passengers had gathered, leaning forward to hear.

"He run away finally," she continued, "an' took with him all the money there was left from the farm. I didn't hear from him for five years, and then he writ to me that he had been arrested. I sold my house to git money to help him, and went on to court. There's 'Squire L—— (pointing to one of the four euchre-players) *the lawyer that argued agin him*—and *you*, judge, sentenced him ten years to State prison."

The old lady trembled with excitement, and her voice broke.

"O," she gasped, "it does seem to me if my boy never had larnt to play keards he wouldn't a gone down—an' he'd been alive now!"

The judge and his party, and all in the car, were melted by the poor old mother's words. The players threw the cards away, and some determined never again to set a bad and questionable example. That feeble, widowed old lady had preached them the most powerful sermon they had ever heard.

FEMALE DRUNKARDS.—We usually overlook women in counting the drunkards; but of course, there are a good many female drunkards. The common notion is that they are found in the degraded classes exclusively. That is not true. Fashionable ladies drink more or less; and many of them become as veritable drunkards as can be found. The *Sun* recently referred to a case in which a young girl became so hopelessly addicted to drink, that she was placed in an asylum. Perhaps nothing else contributes so directly to drunken habits as the excitements of fashionable life. The worn-out girl or woman learns that temporary relief under exhaustion may be had from spirituous liquors, and a habit begins which often ends in confirmed drunkenness. The cure, in this case, must be applied to fashionable society—by reforming it.—*The Methodist.*

"ROOK OF AGES."

"Rock of Ages, cleft for me,"
Thoughtlessly the maiden sung;
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves sown
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Let me hide myself in thee."
Felt her soul no need to hide;
Sweet the song as sweet could be,
And she had no thought beside;
All the words unheedingly
Fell from lips untouched of care,
Dreaming not that each might be
On some other lips a prayer:
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Rock of Ages, cleft for me"—
'Twas a woman sung them now,
Pleadingly and prayerfully;
Every word her heart did know;
Rose the song as storm-tossed bird
Beats with weary wings the air,
Every note with sorrow stirred,
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Rock of Ages, cleft for me"—
Lips grown age sung the hymn
Trustingly and tenderly,
Voice grown weak and eyes grown dim.
"Let me hide myself in thee,"
Trembling though the voice and low,
Ran the sweet strain peacefully,
Like a river in its flow.
Sung as only they can sing;
Who life's stony paths have pressed;
Sung as only they can sing
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Rock of Ages, cleft for me"—
Sung above a coffin lid;
Underneath, all restfully
All life's joys and sorrows hid.
Nevermore, O storm-tossed soul!
Nevermore, from wind or tide,
Nevermore, from billows roll,
Wilt thou need thyself to hide.
Could the sightless, sunken eyes,
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still—aye, still—the words would be,
"Let me hide myself in thee."

—*Harry Howard.*

CERTAINTIES, NOT OPINIONS.

Dr. Henry Warren, of Brooklyn, recently delivered before a scientific association an address on "Scientific Certainties, not Opinions, about Alcohol." Some of these certainties, he said, were that alcohol is never assimilated to the human system, nor changed into any other compound in the living body, hence it never can be food; that it has no power to aid, but rather retards the digestion of food; that it is not a source of strength, or a producer of animal heat; that the microscope shows the blood deteriorated, the brain injured by it, and the statistics prove that life is shortened by its use. The lecture was very interesting, as each assertion was well illustrated as well as proved. It would do good service if printed in tract form for general circulation among the people as a temperance tract. Its close was as follows:

"Allow me to come down from things mathametical, sure, and minutely measurable, and introduce a single deduction, which has, nevertheless, all the force of a demonstration, namely, That drinkers of all grades are a terribly vitiated humanity. This is seen in the sureness with which contagious diseases smite them down. 'Four-fifths of those who were swept away by the dreadful visitation of cholera, in 1832, were addicted to intoxicating drinks.' Drunkards and tipplers were searched out with such unerring certainty as to show that the arrows of death were not indiscriminately flung. In St. Petersburg and Moscow the whole population ceased to drink spirits, so sure were they that they drank death. Out of a thousand deaths, only two were members of a temperance society; and at that time every temperate person was a member. Of thirty thousand victims in Paris, nearly every one was a user of intoxicating liquors. Nine-tenths of those who died in Poland were of the same class. In some towns every drunkard was swept away. Monsieur Huber saw two thousand one hundred and sixty persons perish in twenty-five days in a town in Russia. He says, 'Persons given to drinking were swept away like flies.' In Tiflis, containing twenty thousand inhabitants, every drunkard fell. Dr. Sewall stated that, of two hundred and four cases of cholera in the Park Hospital, New York, there were only six temperate persons, and they recovered. Out of three hundred and sixty-six who died in Albany, three hundred and twenty-six were habitual drinkers, while of those who drank no spirits whatever there were only twenty-seven."

THE VOICE OF THE YOUNG.—If the honest voice of our young people could be heard, we might avoid feeding them into spiritual dispepsia. They ask for bread and we give them a stone. They ask for the personal Christ, and we substitute an abstract doctrine. They look to us for the spirit and the life, and we drive them away with the letter that killeth. Whose fault is it, if our children are soured against religion? Neither theirs nor religion's. Ours. Young hearts must be fed. Yet in too many of our homes and churches, it is starvation of heart. In too many of our religious newspapers and schools and colleges, starvation of heart. Even in our family devotions, starvation of heart! And in fashionable society, what starvation of heart! And just in proportion as hearts are starved, manhood and womanhood die out.

Patriotism has its rootage deep in the affections of the people. Much more has religion its home and its throne in the heart. We do not love deeply and broadly enough. We seek views, opinions, interpretations—our life is too much on the surface. As Christians we are too much cut up and cut off by sectarian lines. The age demands a religion which shall bless the heart first of all, and then get outward into sweet words, loving actions, and emphasize itself by devotion, consecration, self-sacrifice, meekness, temperance, and all fruits of the Spirit.—*Methodist.*

BOTH SIDES.

BY ANNA HOLYOKE.

Going from the upper part of the city the other day, in a crowded street car, I noticed among others who were compelled to stand, a pale and delicate looking child. It is wearisome even for strong men and women to keep their footing under such circumstances, but how much more so for a child, who has less strength. The little girl was evidently very tired, and on reaching the ferry-boat her mother hastened to find her a seat. But the seats in the ladies' cabin seemed to be all taken, excepting one, upon which lay two small parcels, evidently the property of a middle-aged and respectably-attired man, who sat

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Jan. 18.

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

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

THE SABBATH QUESTION.

To the Editor of the Sabbath Recorder:

1. *The Sabbath and Church History.* From the testimonies of historians and learned men, we ascertain that two Sabbath doctrines originated with the Puritans: 1st. The perpetuity of the Sabbath law; 2d. Its application to the Sunday. (The quotations from Heugstenberg and Coleman, found in "Brown's Thoughts on the Sabbath," conclusively establish both of these points.) As the Romish priests tortured their imaginations to furnish authority for the observance of the pagan festival, Sunday, so now the Puritans tortured the Scriptures to supply authority for the observance of the Papal festival, Sunday, under the guise of a Christian Sabbath.

2. *Sabbath Observance and the Bible.* Those of us who have been educated in the belief that Sabbath observance of some kind is essential to Christian worship and the good of society, are more likely to assume that the Bible makes such observance obligatory upon the servants of Jesus, than to approach it in a candid spirit of investigation; so, too frequently, the study of the Scriptures upon this point is simply to ascertain which day of the week God requires us to observe, rather than to become acquainted with the mind of the Holy Spirit about Sabbath observance.

At the outset, we are impressed with two facts: 1st. Nowhere in the New Testament is the Sabbath law repeated or explained as a part of the moral law binding upon all men; nor are converts from among the heathen commanded to observe it. 2d. Nowhere in the New Testament is Sabbath breaking included in any category of sins, or rebuked by the Savior or any of his followers. But Christ distinctly said that he came not to destroy the law, but to fulfill it. He asserted that till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. "The law" includes the so-called Decalogue and the law of ordinances and ceremonies. How then can the law be fulfilled? In two ways: 1st. Such part as was only to awaken yearning after holiness, by perfect obedience in heart as well as in outward life. 2d. Such part as was typical and ceremonial, by the coming of the antitype which it has prophesied. To which of these classes belongs the Sabbath? Had it belonged to the first, Christ would have included it in the commands which he explained and enforced; the apostles would have bound its observance upon their converts, and would have rebuked its neglect or violation; Sabbath-breaking would have been embraced in the minute categories of sins found in Paul's writings. Otherwise, the teachings of the Savior and the apostles are defective, and they are guilty of neglect of duty. Hence, it must belong to the second class. With this conclusion the Word and the Spirit fully agree. "Let no man, therefore, judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is Christ's." Holy days and Sabbaths are thus distinctly declared to be but as shadows cast before by the advancing form of Christ. To suppose that an exception is intended, when none is made, is to discard proof on account of prejudice; to beg the whole question. To suppose that the most prominent of all holy days and Sabbath was not meant is the hight of unreason.

Again, we are taught that the observance or neglect of a day can in nowise affect vital godliness, except as it concerns a weak conscience. "One man esteems one day above another; another esteems every day alike. Let every one be fully persuaded in his own mind. He that regards the day, regards it unto the Lord; and he that regards not the day, to the Lord he does not regard it." Nothing could be plainer than the silence of the Scriptures on one side, and its explicit statements on the other. He who is able to explain away such evidence, would be able to explain away any other evidence. The nature of the sabbatic type is indicated in fourth chapter of Hebrews. As the Israelites who kept the Sabbath failed to enter into God's rest through unbelief, so are we warned not to fail by the same example of unbelief. God fixed another day which should be substituted for the seventh day, the day which Abraham saw and rejoiced in, the day of salvation through faith in Jesus Christ. Even as he provided another sacrifice which should be substituted for the lambs and goats and bulls of the old covenant, a sacrifice made once for all, so the rest is entered into once for all. After the types and shadows are passed away and Christ has come, "there still remains a Sabbath rest for the people of God." "Let us therefore strive to enter into that rest, lest any man shall fall after the same example of disobedience." To bring men into this rest, or to leave them without excuse for rejecting it, is the only object of the glad-tidings. It is the rest of God's saints, his holy ones.

D. D. BABCOCK.

D. D. Babcock, in the above article, argues in the interest of the no-Sabbath sentiment, without stultifying himself, as many writers on that side of the question do, by, after declaring this sentiment, attempting a defense of Sunday as a divinely appointed festival for the Christian dispensation. Our correspondent does not fall into this illogical course of reasoning, and for this we honor him, and are sorry that he did not do himself equal credit in other departments of the subject.

As to the form of his argument, it has this fatal objection against it; it commences the discussion, not at the beginning, but in the middle; and then, as if seeming disposed to make that cloudy which of itself is very clear, assumes the essential point in the argument, namely, that the Sabbath of the Decalogue was one of the ceremonial sabbaths of the Jewish economy, and was therefore nailed to the cross at Christ's death. In our reply, we can not do justice to the *subject*, whatever we might do with his *argument*, unless we go back to the foundation of the question. That the matter may be clearly understood, let the reader bear in mind that Mr. B. attempts to prove that the Sabbath of the fourth commandment was a festival of the Jewish economy, and of course perished with that dispensation. Our position is, that the Sabbath was instituted in the interest of the human race, and not in the interest of any one nation or people.

In the outset we make the admission, that if the Sabbath did not exist before the organization of the Jewish nation, the argument is very strong in favor of the position of Mr. B.; but against this we are strongly committed, and ask the judgment of the reader on our argument and the facts upon which they are based. That the Sabbath dates from the beginning, seems to us to be placed in the Bible beyond a doubt. All the attempts we have ever seen to overthrow this position seem to us strained and unnatural. They give no rational interpretation of the first passage in the Bible where the Sabbath is named, and consequently their arguments are confused to the close of the volume. In the present article we design to give as clear a statement of the case as we are able, observing brevity, and then to show the "weakness and unprofitableness" of our correspondent's argument.

As an adjunct of the creation work we have the account of the rest of God on the seventh day, and of his blessing and sanctifying it after he had rested upon it. The proper interpretation of this passage is found in what afterward occurred. Were this account all there was in the sacred narrative concerning this rest and the blessing and sanctifying the seventh day, the whole transaction would seem unintelligible; but when viewed in the light of what follows, everything seems clear and harmonious. It should be borne in mind that the series of creative acts culminated in preparing the earth to be the abode of man. As one of the necessary demands of civilization, time was divided into periods of seven days—six for labor and one for rest; and everything in the history of the race proves this to have been wise beyond dispute. The divine activity on the six days and the rest on the seventh are clearly patterns for men. Thus from the creation dates the week of seven days, an arbitrary division of time, not being the outgrowth of an order of nature, but an expression of infinite wisdom in the interest of men in whatever light the interests of religion and civilization may be regarded. But we put this in the strongest light possible, making it essential to the highest condition of society. Thus, then, we date the Sabbath from the beginning.

