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For the Sabbath Recorder.

"ON THE SHADY SIDE OF FIFTY."

"On the shady side of fifty,"
So the thoughtless world might say;
But the path is shining brighter,
Leading unto perfect day.
'Tis the earthward side grows shady,
And the heavenward side grows bright,
As we near the unseen city,
Where God's glory is the light.
Though the steps grow weak and weary
Down the stdeps of most three score;
Still the soul grows strong and buoyant,
In the light from yonder shore.
On the heavenward side of fifty,
True, the eyes are growing dim;
But the spirit vision clearer
Sees the guiding hand of Him,
Who so tenderly hath led us
Through the wilderness of years;
Sees the pierced hand draw nearer,
Soon to wipe away our tears.
As I read the precious Bible—
Read and love it more and more,
Till I seem to grow acquainted
With the saintly souls of yore—
How I long for heavenly greeting,
When this earthly vail shall fall;
But the soul its Savior meeting,
That will be the best of all.
But can I, so sin polluted,
Ever hope such joy to gain?
Only by the cleansing virtue
Of the Lamb for sinners slain.
Years of toil, and pain, and sorrow,
These are almost over now;
But the endless life that's coming
Writes no wrinkles on the brow.
Earth grows small, and dim, and distant,
Slipping from my weary feet;
New Jerusalem is coming,
Gleams the golden glory street.
Breezes sweet from life's pure river
Float through pearly gates ajar;
Trees of life—I almost see them,
Waving o'er the walls afar.
Harps of gold—I almost hear them,
Where the songs of victory are.
Youth immortal! forms of beauty
Than the noonday sun more bright;
These have come through tribulation,
Washed their robes and made them white,
In the flowing blood of Jesus,
He who is the city's light.
There's no sickness, there's no sighing,
There's no parting, there's no dying,
Weary age, nor shades of night.

EUNICE.

For the Sabbath Recorder.

THE PARABLE OF THE RICH MAN AND LAZARUS.

BY W. H. LITTLEJOHN.

As he many times does nothing but injury who unsettles the opinions of others by destroying their confidenec in their previous modes of Scripture exegesis, without enabling them to substitute therefor a more satisfactory exposition, it is now time that we should pass over to the positive side of the argument, and furnish an interpretation of the parable in question, which shall be less obnoxious to objection than the one which we have been combating. To promise one which shall be altogether free from any difficulty whatever, would be more than could be fulfilled, and more than a reasonable student of the Scripture would demand at the hands of any person who was dealing with passages so highly figurative as the one before us. Nevertheless it would seem to be comparatively easy when in the line of sound interpretation, to present a view which would, when taken as a whole, do violence to no principle of morals, and no canon of sound doctrine. In fine, he should be able to so explain this portion of the Word, that his explanation would not make it conflict with other parts of the same Word, and would at the same time commend itself to the judgment of the unbiased reader. In this case, as in many others, it will be found profitable while considering the text, to closely study the context. In doing so it will be seen that the Lord had been delivering the parable of the Wise Steward, which bears directly upon the question of the proper use of the means that God has given us in this life, in order to make them contribute to the welfare of the individual in the life to come. Whether or not the object of the Master was the condemnation of the Pharisaic notions on that subject, it is at present impossible to say. One thing is manifest, however, viz., that they immediately took exceptions to his teaching upon that point. It is even said that they were present, and that they derided him because they were covetous. This language would seem to imply that they were wounded in a vulnerable point, and as the bird which flutters immediately after the discharge of the sportman's gun is presumably the one at which he directed his piece, to, in this case, the derisive responses of the Pharisees would seem to indicate that they themselves were not only the persons who had felt the sharp point of the missile of truth, but also that they were conscious of the fact that it was hurled at them. Nor does it appear that Christ was anxious to relieve their minds of the suspicion that they were the individuals to whom his words had been especially directed, for instead of softening his previous utterances in the least, or attempting to explain that they were not designed to be personal in their application, he meets their irate denunciation by the stern declaration, "that which is highly esteemed among men is a abomination in the sight or God." The reference in these words is unmistakable.

The subject of conversation was the parable of the Steward. The point of that parable, was the proper use to which money might be put in this life. It was, therefore, in reference to the peculiar views which the Pharisees held upon that subject, that the Lord was particularly condemnatory. What those views were, it is not difficult to ascertain. One of their distinguishing characteristics as it regards their estimation of money, is brought to view in the declaration that as a class, "they were covetous." Another may be found in the writings of those who are competent to set forth their tenets, in the statement that with them it was customary to regard the possession of wealth an evident token of the favor of God; while poverty was considered as conclusive evidence that the person subjected thereto was accursed of Heaven. It was, we think, at the sin of covetousness which was so marked in them, that the parable of the unjust Steward was aimed. We are also of the opinion that the parable of the Rich Man and Lazarus was especially designed to condemn, and utterly root out, the foolish and pernicious idea contained in their second peculiar notion, wherein they held that riches were a manifest token of divine favor. The reasons for these conclusions are found both in the nature of the parable itself, and the connection in which it was uttered. A glance at the context will make it apparent that the persons in