If it be objected, as it sometimes is, that the seventh was only the rest day of the Almighty, we answer that the blessing and sanctification bestowed upon it was so bestowed after the rest of God had occurred. And now let every reflecting man ask himself the question, Did God repeat this rest upon every succeeding seventh day? Was it for such a purpose that this day was blessed and sanctified? Is there a single statement of Scripture going to support such an idea? There is not. What, then, was it for that the seventh day was thus blessed and sanctified? Do the Scriptures shed any light on this subject? Certainly they do. The seventh day was constituted a Sabbath of rest for man. Of this there seems no ground for doubt, as it is everywhere found in the Bible narrative serving this purpose, where bodies of men are found honoring God, their creator.

Immediately after the fall, it seems that the human race lost faith in the unseen God, and becoming vain in their imaginations, created for themselves gods of the things that are seen. It is no wonder if these apostate men did not observe the Sabbath; rather, it would be a wonder if they did, because it would speak to them of the God whose worship they had forsaken. They might, and probably did, have some traditional idea of the sacredness of the seventh day; but if they did, they had lost its true meaning, and it was therefore to them of little value.

But when, in the process of time, God revealed his purpose to place himself before the world in the history of a nation organized for that purpose, among the first steps taken in their religious culture was to renew to them his Sabbath as a prominent and pertinent observance, and he caused to cluster around it a series of miracles of the most impressive character, showing that the Sabbath was a revealer of himself. This carried them back to the beginning, showing them that he who was now their leader was the One who, in the beginning, created the world in six days and sanctified the seventh, was the One who had brought them out of Egypt, the house of bondage, and was now present with them in the wilderness. Two months later, when the time had come for the Israelites to enter into formal covenant with Jehovah, as an underlying law, a constitution was presented them by God, engraved on stone tablets, consisting of ten separate statements, one of which was concerning the rest day. In this clause of this fundamental law, the whole ground of its origin and object is gone over by reciting the fact, that in six days God made all things, and that he rested on the seventh, and having so done he blessed and sanctified it, constituting it a memorial of creation, commanding them to observe it as such. Take notice, it is not a type of Christ, but a memorial of creation. It was instituted before sin entered the world, and therefore it could not be a type of that of which Christ was the antitype. To put it, then, with the annual sabbaths, as if it had a character like theirs, is not only to place it in a false position, but to give it also a false character. It surely was not one of the ceremonial sabbaths.

In further proof of this, note the character given it by the prophets, beginning with Isaiah. No other religious duty received the attention that it did. This is not all, as in these writings the Sabbath is contrasted with ceremonial observances, having special honor conferred upon it, and pronouncing blessings of a high character upon those who observe it. That Christ felt a deep interest in the Sabbath, is abundantly shown by his repeated and special efforts to restore to it its true character, and so place its observance upon the original basis. The interpretation of the Pharisees had made the Sabbath a burden to men, thus changing it from a helper to a waster. How emphatic Christ's words, "The Sabbath was made *for* man, and not man *for* the Sabbath." In all that Christ said about the Sabbath, he gave no hint that it was a type of himself. The idea that Christ reproved no one for Sabbath-breaking in one sense of it, may be true, and in another it is not correct. The point made is the one named above. The Jews kept the Sabbath after their fashion, but their fashion Christ condemned, and in this sense they were reproved for the sin of Sabbath-breaking. In no other sense was this reproof called for.

The position of the Sabbath during the apostolic age is easily learned when a few considerations are noted. The leading actors in the scenes that occurred during this period were Jews, and no well-informed persons, we think, will say that they disregarded the Sabbath. But it should be especially borne in mind that in all the discussions that occurred during their ministry, they were confined to circumcision and the law of Moses. The Sabbath was not once mentioned, nor was the code of which it was an article. Another thing should be noticed, which is, that in the repeated instances in which it was mentioned, it was called by its proper name, "the Sabbath," and spoken of as being observed. But a most important idea is gathered from the fact that the New Testament churches were all composed of both Jews and Gentiles, and it is morally certain that both parties kept the Sabbath. Certainly the Jews did not abandon it, and it is unreasonable to suppose that the Gentiles were admitted to fellowship with them, they refusing to observe this commandment, so important in the mind of the Jew to the proper worship of God. That the reader may see the position of the Sabbath here, let him carefully read the thirteenth, sixteenth, seventeenth, and eighteenth chapters of Acts, which very clearly reveal it. This brings to notice the passages in Rom. 14: 1–6, and Col. 2: 13–18, quoted by our correspondent, which he supposes convey the idea that the Sabbath is abolished. In considering these passages we call attention to the fact that the fourth commandment is the only Sabbath of the Decalogue, and is placed in that part of it, which, when summarized, is expressed by the words, "love to God," while in the code composed of various rites, there were a number of sabbaths, new moons, and holy days, all of which belonged to the middle wall of partition code between the Jews and Gentiles. Evidently it was to these reference is had in the passages named, as they are specifically described as belonging to that code, and as having their end in Christ. As for the weekly Sabbath, there is not a hint in Scripture that it belonged to this code; but on the other hand, it is everywhere taught that the annual sabbaths do. Now, it is a violation of the first principles of interpretation to transfer the Sabbath from the Decalogue, where Jehovah placed it, to the code composing this middle wall of partition, where he did not put it, and make it share the fate of these, its unnatural associates. The beginning of its existence dated back of theirs two thousand and five hundred years, and its mission could only end when it had ceased to be able to render the race of man any further service. That the ceremonial sabbaths have served their day and have passed away, we freely admit. He who was their end has come, and all they promised is in him; but not so the weekly Sabbath. Its mission can not end while man remains on earth a toiler.

The reference of our correspondent to the fourth chapter of Hebrews is of a too confused character to do justice to it. In in no sense ministers to the end he has in view. If we understand the writer of the letter to the Hebrews, he teaches that there was another rest for the true Israelites than the rest in the promised land, upon which they entered under the leadership of Joshua. This he proved by referring to a passage of David's writings, where he speaks of another rest, one yet to come. This latter rest was to be attained to by following the leadership of another Joshua, Christ, and this is the rest in heaven, received by the agency of faith in the Christ who had now come. That on believing in Christ, men come into rest is true, but the end of this faith is their eternal salvation. The idea of rest in this chapter comes in this way: God is introduced as having triumphed in the work of creation, and after this, on the seventh day to have entered into rest as one that had performed his task. Now, this rest of God on the seventh day is made to represent or typify the rest of the saint in heaven, as one who had performed his allotted task and had also now entered upon his rest. Understood in this light, the passage, instead of teaching the abrogation of the Sabbath, teaches the opposite, because, as a type, it must continue until the rest in heaven, its antitype, is reached.

So far, then, as the argument of our correspondent is concerned, it is a failure. It does not wrestle with the real question. Instead of this, it sets up a man of straw, and then proceeds to destroy it, and of course leaves the field a victor, but a victor over what? Why, over an image of his own creation! The Sabbath was made in the interest of humanity, and while the wants it was made to meet remain, it must also remain, and only will it cease its ministries when that rest of which it is a type shall come, and the saint, as one who has overcome, is honored with the plaudit, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." Amen!

ABOLITION OF THE SABBATH.

I wish to know when the Jewish Sabbath was abolished, and what authority we have for keeping the first day of the week for the Sabbath? J. R. GREENING.

MEMPHIS, KAN.

It is only a little while since, in reply to Bro. Roberts, this whole question was considered, and we can not so soon take space to repeat what was then so fully considered. We can only answer in brief—

1. The Jewish Sabbath was abolished when the law of which it was a part was abolished—when Jews took it out of the way, nailing it to the cross.

2. We have no authority to keep the first day of the week *for the Sabbath.* The observance of the first day of the week in memory of the death and resurrection of Jesus, rests on the practice of the apostolic churches, under the guidance of the apostles. They continued *steadfastly* in the breaking of bread. Acts 2: 42. They came together as a congregation for that purpose. 1 Cor. 11: 18, 20. This coming together was on the first day of the week. Acts 20: 7.

The above is from the *Christian Standard* of Jan. 6th, and is another evidence that the public mind is not at rest upon the Sabbath question. J. R. Greening's questions clearly show he has been thinking upon this matter. He asks 1st, "When the Jewish Sabbath was abolished," and 2d, "what authority we have for keeping the first day of the week for the Sabbath." The substance of the *Standard's* answer to the first question has been so fully considered in another place in this week's RECORDER that we will not at length remark upon it now. It is sufficient to say that the doctrine of the code of laws known as the ten commandments has been abolished, will never be accepted by the Christian church. No well-informed person supposes their covenant character, as it related to the Jewish people, remains; but the idea that the duties enjoined in them are abolished is another thing entirely. We ask: Is it true that these duties are really abolished by the death of Christ? If they are, they certainly are no longer to be performed by men. We can not think of a stranger or more unnatural supposition.

To the *Standard's* answer to the second question we call especial attention. The statement that "we have no authority to keep the first day of the week *for the Sabbath*" is frank, and with it we heartily agree. The assertion that "the observance of the first day of the week, in memory of the death and resurrection of Jesus, rests on the practice of the apostolic churches, under the guidance of the apostles," needs careful consideration. If the apostles did guide the churches to the observance of the first day of the week, this should perhaps be the end of this controversy; but *did they do so?* We think not. They certainly said nothing about observing this day, and the *Standard* fairly admits this when it says this duty rests upon the *practice* of the churches. The proofs that the *Standard* offers that this was the practice of the churches, are—

1. Acts 2: 42; but the 46th verse says that this was a daily service, which destroys the use of the passage as employed by the *Standard.* If it had read that the disciples were steadfast in coming together on the first day of the week to break bread, it would have been in point, but when it says they attended upon this service daily, it renders no aid in favor of the idea of the sacredness of Sunday.

2. The *Standard's* second quotation is 1 Cor. 11: 18, 20, in which, however, no mention of the first day is made. Not the remotest idea is suggested by this passage that it was their habit to come together on the first day of the week, to celebrate the Lord's Supper.

3. The last case referred to is Acts 20: 7; but whoever carefully reads this, will find that the celebration took place in the night, and not in the daytime. Whether it was the night following the seventh day, or the one following the first day, is a matter not so easily determined. One thing, however, is clear, and that is, it was a night and not a day meeting, and thus it is seen that no evidence is here borne in favor of the sacred character of the first day of the week.

To the above, we add a single thought, and that is, that the celebration of the Lord's Supper on a given day has no more to do in making the day holy, than does the baptizing of a person on a given day make it holy. To make a day holy or sacred requires a special act performed for that purpose. When the seventh day was made sacred, even Jehovah's resting upon it was not enough. To this he *added* both *blessing* and *sanctification.* Has any such thing as this happened to the first day of the week? Let the student of the Bible think on these things.

GLASGOW SKETCHES.

VI.

The Great Public Meeting on Papalism.

DR. THOMPSON—REV. JAMES DODDS—DR. BLACK—SIGNOR GAVAZZI.

To the Editor of the Sabbath Recorder:

Taking up the subject I had left unfinished in my last letter, allow me to present the resolutions spoken to at the great meeting on Papalism, and brief quotations from the speeches made by those who addressed the meeting.

Dr. Joseph P. Thompson, of Berlin, of whom I have already made mention in a former letter, moved the first resolution:

"That history and experience demonstrate that wherever Papalism has control over the people of a country, that country declines in the scale of nations, intellectually, morally, politically, and religiously; and in the ratio of its influence on individuals, it enervates the faculties of man, dwarfs his intellect, impoverishes his soul, narrows his knowledge, and engenders vice, indolence, poverty, and infidelity."

He said: "The strength of this resolution lies in the clearness and precision of its language. . . . You will observe it is not the Roman Catholic church, nor the Roman Catholic faith or religion, of which the resolution speaks. . . . It speaks of Papalism—Papal rule in dogma and in fact—as an organized system, working politically and socially as well as spiritually and morally, and affirms that where this system has control over the people, such and such consequences ensue. . . . I am reminded that when I had the honor of speaking to a meeting in this hall a year ago—then for the second time—some of your papers styled me, 'that fiery American from Berlin,' as if a stranger were required to set Scotchmen on fire when any question of truth and justice is at stake! or as if I had some hidden, incendiary purpose. However, I accepted the title as a great compliment; for, surely, as one goes on in years, it is refreshing to be told that he retains something of the fire of his youth, the quick sense of justice, the burning zeal of faith and humanity. And especially am I proud to feel and to have it recognized, that my soul does still kindle against injustice and wrong in church or state, and that my voice is fired to denounce all manner of tyranny and usurpation over the consciences of men. [Applause.] Come, come, my friends, if *you* are going to kindle so easily, I am afraid you will set me on fire again to-night. But, gentlemen, as I have said, this is not a topic for appeals to feeling; and I come at once to the statement of facts. And yet what can be so incendiary as facts? What a whirlwind of fire has swept over England and Scotland, kindled by the horrid facts from Bulgaria!—those facts that have pierced through every soul, that have roused every man of us with a fiery enthusiasm to go to avenge such atrocious wrongs. Yes, those naked facts have made even the mother here among you, as, night after night, she has thanked God for the peace and security of her own home, and the quiet of her sleeping babes, to lift up a prayer for the outraged women and children of Bulgaria, like that prayer with which Milton invoked the God of justice for the persecuted Waldensians:

'Avenge, O Lord, thy slaughtered saints!'

But what is the one concentrated fact that gives the dye of deepest horror to all the horrors of Bulgaria? That these have been instigated and perpetrated in the name of a religion that claims to be exclusive, supreme, and infallible; that claims to have the warrant of God to extirpate by fire and sword 'the unbelieving dogs,' who neither accept its teachings nor submit to its commands. It is precisely such a fact as that—the fact of religion organized as a power to suppress the conscience, degrade the intellect, imbrute the soul, and to use cursing, pains, and penalties for these ends—not under the banner of the crescent, but under the banner of the cross, perverted, abused, stained with blood, trailed in the mire; it is this transcendent horror of religion being put forth in the name of God to terrorize over the souls of men, that we have to deal with to-night. Not only is this ministry of evil mocking humanity in Bulgaria, but the same principle of infallibility to proscribe, to plunder, and to persecute, is cropping out anew in Spain, where, in the days of the Inquisition, such untold horrors were perpetrated in the name of the Christian religion. There is begun an organized crusade against light, knowledge, Bible, schools, press, freedom, society, with the same Mohammedan pretense of infallibility, put forth by the Sultan of the Vatican. This is the fact with which we have to do. . . . Not every nominally Catholic country is equally marked by indolence, ignorance, intellectual apathy, and political and social degradation. Yet even in those Roman Catholic countries which have the semblance of outward prosperity we find, according to the impartial though reluctant testimony of leading Roman Catholics themselves, explicit traces of the degrading influences of the Papal system as pointed out by this resolution; and also that in these latter days, when the Papal supremacy is asserting itself with ten-fold force, the ominous symptoms of intellectual and moral degradation are multiplying in these same countries. . . . Any system of despotism will give a stimulus to certain kinds of luxury in culture; but, surely, you would not think of attributing the genius that displays itself in art and letters to the despotism that employs this as a luxury? Then, again—and I say this with devout thanksgiving to God—I defy any force of tyranny under heaven, political, military, or ecclesiastical, so effectually to crush the human mind that it will never rise out of its depression, and assert itself as the offspring of God, made for freedom, made for light, made for truth, made for progress, made for community of thought and feeling throughout the wide world. This spirit that is in man, you may pile mountains of oppression upon it, you may roll over it whole seas of blood and woe; but, as Webster said of liberty, 'Like the central fire in the earth, the time will come when it shall lift the mountains and the seas,' and burst forth a living fire; when it shall heave up new islands and continents, and cover them with verdure and with life. . . . . Yes, Catholic Italy was once glorious! But what did the Papal power do with those very men of genius who, three or four centuries ago, lent such luster to Rome, Florence, Venice, Bologna, and the whole of Italy? Let Dante witness what the Papal power was in his time; how accursed was the union of sword and crook, and what bitterness of exile and reproach he suffered for daring to be free. Read his arraignment of the temporal power of Rome—one of the most bitter ever wrung from the depths of an outraged soul. What did the Papal power do with Galileo? He had followed the steps of Copernicus, who died too soon to be ostracized by the Papal court; though seventy years later his book on the motion of the heavenly bodies was proscribed by the Index. With his telescope, Galileo tested and certified what Copernicus had wrought out by his mathematical calculations. He swept the field of the heavens, and fixed the sun in his true place, the glorious center of our system; and for proclaiming this truth he was brought before the Inquisition. There is reason to hope, from recent critical investigations, that he was not actually subjected to the torture, as the tradition has hitherto been; but there is no questioning the fact that he was tried, condemned, for a while imprisoned, then for some five years (1633–38) interned at Rome, and at last, a poor, blind, feeble old man, unable to go about, kept four years under guard in his own house at Florence, to which he was only permitted to return under the express condition that he should never speak of, nor propagate his system. There, in 1642, this man, who had loosed the earth from its bonds, and filled the heavens with glory, died a prisoner of the church. When we look at that majestic intellect, breaking down before this terrible Inquisition, and stand as we do aghast at the moral fall of so great a soul; when we see Galileo retracting what he knew of the truth, saying, 'The earth does not move,' in that melancholy spectacle, do we see the mere weakness of an individual nature? Is it his flesh that plays his spirit false? No, my friends; the fault of Galileo was, that he was still true to the church in which he had been born and nurtured. His feeling of reverence for the church had never been effaced; his notion that he was bound to submit to its authority had never been broken down, as it was in the minds of Huss, Savonarola, Luther; *therefore* he succumbed, and bent his soul to the authority he had been taught to think divine; therefore, he took a lie in his right hand, and said: 'I, who have proved that the earth moves around the sun, do not believe it, and will not teach it.' I count it the worst infamy of the Church of Rome that on the one hand, she attempted to blot out all the light that was dawning upon the world from the discoveries of astronomy, and then to crush out the moral instincts and the spiritual nature of the man who had made these discoveries, and had read to men the truth that God had written in the heavens. It was a crime to blot out the light of the stars, a greater crime to blot out the inner light of the soul. Both crimes lie at the door of the Papacy. . . . Montalembert testifies: 'On that day, when the victorious church set out to abuse her victory, to banish and proscribe first the Jews, then the Moors, then the Protestants, then all discussion, all inquiry, all research, every initiative of investigation, all manner of liberty—on that day everything was lost.' . . . How true the testimony of Montalembert is, you have all read in the late fulmination of the Bishop of Minorca. 'We renew and reiterate our sentence of the highest order of excommunication against heretics of every sort, kind, and description; against their pupils or adopted children; against their fathers, mothers, preceptors, and all who sit at meat with them; we fully excommunicate all who aid or look kindly on them.' What a beautiful exhibition of Christian charity! 'We excommunicate the domestic servants of all heritics.' What a help to the poor! 'We excommunicate all and every person or persons who dare to let a house to a heretic or Protestant for school purposes.' What a neighborly spirit! Love thy neighbor as thyself. 'We excommunicate every one who gives money or makes a loan, or leaves a legacy to such persons. We excommunicate every one who lives on terms of friendship with such, and every one who dares to say or write one word in their defense.' I hereby accept and receive the excommunication. 'The clergy of my diocese are commanded to read this out on three successive Sundays during divine service'—to exhibit the whole spirit of the gospel!—'and then take good care that all its injunctions shall be carried out to the letter.' That is the spirit that, after the brief respite of hope in the past few years, is beginning to prevail once more in Spain—a spirit that can produce nothing but the degradation of all who submit to it. Of late, some light was beginning to break through the blackness of ruin in Spain, but the power of Papalism is again creeping over the land like a pall of darkness," etc.

The Rev. James Dodds, St. George's Parish, Glasgow, in the absence of Mr. Johnston, M. P., for Belfast, moved the second resolution:

"That history and experience demonstrate that wherever the spirit of Protestantism rules in a people, that people is built up in wealth, virtue, knowledge, and true liberty; it regulates and invigorates conscience, expands and disciplines the mental powers, engenders a love of truth and freedom, gives capacity for scientific discovery, mechanical invention, and commercial enterprise, and establishes true religion on the foundation of Scriptural authority, in perfect accordance with sanctified reason and high intelligence."

"Recently I came across a statement by a Frenchman, M. Roussel, in which he says: 'I met a carrier who enumerated all the dirty and all the clean cantons in Switzerland. It was singular that he did not notice that in one class he had enumerated all the Popish cantons, which were the dirty ones, and that in the other class he had ranked all the Protestant cantons, which were the clean ones.' Now cleanliness, as the proverb avers, is next to godliness, and you will find that wherever Papalism prevails, this great condition of virtue and health and comfort does not find congenial soil. Then this resolution speaks of wealth as being one of the fruits of the spirit of Protestantism. I do not put wealth above all other things in the world, although the resolution sets it in the foreground. Wealth, however, is not a thing to be decried; it is not, as people sometimes say, misquoting Scripture, money that is the 'root of all evil,' but the love of money, . . . which, while some coveted after, they have erred from the faith.' And if there is one power in this world which, erring from the faith, has coveted money and made it the root of all evil, that power is the Papal power. My resolution does not imply that Papalism undervalues money, or disdains to accumulate it. The Church of Rome is wealthy. Peter's fingers are long fingers. Peter's pence bear the images and superscriptions of many kings and many lands. Cardinal Antonelli did not die a poor man; yet even he seems to have had a lurking belief in the statement contained in my resolution as to Protestant security, for a large proportion of his wealth was judiciously invested by the Italian Cardinal in the British funds. The constant aim of Papalism, an aim dictated by the instinct of self-preservation, is to draw a broad line of demarkation between the church as an ecclesiastical confederation and the people, who are only of value in so far as they are useful to the church, as they aggrandize and enrich the church; and, as you will find in Papal countries, that wealth is not disseminated, it does not circulate among the people, national industry is not promoted by it, commerce is not strengthened by it, agriculture is not fostered by it; it is kept in the hands of Mother Church, accumulated in the pockets of a few individuals. It does not bless the land; it only enriches the priests. To maintain this relation, the people must be mere puppets in the churchmen's hands, and you will find this demonstrated in the history of Roman Catholicism everywhere. . . . It would not be too strong a statement to assert that there is no real Papal literature in the world. Our literature is essentially a Protestant literature; and the history of its origin and progress is virtually a history of the development of Protestantism. This country had no literature at all until Protestantism began to find utterance. The leading writers of England were the leading Protestants of England in the olden time. Her arts, her science, her philosophy, her genius, her enterprise—all the elements that mark and constitute her greatness—were born and have flourished with her Protestantism. . . . In the Puritan age, Milton and Bunyan stand out the champions of Protestantism and the giants of literature. Pope is the only great English writer who was born a Roman Catholic; but Pope sank his Popery in his poetry, and in his philosophy. The spirit of Papalism was not the spirit that inspired his genius. It was otherwise in the case of Dryden, for he employed his powerful pen in the defense of Popery; but then, Dryden was one who left the Protestant ranks. He had been nurtured under Protestantism; it was genius developed under the influence of Protestantism that he employed to assail her. . . . Popery calls for liberty here, but where does she bestow liberty? Magna Charta was won in defiance of Rome. The House of Commons rose beneath the curse of Rome. The privileges, of which these are the pledge and the expression, can be maintained only by a Protestant people. The only position, then, that we can safely assume towards Papalism is one of direct and unremitting antagonism."

The Rev. Dr. Black, of the Free church of Inverness, moved the third resolution:

"That the foregoing conclusions make it incumbent on all statesmen, true patriots, and enlightened Protestants to oppose Papalism, as a system inherently hostile alike to the temporal and eternal interests of mankind."

Mr. Spurgeon gives us an anecdote of a camel who one day startled a miller by thrusting his nose in at the window of his sleeping room. "It is very cold," said the camel; "I only want to get my nose in." The nose was let in, but soon the neck followed, and then the hump, and finally the whole body. The miller, of course, expressed his sense of inconvenience. "If you are inconvenient you may leave," said the camel, "as for myself, I shall stay where I am." Such is Rome's plan. Little by little, step by step, man by man,

"First a speck,
And then a vulture,
Till the air is dark with pinions."

. . . "If I am asked how we should deal with Romanists, I would say, Let us preach Christ to them. . . . The surest remedy for false doctrines is preaching the truth. Christianity is the cure for Popery. Preach up Christ, and down go the priests; preach grace, and there is an end of masses. Friends, let us be up and doing; let us lift up Christ the crucified, in opposition to the crucifix; Christ the risen, in opposition to the dead wafer."

The Rev. Signor Gavazzi of Rome, on rising to second the resolution, was applauded long and repeatedly. He said: "I think that you all know the resolution, and therefore, I shall limit myself to its terms. But, my dear friends, I have arrived so late on the field of battle, that when the fighting is over and the victory has been really achieved, I have only to gather up the spoils of others, and make myself beautiful in them. As it has already been proved to you that the Papal system is opposed to civil and religious liberty, and our temporal and enternal welfare; and as it has also been proved that Protestantism alone can make a country happy, glorious, and free; it is my duty to prove to you that it is incumbent on all statesmen to put down such a fatal system as Papalism. In the old days, politicians had a rule, and that was 'honesty;' now-a-days they have and another rule, which is 'opportunity.' Therefore, when a thing is opportune for them, although it is not honest, they go their own way to achieve their own ends. That is precisely the case with Papalism in England. I don't speak of Italy; I don't speak of my statesmen. I speak of your statesmen. Well, they find it opportune for their own sake and their own position to pursue a certain course, but there is a saying which I shall translate in my own way, namely, 'Protestant difficulties, Popish opportunities.' Therefore, when there is any difficulty, even your statesmen try to overcome it by bribing the Papal portion of the community. That is indeed the case, because I have not forgotten that for many years I have always heard that there is in your Parliament a certain Popish Irish Brass Band. The Band sits there on behalf of their own church. They are bound by their own Bishops to support always the interests of their church. Now, what happens? Suppose there is a serious and important question going on in your Parliament. Your statesmen like to have the majority; but as the majority is doubtful, they go to the Popish Irish Brass Band to bribe them. As, however, these are Irishmen, they are not so easily put off—they are not so easily bribed. Therefore, there must be a bargain. They say to the statesmen, 'Would you like to have our vote?' 'Yes,' reply the statesmen, 'we would like to have your vote.' 'Well, say the Band, 'we will give you our vote; but we must have our Catholic University in Dublin; we must have our own schools; we must have chaplains in the army.' So a bargain is made. The result is always the same. . . . In Italy, the man who will advocate the return of the temporal power of the Pope, or the return of the little pettifogging despots, would not be a patriot, but a retrograde and an enemy to my country. So they are false patriots in your own country, when they, not knowing what they are doing, stand side by side with Papalism, which aims at the destruction of their native country. They say, 'Liberty for all; therefore, let those Roman Catholics alone.' That is just what the Papalists like, my dear friends, to be left alone. If they are left alone, they know what they have to do on behalf of themselves and against you. We have already seen what they have done previously, when they are left alone. Oh, but it is said, 'Liberty must be respected.' But, I say, not when there is a disparity. We do not interfere with the individual liberty of Papists in this country. We do not interfere with their religious liberty in their own churches; but we interfere with that liberty when he threatens our own. That must be understood. . . . Moreover, there is a design on your country which I know myself; I have read it from your papers; and Wiseman, Manning, and Capel have said repeatedly, and caused it to be printed, that if the Church of Rome obtains the upper hand in your country, good-bye for ever to your British liberties. That is the point of view from which you should look at this question. Liberty to Papalism means slavery to Protestantism, and every other *ism* but the Pope of Rome's *ism.* Liberty is all very well when it is equal on both sides, and, respected by all parties. The system that gives no toleration should get none," etc.

The above, though extended beyond the limits I at first intended, being the utterances of the speakers themselves, gives you a better view of the evening's work, than I could have done by my own description, or had I still further condensed. The best part of Signor Gavazzi's speech can not be put upon paper. His majestic form, his impressive features, his strong but beautiful Italian voice, his comic Italian pronunciation of our English words, his wonderful power in gesture, and his irresistible laugh, made his thoughts inexpressibly eloquent to us, even when his words were utterly beyond our power to decipher. M. S. WARDNER.

5 N.-E. PARK ST., Dennistoun,
GLASGOW, Dec. 24th, 1876.

LETTER FROM ELD. R. L. FULLER.

FREELAND STATION,
Saginaw Co., Mich.,
JAN. 10th, 1877.

My very Dear Brethren in Christ,—I received from your Publishing House one package of tracts and two copies of the SABBATH RECORDER, dated respectively Dec. 14th, and 21st, all of which have been perused with care and interest. How strange it seems that for over a whole year I have had to fight this question alone, on my knees with open Bible, while the opposition poured upon me their sneers and their popular arguments, and such good, reliable help so near at hand, and I knew it not. I should have acknowledged the receipt of papers and tracts immediately, but shortly after I wrote you I was five weeks I have not been able to sit up long enough to write a letter, as I wished. I am yet very weak, but am recovering slowly, and will soon be around again, preaching the blessed gospel, and urging my fellow-men to turn and obey the commandments of God and keep the faith of Jesus.

Long as my fellow-men are sinning,
I will go on,
Inviting them to Christ the risen;
I must go on.

Some may scorn and e'en deride me,
Others try to stop or chide me,
Yet my Savior walks beside me,
So I'll go on.

Through the grace already given,
I will go on;
Trusting in the God of Heaven,
I must go on.

If life's path be dark and stormy,
Jesus walked its ways before me,
And smiling, says, Come unto me;
So I'll go on.

In service of my God and duty,
I will go on;
Needing all his grace and pity,
I must go on.

Telling of his Law that's given,
And his Son's ascent to heaven,
That for us is interceding,
Thus I'll go on.

The brethren of the Seventh-day Baptist church at Utica, Wis., have invited me to become their help, and I am unable to move my family to that place. Will some kind hand help me on my way hither for the sake of God and his cause? These brethren seem to want my labor in the gospel and otherwise. I should like to send pay for tracts and RECORDER, but am unable now. We are dividing up our last dollar, and know not where the next is to come from; yet the Lord is gracious and plenteous in mercy; I will trust him.

Yours fraternally,
R. L. FULLER.

THE KERNEL of the nut which has threatened to produce the tree whose fruit should be civil war in case certain persons should be dissatisfied with the final decision in the presidential contest has been brought to light by Mr. Moseby. A member of Congress recently asked him what all this war talk amounted to; to which he replied: "The fellows who are talking fight, remind me of barnyard chickens cackling for corn."

The Public Debt statement for December shows an increase of the debt during the month of $3,685,142 39.

WASHINGTON LETT
A Sleighing Carnival—Democ
Meeting—The Patent Office
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Books, &c.—The Louisiana
Anticipated arrival of the Rus
Duke.

WASHINGTON, D. C., Jan. 1

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WASHINGTON LETTER.

A Sleighing Carnival—Democratic Mass Meeting—The Patent Office without a head—A Bill to abolish the duty on Books, &c.—The Louisiana imbroglio—Anticipated arrival of the Russian Grand Duke.

WASHINGTON, D. C., Jan. 10th, 1877.

The week just past has been one of considerable excitement, socially and politically. The Bennett duel, in which Mr. May, who is well known here in Washington, was one of the principals, the death of Vanderbilt, the recent Treasury robbery, the Democratic mass meeting on Monday last, the Louisiana imbroglio, and last, but by no means least, the promised arrival of the Grand Duke Alexis—all these have furnished topics of conversation that have been eagerly indulged in at the dinner parties and *soirees* of which the week was so prolific. For here at the National Capital the social "season" does not commence till after New Year's, but is then continued uninterruptedly till Lent, which is sufficiently long to wear out the stoutest constitution, and make rest and relief exceedingly welcome to the votaries of fashion.

I should have mentioned, as another event quite unusual in this latitude, and, therefore, hailed with more than ordinary delight, the sleighing carnival which came off on Pennsylvania avenue on Saturday last. The rain and sleet notwithstanding, it was a grand success, and as grotesque as it was grand. The last carnival Washington saw was in 1871, when the new pavement on the avenue was inaugurated by a similar popular demonstration; but then the "beautiful snow" did not lend enchantment (and slush) to the scene. Last Saturday, the masks appeared in sleighs and substitutes for sleighs of all conceivable kinds; everything that was capable of having a horse or mule hitched onto it seemed to have been pressed into service for the occasion; and mingled with stylish "cutters" were hogsheads sawed in half, dry-goods boxes on runners, crockery crates, pine logs, and wash boilers. Surely, such a medley of vehicles for the propulsion of man the world never saw before! Among the masks were, of course, many public characters, conspicuous among which were General Butler, President Grant, Secretary Fish, and Mr. Cronin, the Oregon elector. Among the more prominent "shows" on runners were "The Louisiana Returning Board," the "Oregon electors," "Sitting Bull in pursuit of General Crook," and many others equally amusing and grotesque.

The Democratic mass-meeting held on Monday last (the 8th) was very largely attended, every inch of space in Ford's Opera House being occupied. Among the audience were a large number of ladies, who seemed to take as active an interest in the proceedings as the sterner sex. As the 14th of February—the day for counting the votes—draws nearer, anxiety as to what the final result will be, increases, and, especially in the Government Departments, there prevails a feeling of disquietude and uneasiness that is very apparent. This is particularly the case in the Patent Office, which, since the resignation of Commissioner Duell, is left without an official head. Many names are mentioned for the successorship, among them Congressman McDougall of New York, and Mr. Leonard Myers of Pennsylvania; but why, in pursuance of the much-boasted "Civil Service Reform," a successor can not be found in the office, is, as Dundreary would say, "one of those things which no fellow can find out." Although the members of the Board of Appeals are understood not to be candidates for the position, there is material among them that would make a good Commissioner, notably in Major T. C. Woodward, whose recognized legal talent and ability, long service in the office, and unquestionable integrity, qualify him peculiarly for a trust than which there is none more delicate or important in the gift of the President.

Among the bills recently introduced in Congress is one which, as it is non-political in character, is apt to escape general attention just now, except from publishers and others who are directly interested, and will doubtless combine to make a stout resistance to its passage. I refer to Mr. Seeley's Bill to abolish the import duty on books, &c., which provides, in brief, that on and after April 1st, 1877, no import duty shall be levied or collected on books, periodicals, pamphlets, engravings, maps, or charts brought from other countries into the United States. Upwards of three million dollars worth of books and engravings are annually imported into the United States, chiefly from England, and should the duty be abolished, it is fair to presume that this importation would increase at least threefold, if not more. There is considerable division of feeling in Congress as to whether this bill ought to pass or not, and it is safe to predict that it will be made the subject of some animated discussion when it shall come up for its passage.

The news from Louisiana received by telegraph last night caused less excitement here than would have been supposed; and beyond the calling of an extra session of the Cabinet, and the issuance of an order to General Augur, commanding in New Orleans, to preserve the peace, no steps have been taken to interfere. It is expected, however, that the Louisiana affairs will be made the subject of discussion in the Senate to-day, and large crowds are now on their way to the Capitol to witness the proceedings.

The Grand Duke Alexis, whose last visit to Washington is remembered with pleasure by all who met him, is expected here the latter part of the week. The Johnson House, adjoining the Arlington Hotel, has been set aside for himself and suite, consisting of seventeen persons. While here, he will be officially received by the President, and the programme includes a State Dinner, a reception by Secretary Fish, and a large ball to be given in his honor by the citizens of Washington, if the Duke can be prevailed upon to stay long enough to make his acceptance of the invitation possible. It is believed in official circles here that the Russian fleet will winter at Hampton Roads, and not at Port Royal, as has been stated in the papers, because the former place, with a climate equally mild, offers many advantages which the latter does not possess. L. B.

THE SABBATH-SCHOOL PAPER.

In the RECORDER of Aug. 31st, 1876, over the initials of "I. L. C.," appears an article in the interest of a "Sabbath-school paper," stating the action of the General Conference two years before, and, after discussing the subject quite ably, earnestly entreats the next Conference "to take such steps as will insure us a child's paper." I then looked forward, hoping that some action would be taken by the Conference, Missionary or Tract Society, to secure to us the much needed paper. So far as I am now informed that action is yet wanting. I am not about to find fault with those societies. They are doing a good work, and I believe acting conscientiously, and to the extent of their ability in spreading gospel truth. But I wish to say that if such a paper could be started and conducted as proposed, I think it would soon be self-sustaining; but should it not be, and the Tract Society pay the deficiency out of its funds, I think it would reap ten-fold more for the money expended than it now does. Our hope for the future prosperity of our cause is in the young, the rising generations. If we lose them, we must suffer a great loss; if we save them, we can and must prosper. But I commenced this to call the attention of the readers of the RECORDER to the article of "I. L. C.," hoping that some one will soon originate a plan for starting a "child's paper," should the Tract Society not think best to invest funds for such a paper. I wish to call attention to that paragraph of "I. L. C.," in which he proposes to pay one-tenth of the deficiency, if the paper could be conducted as proposed. I now wish to second his proposition by offering to be one of ten to pay said deficiency. E. H. P. P.

SCOTT, N. Y., Jan. 8th, 1877.

HOME NEWS.

Nile, N. Y.
JAN. 7th, 1877.

We are often reminded that time never changes, and that peoples and nations are ever changing; and we are thankful that this is the case in some respects with the latter, in the person of Rev. W. B. Gillette, who, forty years ago, resided here. It was here he accepted the call to preach, and labored successfully until called to another church. Twenty years of that time was spent with the church in Shiloh, N. J. Now growing old with good works and age, he has taken up his residence again with us as pastor, where the old church used to stand, "to labor and wait, to live and die, in the good work," as he expresses it. We believe him to be a faithful minister and a good Christian. He is also assisted much by his wife in the church and society. God grant that their labors with us may not be in vain.

At Friendship, the Methodist church is having quite a revival. We wish we might have one under the faithful ministrations of our good old pastor.

New Year's morning, the neighborhood on the East Notch road had a fire. Mr. Randolph Ryno was awakened about 3 o'clock by his dog, and at once discovered that his house was on fire in the chamber, and had only time to save a few things. He was insured on house and household furniture $1,600. Rather an unpleasant ushering in of the New Year.

We are having an abundance of snow. A heavy snow-storm last night gave us an addition of about one foot, making now a depth of about three feet. C. S. C.

THE BENNETT-MAY DUEL.—Considerable interest has been maintained during the past week in relation to a duel which is reported to have been fought by J. G. Bennett of the New York *Herald*, and Frederick May, a brother of the lady with whom Mr. Bennett is reported to have broken a matrimonial engagement. After the rupture between Bennett and Miss May, her brother beat him in the street, which summary treatment led to a challenge from Bennett. The meeting came off on the 8th of January, at or near Slaughters, a small station in Delaware, near the Maryland border. The reports of the meeting have been various and contradictory, but the latest we have seen, which is probably as reliable as any, is that they exchanged shots, and May was wounded, how badly is not known. It is reported that Mr. Bennett, Miss Bennett, and Howland Robbins, who acted as Bennett's second, have left for Paris.

CONGRESS.

In the Senate, besides the discussion of President making, which may be considered the regular business until the 14th of February, the House bill. to abolish the District Board of Police Commissioners, was passed. Mr. Hamlin, from the Post Office Committee, said the Committee had considered the disagreement of the two Houses in regard to the fast mail service, and had directed him to report in favor of the Senate insisting upon its amendments, and move that a Conference Committee be appointed. Agreed to, and the Chair appointed Messrs. Hamlin, Paddock, and Maxey. The House bill to supply certain deficiencies in the contingent fund of the House was called up, and the amendments proposed by the committee appropriating $10,311 to supply deficiency in the appropriation for compensation and mileage of Senators, $2,268 for pay of messengers, $5,000 for clerks to committees, $1,580 to pay stenographers for the select committee which investigated Mississippi affairs last year, $25,000 to defray the expenses incurred by the Committee on Privileges and Elections in making the investigations recently ordered as to elections in various States, and $40,000 for transportation of notes, bonds, and other United States securities, were agreed to, and the bill was passed. The House bill to perfect revision of the United States statutes, after adopting an amendment in relation to weighers' and gaugers' fees, was passed. A communication from the Secretary of the Treasury asking an additional appropriation of $30,000 for the payment of temporary clerks; various petitions of citizens of New York asking that additional interest be paid upon certain claims allowed under the Geneva award; a petition of the Boston Board of trade asking Congress to provide for the appointment of an international convention to consider expediency of remonetizing silver and fix the value of silver in relation to gold, and until such international convention silver shall not be made a legal tender for any sum above $10; a bill to abolish the use of stoves for heating passenger railroad cars; and a bill to create a sinking fund for liquidation of government bonds, advanced to the Central Pacific Railroad Company of California, the Western Pacific Company, and the Union Pacific Railroad, in accordance with the act of July 1st, 1862, and the acts amending the same; and for a settlement of the claims of the government on account of said bonds, were introduced and appropriately referred.

In the House, a bill was introduced for paying the legal tender debt in harmony with the justice and pledged faith of the government. The bill abolishing the Police Commissioners of the District of Columbia was unanimously passed. The military academy appropriation bill was passed. The following bills were introduced and referred: To extend for two years the Southern Claims Commission; for free coinage of silver dollars, and making the same a legal tender; to authorize and equip an Arctic expedition, and establish a temporary colony for exploration purposes on or near Lady Franklin Bay, with an appropriation of $50,000; for further redemption of legal tender notes; to utilize the product of gold and silver mines, and authorize paper circulation convertible into gold and silver; to provide for counting the Presidential electoral votes; and for the appointment of a commission for an equitable distribution of the unexpended balance of the Geneva award.

COLLISION OF STEAMERS.—The steamer Seminole from Savannah, and the Montgomery from New York, for Havana, collided in a fog on the morning of Jan. 7th, off Cape May. The Montgomery was struck aft the wheelhouse, sinking in a few minutes. The second officer, eight of the crew and four Spanish passengers went down with her. The rest were saved and taken to Boston. The Montgomery's lookout states that he mistook the Seminole for a schooner, and thought he could cross her bow. She was struck on the side of the second officer's room, he being pinioned by pieces of the wreck and went down uttering piteous cries for assistance. So far did the Seminole enter the side of the Montgomery that those on the deck saw at a glance that there was no help for her, and they sprang at once for the deck of the Seminole. The captain and mate were of the number, while two or three who attempted to escape in this way, fell short of their mark, and fell into the sea and were drowned. The list of lost tells how quickly the Montgomery sank. The stokers, with two exceptions, had not time to gain the deck, and two sailors and one fireman went down with the steamer. Nothing is known regarding the death of four Spanish passengers. They undoubtedly had not time to leave their state rooms.

THE METROPOLITAN PULPIT.—We have examined this publication with some care, and believe it can be used as a help in the preparation of sermons. It it an excellent work of its kind. One of the best features of it is, that it gives the thoughts of a number of our best sermonizers, rather than the preparations of one person, as is so commonly practiced in this department of religious literature. Of the volumes of sketches of sermons that have come under our observation some, taking, our own judgment for it, have been worse than useless. Our opinion is, that it is better to rely more upon a prayerful study of the Scriptures, an earnest consecration of our hearts to God and our work, than on any of the helps found in the bookstores of our country.

EDUCATION IN VIRGINIA.—As reported in the *Independent*, "Virginia expended last year in support of her schools, more than a million and a half of dollars. The gain in the attendance of pupils during the past two years has been over 26,000. They built 333 new school houses. They have 94 county and city superintendents. They employ 4,620 teachers, and the average number of months taught was five and a half. Seventy-five counties report a gain in public sentiment in favor of public schools. Ninety-six counties report an improvement in school rooms. Eighty-three counties held school meetings according to law. Educational meetings, teachers' institutes, were held in seventy-six counties. Dr. Ruffner, the State Superintendent, says in closing his sixth annual report: 'The school system was never so prosperous, so well managed, or so strong in public favor as it is to-day. And what is more pleasant to mention, my extensive travels throughout the State during the last six years, have enabled me to observe a growing improvement in the financial condition of our people as a whole, and a consequent hopefulness of spirit, which, taken in connection with the quiet tide of immigration, announces the dawn of an era of great prosperity to our old Commonwealth.'"

WHITNEY'S MUSICAL GUEST for January is upon our table, and merits its full share of notice among the magazines of the month. The publisher has evidently determined that the musical features of the *Guest* shall not be surpassed, and in the current number, the readers are presented with sixteen pages of new choice sheet music, the principal piece being "The Song of the Linnet." Such publications as the *Guest* deserve to succeed because of the high musical and literary standard which they maintain, and in this case the small amount asked for subscription (only $1 10) makes it available to every one who desires a really good musical journal. W. W. Whitney, publisher, Toledo, O.

ECUADOR.—A Panama dispatch of Jan. 2d, says: "News is received here of a bloody battle fought at Galte, Ecuador, the 14th ult., between the constitutional army 2,500 strong, under General Aparicio, and revolutionists under Gens. Urbina and Veintemilla, lasting three hours. It ended in a complete route of the former, and capture of General Aparicio. It was a hard fought encounter. Both sides behaved bravely, losing altogether 400 killed and a much larger number wounded. When the news of the disaster reached Quito, President Borrero left the palace and took refuge at the Columbian legation, while the citizens pronounced in favor of the revolutionists. The revolutionary forces would probably enter Quito the 5th ult., which event it is expected would end the war."

THE ICE STRIKERS.—The strike of the icemen on the Hudson is assuming features calling for prompt action on the part of the authorities. A Rondout dispatch of Jan. 10th, says: "About fifty men marched down the river to-day, compelling the men at work at ice houses to stop. They have just passed here on the way to Esopus, having stopped men at Flatbush, Turkey Point, and Rhinecliff. They are said to be the advance guard of several hundred now on the way down the river, who purpose preventing work unless paid $1 75 and $2 per day. The companies here have been paying $1 25 and $1 50, and have more applicants than they can employ. The intimidated men are now flocking home from the ice houses."

A WATER CURE.—The subduing influence of cold water was happily brought to bear in quelling an outbreak in the Westbrook (Mass.) State Reform School, on the evening of Jan. 12th. About 100 boys were engaged in the uprising, and the signal was given by shutting off the gas in the school rooms. The fight was a desperate one for a few minutes, every article of furniture in two of the rooms being completely demolished. The officers succeeded in keeping the rioters in the room until help was summoned, and then subdued them by a free use of water from a hydrant. None of the officers or men were seriously hurt, and none of the boys escaped.

THE JAPANESE GOVERNMENT now tolerates all religions, and some of the native papers are advocating religious equality. The movement is said to be supported by the general opinion of the country. Several of the Mikabo's ministers are claimed as advocates of a separation of church and state. The Christian community in Japan has recently sustained a severe loss in the death at Tokio of Hatakeyama Yoshinan, one of the first young Japenese who came to this country to be educated. He graduated at Rutger's College, and became director of the Imperial College at Tokio. He was a decided Christian.

AGRICULTURAL REPORT.—The annual report of the Commissioner of Agriculture shows that there were distributed during the past year 1,520,000 packages of vegetable and field seeds and textiles, including nearly 900,000 of vegetable, 372,000 of flower, 66,000 of wheat, 64,000 of tobacco, and 863 of cotton. These seeds, the report says, were collected from all parts of the world, selected because of their peculiar excellence, and put into the hands of thousands of individuals who make them the germs from which are to grow a quality of product that is to characterize the future operations of the farmer and gardener.

LOUISIANA has two governors inaugurated, each sustained by an armed force. Application has been made to the President, by Packard, the Republican, for recognition and assistance by the United States troops, but no orders have been issued except to maintain the public peace.

SUMMARY OF NEWS.

The United States steamship Gettysburg some time ago discovered a coral reef in the Atlantic Ocean at a point where no such peril was supposed to exist. The vessel has since been engaged in further investigations. It is found that the bank is the summit of an isolated submarine mountain, having a circular base, with a radius from the summit of twenty miles. The mountain rises regularly from a depth of from 14,500 to 16,500 feet, and is capped with live coral. The question whether it reaches near enough to the surface to form a present danger, is still unsettled, owing to the storms which prevailed when the Gettysburg was engaged in sounding.

The chapel within the Tower of London has been recently overhauled. It was here that the State prisoners who died within the Tower, or were beheaded on Tower-hill, were buried. Three plain deal coffins have been found, and an examination of their contents led to the belief, on what evidence we are not informed, that they contained the remains of Anne Boleyn, Dudley, Duke of Northumberland, and Margaret Pole, Countess of Salisbury, whom Henry VIII. caused to be beheaded in 1541. No trace was found of the bones of Lady Jane Grey.

News has been received in New York by the friends of J. H. Caxton, resident agent of a New York and Boston house in Italy, that that gentleman has participated as principal in a duel which was fought at Tivoli, near Rome. His antagonist was Bernard Suscipi, a portrait painter of considerable note in Rome. Suscipi spoke disparagingly of the virtue of American women, and was promptly thrashed by Caxton. In a duel which resulted, Suscipi was ssverely wounded.

Three million, five hundred and forty-two thousand, four hundred and ninty-four letters went to the Dead Letter Office in Washington last year. From that portion of these letters which could not be restored to their owners, $6,052 were taken. The cause of the failure of these letters to reach their intended destination, was, in nearly all cases, ignorance or carelessness on the part of the writers.

The London Missionary Society (Congregational) reports an income for the year of $575,000, of which $12,000 was contributed by Polynesia. There are 151 English missionaries in the employment of the society, 543 native ordained ministers, 3,657 native agents and teachers, 961,147 church members, 411,627 native adherents, and about 7,000 scholars in the society's schools.

Recent statistics give the number of Chinese in California at 60,000. In San Francisco 750 attend the evening mission schools, and in the State about 2,500. Three hundred have joined Protestant churches; seven hundred are members of Christian societies and are studying Christian doctrines; and a thousand attend the Sunday-schools. There is nothing discouraging in these figures.

It is reported that Rev. Drs. Taylor, Sterrs, Buddington, Scudder, Palmer, Hepworth, Coe, Clapp, Martin, Ward, and several other clergymen of New York and Brooklyn, have united to form a new local Congregational Association, most of them having withdrawn from the old association on account of its endorsement of Beecher.

A strip of glass roofing of the Grand Cental depot, three hundred feet long and three feet wide, was broken by snow falling from a higher part of the building. A train due at the time was not in. A number of street railroad horses were badly cut by glass. No person was injured. The damage is stated at $2,000.

The Centennial chime of bells made by Henry McShane & Co., of Baltimore, which attracted so much attention during the Exhibition, has been sold to Mrs. A. T. Stewart, of New York city, for the Stewart Memorial Church, at Garden City, Long Island. The church will be the finest on the continent.

The Inman Steamship Company filed a bill on Thursday in the Circuit Court of the United States for the Southern District of New York in equity, to compel the return of over $1,100,000, which was paid for emigration head money by that company during the years before the acts were declared unconstitutional.

Bishop Williams, of Waiapu, New Zealand, after fifty years of service in that island, has resigned his bishopric, on account of increasing infirmities. He went out under the auspices of the Church Missionary Society in 1826. He was consecrated bishop in 1859.

A Columbia, S. C., special says the Democrats claiming to have been elected to State offices, have sent to the Republicans holding these offices a formal demand for possession of the same. It is understood that this is preparatory to quo warranto proceedings.

Poughkeepsie detectives arrested three burglars on the Montreal train at 2 o'clock A. M., Jan. 12th. They had planned to rob the safes of the National Express Company. They were at work on the car when detected, between Poughkeepsie and Hyde Park.

The contest over the will of Mr. Lick, the California millionaire, has been settled by giving John H. Lick $533,000, of which the other heirs received $72,000, and leaving the trustees in a position to carry out the provisions of the trust deed.

Miles Ogle and partner, S. Johnson, formerly head counterfeiters in this country, were recently arrested at Pittsburg. Five thousand dollars in counterfeits and a number of first-class plates were found on them.

The Bible Pavilion in the Centennial grounds at Philadelphia sold during the Exhibition 3,334 Bibles, 8,489 Testaments, and 13,352 portions of the Bible, making 25,155 volumes in forty-five different languages.

The Presbyterian church at Portsmouth, Va., took fire on Sunday morning, Jan. 7th, just as service began. The congregation quietly went out, but the fire did not. Damage, $12,000.

There is a severe drought on the Pacific coast which is likely to seriously affect the crops. There has been no rain since the first of December.

The Central Hotel and buildings at Long Branch, were burned on the morning of Jan. 12th. Loss $40,000.

The steamship Britannia has made the run from New York to Queenstown, Ireland, in seven days and thirteen hours—the quickest on record.

Mr. Kasson, of Iowa, has introduced a bill in Congress which looks to the recognition of the metric system in the regulation of the weight of matter passing through the mails.

The government of Russia is said to be much alarmed on account of the discovery of a communistic movement among the emancipated serfs.

Fifteen hundred employees of the Trenton potteries struck work Jan. 8th, in consequence of a 20 per cent. reduction, causing considerable excitement.

James W. Smith, contractor at Colt's armory, at Hartford, Conn., shot himself at breakfast, January 8th. Mental depression is said to be the cause.

Policeman McDowell of New York, was fatally shot in the head Jan. 8th, by a burglar whom he had detected in the act. Farrell, the burglar, was arrested.

Many foreign nations have voluntarily contributed their centennial exhibits to the United States, to increase the interest in any exhibition which Congress may provide.

A German Roman Catholic congregation at Rome, N. Y., have joined the Episcopal church and conveyed their church, property to that communion.

The appointment of Cardinal Simeoni as successor to Antonelli the Pope's Secretary of state, has given mortal offense to the Jesuit party in the Vetican.

Importation of American beef has caused a panic among English butchers, who have been obliged to cut down six cents a pound to compete with it.

The Spanish council of Ministers has approved the extradition treaty concluded with the United States Negotiations have been opened for a similar treaty with Great Britain.

The steamship State of Virginia put into Queenstown on Saturday, Jan. 13th, with a broken shaft. She was trying to get to New York when the accident occurred.

It is stated that a large number of oyster vessels are icebound, and that the crews are in great destitution, suffering for want of food.

The Reformed (Dutch) Board of Missions has appropriated $57,000 to foreign missions for 1877, being $1,000 less than for 1876.

Stewart L. Woodford has been confirmed as United States Attorney for the Southern district of New York.

The situation of affairs in the East remains unsettled, the Porte not having given an answer to the propositions of the conference.

Over $1,000 worth of crooked brandy were secured from illicit distilleries in Dearborn county, Indiana, recently.

The Cubans burned the Spanish merchantman Montezuma, and fled to the Venezuela coast on the approach of a man-of-war.

Ten Gloucester, Mass., fishing sloops, with crews, are missing, and supposed to be lost.

STOP THAT COUGH.—The way to cure a cough is to stop it. The lungs and throat can never heal as long as they are irritated by a constant cough. Dr. Fenner's Improved Cough Honey will relieve any cough in one hour or less. It will break up a cold in the head before any cough has formed in two to three hours. Prevention is better than cure! In chronic coughs the system must be placed under the healing influence of Dr. Fenner's Blood and Liver Remedy and Nerve Tonic also. This places the system in a healing condition, and under the two remedies the lungs and throat speedily heal.

From the Mayor's office N. Y. City.
Executive Department, City Hall,
Office of the Mayoralty,
N. Y. City, Jan. 26, '74.

Dr. M. M. Fenner, Fredonia, N. Y.—Dear Sir—Enclosed you will find $1 50 for which please send three bottles of your Improved Cough Honey by express.
Yours truly,
M. J. FARRELL.

From John B. Miner, a wealthy Banker of Fredonia, N. Y.

I certify that I was afflicted with a harrassing cough. I procured a bottle of Dr. Fenner's Improved Cough Honey, and took three doses of it with the effect of entirely relieving me.
Who will continue to hack?
For sale by dealers in medicine.

A SPLENDID HAIR DRESSING AND RESTORER COMBINED.—Wood's Improved Hair Restorative is unlike any other, and has no equal. The Improved has new vegetable tonic properties; restores gray hair to a glossy, natural color; restores faded, dry, harsh and falling hair; restores, dresses, gives vigor, to the hair; restores hair to prematurely bald heads; removes dandruff, humors, scaly eruptions; removes irritation, itching, and scaly dryness. No article produces such wonderful effects. Try it; call for Wood's Improved Hair Restorative, and *don't be put off with any other article.* Sold by all druggists in this place and dealers everywhere. Trade supplied at manufacturers' prices by C. A. COOK & Co., Chicago, Sole Agents for the United States and Canadas, and by J. F. HENRY, CURRAN & Co., New York.

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 purchase 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.

WE have received the January number of LEISURE HOURS, a handsome mammoth 16 page (64 columns) family paper, filled with the choicest literature—serial and short stories, sketches, poetry, wit, humor, &c., &c. It is entertaining, amusing and instructive, and is one of the cheapest papers—its amount and quality of matter considered—that we have seen. The price is $2 20 per year, including as premium a genuine fine-line steel engraving, called "The Mitherless Bairn," printed on 22x28 plate paper, which the publishers claim is superior in point of merit and attractiveness to any premium ever offered by any other paper in this country, and is alone worth the money asked for both.

The publishers, J. L. Patten & Co., 162 William St., New York, authorize us to say, that in order to introduce the paper in this vicinity they make a special offer to every one of our readers to send them the paper—a "trial trip" of four months, post-paid, commencing with the January number—for 25 cents.

Our readers who avail themselves of this offer will, we feel certain, thank us for having called their attention to it. The publishers of LEISURE HOURS would like to employ some one in every place to canvass for this paper.

CONSUMPTION, CURED.—An old physician, retired from active practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. STEVENS, 126 Powers' Block, Rochester, N. Y.

HOLLOWAY'S OINTMENT. — Erysipelas and all inflammatory diseases yield to a diligent use of this powerful preparation. In the foot, hand and neck, their approach should be checked at once—if suppuration ensues, danger is imminent, and the knife can not be employed without jeopardizing life. This Ointment will remove the disorder, without cutting, pain or peril. 25 cents per box or pot.

MASTER YOUR COUGH at once with Hale's Honey of Horehound and Tar. Every affection of the lungs, chest, or throat tending to consumption, is not only relieved, but absolutely obliterated by this wonderful vegetable pulmonic. Sold by all druggists.

Pike's Toothache Drops cure in one minute.

SPECIAL NOTICES.

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.

MISSIONARY BOARD MEETING.—The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held in Westerly, R. I., on Wednesday morning, Jan. 24th, 1877, at 9 o'clock. A full attendance is desired.

L. A. PLATTS, *Recording Secretary.*
Westerly, R. I., Jan. 1st, 1877.

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.

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 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.

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.

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.

DIED.

In Alfred, N. Y., Jan. 10th, 1877, Mrs. CONTENT SMITH, relict of Elias Smith, in the 81st year of her age. She had been a resident of this town for many years. Soon after coming here she united with the First Seventh-day Baptist church of Alfred, of which she remained a member until separated from it by death. Her faith in Christ as a Savior was unwavering and her Christian course unfaltering. In her life, on all occasions, she showed a sweetness of temper that endeared her to all that knew her. For several years she had so felt the infirmities that age brings that she was unable to attend upon the public worship of God with her brethren; nevertheless, at her home she held sweet communion with her Savior. Her last sickness, which we judge to have been pneumonia, was brief and distressing to bear, but no word of impatience escaped her lips.

In Hornellsville, Steuben Co., N. Y., Jan. 10th, 1877, ETHEL J., only daughter of Cyrenus P. and Julia A. Ormsby, aged 1 year, 3 months, and 18 days.

LETTERS.

Mrs. Leonard Coon, R. Stillman, Geo. O. Benjamin, J. M. Todd, Geo. P. Maxson, J. N. Andrews, David Ticknor, A. B. Spaulding, J. B. Clarke, R. D. Burdick, Wm. D. Eymer, E. T. Lawton, W. A. Crandall, W. R. Burdick, J. G. Babcock, Stephen Burdick, Mrs. M. T. Jones, J. Laing, J. A. Wescote, G. N. Saunders, B. L. Frazier, O. R. Monroe, E. L. Burdick, D. E. Lewis, Geo. H. Babcock, Amos Stillman, Chas. H. Maxson, A. B. Prentice, C. S. Clarke, W. W. Ames, E. H. P. Potter, J. C. Bowen, J. R. Irish, C. M. Kenyon, E. R. Clarke, James Pierce, D. M. Johnson, Mrs. K. A. Davis, Silas G. Bliven, E. L. Potter, M. S. Wardner, R. L Fuller.

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.

	Paya to	Vol.	No.
S. Whitford, Alfred Centre,	$2 50	33	52
D. Burdick, "	2 50	33	52
Geo. Sisson, "	1 25	33	26
A. Burdick, "	2 50	33	52
L. D. Collins, "	2 50	33	52
C. Sherman, Alfred,	2 50	33	52
W. A. Crandall, Belmont,	1 25	33	26
J. D. Rogers, Nile,	2 50	33	52
Mrs. Sarah Enos, "	2 50	33	52
W. D. Crandall, "	2 50	33	52
D. M. Johnson, "	2 50	32	52
S. G. Bliven, Scio,	2 50	33	52
J. M. Todd, Brookfield,	1 75	33	52
J. B Crandall, "	2 50	33	52
C. H Maxson, DeRuyter,	5 00	34	2
C. D. Potter, Adams Centre,	2 50	33	52
J. Kellogg, "	2 50	33	52
D. S. Green, "	2 50	33	52
W. G. Quibell, "	1 75	32	52
J H. Burch, South Brookfield,	2 50	32	52
Geo. P. Maxson, Phila., Pa.,	2 50	33	52
Mrs. M. F. Wilkinson, Oswayo,	1 75	33	16
A. Ball, East Hebron,	1 75	33	33
J. A. Wescote, Plainfield, N. J.	1 75	34	26
L. T. Davis, Marlboro,	2 50	32	10
B. L. Frazier, Westerly, R. I.	2 50	33	52
Amos Stillman, "	10 00	33	26
O. Stillman, "	1 75	33	52
E. T. Lawton, N. Auburn, Minn.,	2 50	31	7
R. D. Burdick, Freeborn, "	3 00	31	37
J. L. Shaw, Alma City, "	2 50	32	52
D. Ticknor, Marquette, Wis.,	2 00	33	42
H. M. Sheldon, Albion, "	2 50	33	52
O. R. Monroe, "	7 50	33	52
H. B. Babcock, Berlin, "	5 00	34	12
J. Pierce, Milton Junction, "	5 00	34	52
A. D. S. Ayars, Humboldt, Neb.,	6 25	31	26
J. S Babcock, "	6 25	32	52
J. B. Babcock, "	9 00	33	2
M. T. Jones, Newberg, Mich.,	2 50	34	4
D. M. Tyler, Portersville, Cal.,	1 75	33	52
W. W. Collins, Blue Ridge, Mo.,	1 75	33	52
C. M. Kenyon, Pardee, Kan.,	7 50	32	52
J. N. Andrews, Switzerland,	15 00	36	52
FOR LESSON LEAVES.			
Mrs. E. B. Whitford, Brookfield,		$13	50
A. B. Prentice, Adams Centre,		2	25
J. B. Clarke, West Edmeston,		5	00

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Jan. 13th, 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 19,563 packages. Exports 1,500 packages. We quote 1 @ 3 cts. lower. Liverpool private telegram gives top quotations of American butter at 135 shillings for 112 lbs. Here comes the ancient mariner and says that we must note that the shortage on exports of cheese from 1st May to 1st Dec., was in round numbers about 150,000 boxes; that the stock here in New York is short 50,000 boxes, and in Boston, Philadelphia, and other sea-port markets 50,000, and in the interior districts of U. S. and Canada say 150,000 thus making a shortage in the whole make of 400,000 boxes cheese. The factories all over the country opened late and closed early, and had a falling off in patronage, hence, it may be assumed that the make of butter was increased in direct ratio to the shortage of cheese. Calculating 2½ lbs. cheese as being equal to 1 lb. butter, it would make an excess in the last season's crop of butter of 127,000 packages of 75 pounds each; this addition to the bulk of the crop may probably partly account for the dullness and tendency to lower prices in the butter market. There was sales here of several dairies at 25 cents. Four Chenango county dairies sold together for 27 cts. Fresh Western and fresh rolls are quick sale. Corn fed fresh Western butter takes the lead here, and finest Illinois and Iowa creameries are fully up to same class of State goods, and Western butter generally is growing in popularity. We quote:

Finest fresh creamery make	35 @ 38
Private dairy, finest Fall	32 @ 35

The Bible Service.

Conducted by a Committee
OF THE
AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1877.

FIRST QUARTER.

LESSON IV.—ELIJAH THE TISHBITE.

For Sabbath Day, January 27.

1 KINGS 17: 1-16.

1. And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.
2. And the word of the Lord came unto him, saying,
3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.
4. And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.
5. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.
6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
7. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.
8. And the word of the Lord came unto him, saying,
9. Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.
10. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
11. And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.
12. And she said, *As* the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.
13. And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.
14. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the Lord sendeth rain upon the earth.
15. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days.
16. *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

TOPIC.—God's care for his own.

TOPICAL READINGS.

1. Blessings and threatenings. Deut. 11: 13-17.
2. Transgression and the curse. Deut. 28: 22-24.
3. Three years and six months of famine. Luke 4: 25, 26.
4. Testimony of Christ. Matt. 11: 7-15.
5. Encouragement to pray. James 5: 17, 18.
6. Exalted to glory. Luke 9: 28-36.
7. They shine as the light. Rev. 7: 9-17.

GOLDEN TEXT.—"In famine he shall redeem thee from death."—Job 5: 20.

OUTLINE.

I. **Elijah the Tishbite.**
1. Foretells the famine. v. 1.
2. Directed of the Lord. v. 2-5.

II. **The ravens.**
1. Bring bread and flesh. v. 6.
2. A daily supply. v. 6.

III. **The widow of Zarephath.**
1. Directed to sustain him. v. 8, 9.
2. At the gate of the city. v. 10, 11.
3. A handful of meal and a little oil. v. 12, 13.

IV. **Unfailing supply.**
1. The Lord's promise. v. 14.
2. Trusted. v. 15.
3. Fulfilled. v. 16.

QUESTIONS.

I. v. 1-5. About how long before Christ did the events of this lesson occur? What does Elijah signify? Why was he called the Tishbite? Who was Ahab? What is said of him in 1 Kings 16: 33? What did he worship? How many prophets had Baal at this time? 1 Kings 18: 22. What judgment upon the kingdom of Ahab did Elijah declare? What is meant by "as the Lord God of Israel liveth?" How long was the famine to continue? How long did it actually continue? Jas. 5: 17. Where was Elijah at this time? In what direction from Samaria was Gilead? Where did the Lord direct Elijah to go? Can you tell where the brook Cherith was?

II. v. 6. By what means was Elijah fed? Why was he compelled to leave Cherith? Where did the Lord direct him to go? How was this a trial of his faith?

III. v. 8-13. Where is Zarephath? What is it called in the New Testament? Luke 4: 26. Tell its present name? (Surafend.) How was he to be sustained there? Whom did he find at the gate of the city? For what purpose was she there? What two things did he ask of her in verses 10, 11? What reply did she make? Whom did she call on as a witness of her destitution? What did she say she had? For what purpose was she gathering sticks? What did she mean by dressing the meal and oil? How did Elijah assure her? What did he direct her to do? What was she to do first? In whose name did he then address her?

IV. v. 14-16. What assurance did he give her? How long was the supply to last? Who were provided for out of it? Was it a miracle? Can you tell of any one else providing food by a miracle? Matt. 14: 15-21. In what part of this lesson do you see the goodness of God? What in this lesson may properly represent the grace and promises of God?

CONNECTION.

Our last lesson was concerning Omri and Ahab. Ahab had been king of Israel eight years, with Samaria as his capital. During this time, he had done all that his wicked heart could devise to turn the people from God, and sink them in the terrible corruptions of a gross and sensual idolatry. About this time, B. C. about 910, Elijah was sent to him to announce the impending judgment of God for sin, in the form of wasting famine. Our lesson opens with this announcement.

NOTES AND SELECTIONS.

I. **Elijah the Tishbite.** v. 1-5. **Elijah** signifies "Jehovah is my God," and was given to the prophet by a believing father, or assumed by himself, as expressive of the truth which his whole life preached. He was called the Tishbite because he dwelt in Tishbi of Gilead.—*Sp. Com.* It was called "Tishbi of Gilead" to distinguish it from Tishbi in Galilee. Tobit 1: 2. Gilead was an extensive region of country lying east of the Jordan. Ahab not only followed in the footsteps of his father Omri, but greatly exceeded him in wickedness. "He did evil in the sight of the Lord above all that were before him." "He took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshiped him." He even built a house and altar for Baal in Samaria. He consecrated a grove to Baal, and did more to provoke the Lord to anger than all the kings of Israel that were before him. 1 Kings 16: 30-33. Baal was the god of the Zidonians, and his image was no doubt set up for worship, by Ahab's idolatrous wife, Jezebel, in the house or temple erected to Baal at Samaria. Her example affords a most striking illustration of a wicked companion's power for evil. 'Baal means a lord, a master."—*Worcester.* The prophets of Baal numbered four hundred and fifty men, (1 Kings 18: 19,) while the prophets of the groves were four hundred, all of whom were fed at Jezebel's table. v. 1-5. Elijah now assures the king that, for his and the nation's sins, God, in judgment, was about to bring on him and the whole land a famine of more than three year's duration. This he confirmed in the most solemn manner by an appeal to God, in the form of an oath. "As the Lord God of Israel liveth, before whom I stand." Words most impressive, and well calculated to bring the wicked king to reflect upon his own gross impieties. Mark here the power of a sinful life. The judgment of God, in withholding the dew and the rain, in no way affected the king to bring him to reformation. Having delivered his message, the prophet was directed to retire from the presence of the king, and the more public duties of his office, and go eastward to the brook Cherith, and hide himself there. This brook is supposed to be a mere wady, on the west side of the Jordan, and emptying into that river a little to the south of Jericho, and carrying the surface waters of the rainy season. "Dr. Robinson suggests that what is now called the Wady Kelt, formed by many streams in the mountains west of Jericho, issuing from a deep gorge in which it passes by that village and crosses the plain to the Jordan, may be the Cherith."—*Kitto* The brook is dry in Summer. In this secure retreat from the wrath of the king, his wants were provided for for a season. While the water lasted, the ravens brought bread and flesh morning and evening.

II. **The ravens.** v. 6, 7. Obeying God, God took care of him. We can not regard this in any other light than that of a divine interposition or miracle. Josephus makes the same statement regarding his support by the brook. The famine continued to increase in the whole region, and the Cherith was finally dried up Some suppose that his stay here was about a year.

III. **The widow of Zarephath.** v. 8-13. When the waters of the Cherith dried up, God directed him to go to Zarephath, a city lying on the coast of the Mediterranean Sea, away to the northwest of his present hiding place, and situated between Tyre and Sidon. Here he was to be cared for at the house of a widow, and sustained by the continual increase of the meal and oil. It was no less a miracle than his sustenance by the ravens. His faith in God must have been put to a severe test, since Zarephath was in the dominion of Ethbaal, the father of the blood-thirsty Jezebel, and only a few miles from the king's residence. Ahab, no doubt, had the common opinion of sinners in regard to themselves, viz., that their sins are not very bad, but that, on the contrary, they are greatly superior in many respects to the most devout worshiper of God. Ahab professed to believe that Elijah was the cause of the famine, and that his death would in some way bring it to an end. He had been diligent in searching for him. 1 Kings 18: 10. It seems never to have occurred to him to seek him in the dominion of his father-in-law, much less in the house of the lonely widow of Zarephath. There were doubtless many widows living in Zarephath. How could Elijah determine which was the one to whom he was sent? "When he came to the gate of the city, behold, the widow was there gathering sticks." v. 10. Doubtless, he was divinely informed in the matter. Josephus says that God told him. *Ant., B. 8. Chap 13, Sec. 2.* Elijah at once tested the faith of the woman by asking her to fetch him some water. At the same time asking for a morsel of bread v. 10, 11. She at once informed him of her destitute condition, and also for what purpose she was gathering sticks. v. 12. Still the prophet plead his necessity, assuring her that God would provide by continuing the supply of meal and oil.

IV. **Unfailing supply.** v. 14-16. The promise with which the prophet closed his petition wiped out any apparent impertinence in the supplication itself. It was a matter of reciprocity. Elijah said, virtually, "If you make me this cake according to my entreaty, God will give you, all through this terrible drought, the material to make as many cakes as you need."—*Taylor.* Verses 14-16 record the fulfillment of God's promise to sustain the widow and her household, and are important as illustrating the fact that God's promises never fail when the given conditions are supplied. That trust in God which led to the increase of the meal and oil of the poor widow will secure the bread of life for all those who shall, in a like spirit of active obedience, trust Elijah's God.

REFLECTIONS.

1. When the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him.

2. The wicked choose their own way, and walk after the devises of their own hearts, and are, therefore, responsible before God for their sins.

3. No attempt to shift the responsibility of our sinful lives upon others will succeed. "Be sure *your* sin will find *you* out."

4. Fidelity to God and truth secure the divine approval and keeping.

5. Let the pious widow commit herself and little ones to God. The Lord will provide.

6. When the wicked are in great power, and spread themselves as a "green bay tree," they shall soon be cut down as the grass, and wither as the green herb.

7. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

Miscellaneous.

BAY BILLY—A VETERAN'S STORY.

You may talk of horses of renown,
What Goldsmith Maid has done,
How Dexter cut the seconds down,
And Fellowcraft's great run;
Would you hear about a horse that once
A mighty battle won?

'Twas the last fight at Fredricksburg—
Perhaps the day you reck,
Our boys, the Twenty second Maine,
Kept Early's men in check
Just where Wade Hampton boomed away;
The fight was neck and neck.

All day we held the weaker wing,
And held it with a will,
Five several stubborn times we charged
The battery on the hill,
And five times beaten back re-formed,
And kept our column still.

At last from out the center fight
Spurred up a general's aid,
"That battery must silenced be!"
He cried as past he sped;
Our colonel simply touched his cap,
And then with measured tread,

To lead the croughing lines once more,
The grand old fellow came
No wounded man but raised his head
And strove to gasp his name,
And those who could not speak nor stir,
"God blessed him" just the same.

For he was all the world to us,
That hero, gray and grim,
Right well he knew that fearful slope
We'd climbed with none but him,
Though while his white head led the way
We'd charge hell's portals in

This time we were not half-way up,
When 'midst the storm of shell,
Our leader, with his sword upraised,
Beneath our bayonets fell;
And, as we bore him back, the foe
Set up a joyous yell.

Our hearts went with him. Back we swept
And then the bugle said:
"Up, charge again!" no man was there
But hung his dogged head.
"We've no one left to lead us now,"
The sullen soldier said.

Just then, before the laggard line,
The colonel's horse was spied,
Bay Billy, with his trappings on,
His nostrils swelling wide,
As though still on his gallant back
The master sat astride.

Right royally he took the place
That was of old his wont,
And with a neigh that seemed to say,
Above the battle's brunt,
"How can the Twenty second charge
If I am not in front?"

Like statues stood we rooted there,
And gazed a little space;
Above that floating mane we missed
That dear familiar face,
But we saw Bay Billy's eye of fire,
And it gave us hearts of grace.

No bugle call could rouse us all
As that brave sight had done,
Down all the battered line we felt
A lightning impulse run.
Up I up! to the hill we followed Bill,
And captured every gun.

And when upon the conquered height
Died out the battle's hum
Vainly, 'mid living and the dead,
We sought our leader dumb.
It seemed as if a spectre steed
To win that day had come.

And then the dusk and dew of night
Fell softly o'er the plain,
As though o'er man's dread work of death
The angels wept again,
And drew night's curtain gently round
A thousand beds of pain.

All night the surgeons' torches went
The ghastly rows between—
All night with solemn step I paced
The torn and bloody green,
But who that fought in the big war
Such dread sights have not seen.

At last the morning broke. The lark
Sang in the merry skies,
As if to e'en the sleepers there
It bade wake and arise!
Though naught but that last trump of all
Could ope their heavy eyes.

And then once more with banner gay,
Stretched out the long brigade,
Trimly upon the furrowed field
The troops stood on parade,
And bravely 'mid the ranks were closed
The raps the fight had made.

Not half the Twenty-second's men
Were in their place that morn;
When Corp'ral Dick who yester noon
Stood six brave fellows on,
Now touched my elbow in the ranks,
For all between were gone.

Ah! who forgets that dreary hour,
When, as with misty eyes,
To call the old familiar roll
The solemn sergeant tries?
One feels that thumping of the heart
As no prompt voice replies.

And as in faltering tone and slow
The last few names were said,
Across the field some missing horse
Tolled up with weary tread,
It caught the sergeant's eye, and quick
Bay Billy's name he read.

Yes! there the old bay hero stood,
All safe from battle's harms,
And ere an order could be heard,
Or the bugle's quick alarms,
Down all the front from end to end,
The troops presented arms!

Not all the shoulder-straps on earth
Could still our mighty cheer,
And ever from that famous day
When rang the roll call clear,
Bay Billy's name was read, and then
The whole line answered, "Here."

—*San Francisco News Letter.*

WHY HE DIDN'T SMOKE.

The son of Mr. Jeremy Lord, aged fourteen, was spending the afternoon with one of his young friends, and his stay was prolonged into the evening, during which some male friends of the family dropped in. The boys withdrew with the backgammon-box into the recess of the bay window, at the end of the room, and the gentlemen went on chatting about the most important matters of the day, politics, &c. Still apparently enjoying the game, the two boys yet kept their ears open, as boys will, and, taking their cue from the sentiments expressed by their elders, endorsed one or the other as they happened to agree with them.

"Gentlemen, will you smoke?" asked Mr. Benedict, the host. A simultaneous "Thank you," went round, and a smile of satisfaction lighted all faces but one. Not that he was gloomy, or a drawback on the rest, but his smile was not one of assent. A box of cigars was soon forthcoming, costly and fragrant, as the word goes.

"Fine cigar," said one, as he held it to his nose, before lighting. "What, Linton, you don't smoke?"

"I'm happy to say I do not," was the firm rejoinder.

"Well, now, you look like a smoking man, jolly, care-free, and all that. I'm quite surprised," said another.

"We are hardly doing right, are we," asked a rubicund-visaged man, who puffed away heartily "to smoke in the parlor? I condone that much to my wife's dislike of the weed. She makes a great ado about the curtains, you know."

"For my part, that's a matter I don't trouble myself about," said the host, broadly. "There's no room in this house too good for me and my friends to smoke in. My wife has always understood that, and she yields, of course."

"But you don't know how it chokes her," said young Hal Benedict, *sotto voce.* "Yes, indeed, it gets all through the house, you knew, and she almost always goes into Aunt Nellie's, when there are two or three smoking. There she goes now," he added, as the front door shut.

"Why, it's absolutely driving her out of the house, isn't it?" asked Johnny. "Too bad!"

"Why don't you smoke, Dalton?" queried one of the party. "'Fraid of it? Given it up lately? It don't agree with some constitutions."

"Well, if you want to know why I don't smoke, friend Jay," was the answer, "I will tell you, I respect my wife too much."

"Why, you don't mean—" stammered his questioner.

"I mean simply what I said. When I was married I was addicted to the use of cigars. I saw that the smoke annoyed her, though she behaved with the utmost good taste and forbearance, and I cut down my cigars so as to smoke only when going and returning from business. I then considered what my presence must be to a delicate and sensitive woman, with breath and clothes saturated with the odor, and I began to be disgusted with myself, so that finally I dropped the habit, and I can't say I'm sorry."

"I shouldn't be, I know," said another, admiringly. "I'm candid enough to own it, and I think your wife ought to be very much obliged to you."

"On the contrary, it is I who ought to be obliged to my wife," said Mr. Dalton, while the host smoked on in silence, very red in the face, and evidently wincing under the reproof that was not meant.

"I say that Dalton is a brick," whispered young Benedict, as he swept his men off the board first.

"He's splendid!" supplemented Johnny, who was thinking his own thoughts while the smoke was really getting too much for him, and presently he took his leave.

The next day Johnny was thoughtful, so quiet, indeed, that everybody noticed it, and in the evening, when his father lighted his pipe with its strong tobacco, Johnny seemed on thorns.

"I can't think that you don't respect mother," he blurted out, and then his face grew the color of scarlet flannel.

"What do you mean?" asked his father, in a severe voice. "I say, what do you mean, sir?"

"Because mother hates the smoke so; because it gets into the curtains and carpet—and—and because I heard Mr. Dalton last night give as a reason that he did not smoke that he respected his wife too much."

"Pshaw! Your mother don't mind my smoking—do you mother?" he asked, jocularly, as his wife entered just then.

"Well—I—I used to rather more than I do now. One could get accustomed to anything, I suppose, so I go on the principle that what can't be cured must be endured."

"Nonsense! you know I could stop to-morrow if I wanted to," he laughed.

"But you won't want to," she said, softly.

I don't know whether Johnny's father gave up the weed. Most likely not; but if you want to see what really came of it, I will give you a peep at the following paper, written some years ago, and which happens to be in my possession.

"I, John Lord, of sound mind, do make, this first day of January, 1861, the following resolutions, which I pray God I may keep:

"*First.* I will not get married till I own a house, for I expect Uncle Henry Lake will give me one, one of these days, because my mother says he will.

"*Second.* I will never swear, because it is silly as well as wicked.

"*Third.* I will never smoke and so make myself disagreeable to everybody who comes near me, and I will always keep these words as my motto after I am married:

"'I don't smoke, because I respect my wife.' Mr. Dalton said that, and I will never forget it.

Signed etc., etc."

Isn't that boy all over? But Johnny kept his word like a hero.—*Youth's Companion.*

CURIOSITIES OF THE WHITE MOUNTAIN HOT SPRINGS.—What a museum of curiosities one could make for himself by spending a little time among those wonderful springs, for any object left in the water for a few days becomes coated over with the mineral deposit, and finally hardens into stone.

Beautiful baskets are made by weaving wire and twigs into the desired shape, and then suspending them in the magic waters.

The margins of many of the reservoirs are lined with little snow-white stone grasshoppers, who have perished in the hot water. They had become coated over with a shell of the calcareous substance before decomposition took place; afterwards the mineral has taken the place of the grasshopper inside the shell, and if you break it open carefully, there is the little stone image as perfect as life—only the legs will come off with the shell.

On account of the frail nature of this formation, which crumbles easily, it is difficult to preserve these beautiful specimens.

On one of the terraces is a large quiet spring. It is very calm and peaceful, and its clear waters reflect all the prismatic colors, as the sunlight trembles through its limpid depth It has a raised circular rim, most beautifully scalloped, and its inside walls are festooned with many fantastic designs worked in alabaster.

Standing on its margin, we gaze enraptured deep down into its crystal bosom. A poor old dog, that had reached the end of his dog days, and his body was cast into this spring by some sacrilegious hand. But the fairy forces that dwell in these mysterious waters gathered about, and wrapped him a coat of pure white. They made him immortal like themselves, and it would appear that they set him to watch by the gateway that leads to the enchanted realms below, for there he is to this day. You can see him plainly when the surface of the pool is not rippled by the passing breeze.—*Wide Awake.*

A SURE CURE FOR RHEUMATISM.

Dr. Franz Zeller is said to be an enthusiast in the administration of caustic ammonia in rheumatism. For several years he had been a sufferer from severe muscular rheumatism in the right shoulder; he had taken all the anti-rheumatic remedies, with but little alleviation, when he began to reason that in rheumatism, as in gout, there may be a uric acid diathesis; he thought the liquor ammonia, on account of its rapid volatilization, would be the remedy most readily absorbed, and the most prompt in action. In almost the moment in which he took one drop, diluted with water, he felt a complete relief from his pain, which had lasted for ten hours; he was now able to move freely the arm which an instant before, he could scarcely bear to have touched. The remedy he claims, has proved a positive cure in all recent cases of muscular rheumatism which have fallen under his observation. He cites numerous cases in which relief as instantaneous as his own was experienced. He also observed its effects in several cases of acute articular rheumatism, in two of which six drops sufficed to subdue the pain and swelling within the period of twenty-four hours. In one case of chronic rheumatism of a finger joint, which had lasted over half a year, the simple administration of the ammonia completely dispelled the inflammation and pain within two days. He then discusses the mode of action of his remedy. "If we consider an excessive acidity as the cause of rheumatism we can scarcely claim, in the cases in which one drop will instantly relieve the pain in recent rheumatism, that one drop was sufficient to counteract the effects of the excess in the uric or (according to Fuller) lactic acid. Nothing remains, therefore, but for us to seek the source of rheumatism in a morbid nervous activity, induced by disturbances of nutrition, and to believe that the ammonia acts as a nervine directly upon the nerves." After the cure of one attack of rheumatism our object should be to put the patient in such a condition as to prevent the recurrence. This, the writer thinks, can be done by building up the general system, and thus diminish the nervous excitability.—*The Clinic.*

General Hawley says that the best thing that he saw at the Philadelphia Exhibition was the American people, and that during the whole time that he was there he did not see a single intoxicated person on the grounds, nor did he witness any difficulty or altercation.

The increase in the public debt is owing to the decrease of customs and revenue duties for the past six months, which have been eleven million dollars short.

The Russian government has ordered the preparation of 150 railway carriages for the transportation of sick and wounded.

Three thousand Allegheny valley miners are on a strike for higher wages.

SCHENCK'S PULMONIC SYRUP, SEA WEED TONIC, and MANDRAKE PILLS. These deservedly celebrated and popular medicines have effected a revolution in the healing art, and proved the fallacy of several maxims which have for many years obstructed the progress of medical science. The false supposition that "Consumption is incurable," deterred physicians from attempting to find remedies for that disease, and patients afflicted with it reconciled themselves to death without making an effort to escape from a doom which they supposed to be unavoidable. It is now proved, however, that *Consumption can be cured*, and that it *has been* cured in a very great number of cases (some of them apparently desperate ones) by Schenck's Pulmonic Syrup alone; and in other cases by the same medicine in connection with Schenck's Sea Weed Tonic and Mandrake Pills, one or both, according to the requirements of the case.

Dr. Schenck himself who enjoyed uninterrupted good health for more than forty years, was supposed at one time to be at the very gate of death, his physicians having pronounced his case hopeless, and abandoned him to his fate. He was cured by the aforesaid medicines, and, since his recovery, many thousands similarly affected have used Dr. Schenck's preparations with the same remarkable success.

Full directions accompanying each, making it not absolutely necessary to personally see Dr. Schenck unless patients wish their lungs examined, and for this purpose he is professionally at his principal office, corner Sixth and Arch Streets, Philadelphia, every Monday, where all letters for advice must be addressed.

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Yours respectfully,
MRS. A. A. DINSMORE,
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Recommed it Heartily.

SO. BOSTON, Feb. 7th, 1870.
MR. STEVENS:
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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 thereof, to the subscribers, the Administratrix and Administrator, of goods, chattels, and credits of the said deceased, at the residence of the said subscriber, Volny A. Potter, in the town of West Almond, in said county, on or before the eighth day of June next.

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MORTGAGE SALE.—Whereas, default has been made in the payment of the money secured by a mortgage, dated the 8th day of July, 1867, made and executed by Nelson Hall and Lucinda C. Hall, his wife, of the town of Scio, county of Allegany, and state of New York, to Alfred Lewis, of the town of Alfred, county and state aforesaid, and which mortgage was duly recorded in the Clerk's office of said county, in Liber 29 of mortgages, at page 639, on the 12th day of July, 1867, at 3 o'clock P. M., which said mortgage was, on the 12th day of July, 1867, duly assigned by the above named Alfred Lewis to Isaiah Sherman, of the town of Alfred, county and state aforesaid, by written assignment, which assignment of mortgage was duly recorded in the office of the Clerk of Allegany county, on the 19th day of August, 1867, at 9 o'clock A. M., in Liber 2 of assignments of mortgages, at page 283, and entered in Liber 29 of mortgages, at page 639; and whereas, the amount claimed to be due upon said mortgage at the time of the first publication of this notice is the sum of four hundred and sixty-two dollars and sixty-four cents, to wit: Four hundred and twenty one dollars and fifty-eight cents of the principal, and forty dollars and ninety-eight cents of interest, and which is the whole amount due and unpaid on said mortgage. Now, therefore, notice is hereby given that by virtue of the power of sale, contained in said mortgage, and duly recorded as aforesaid, and in pursuance of the statute in such case made and provided, the said mortgage will be foreclosed by a sale of the premises therein described, at public auction at the front door of the Burdick House,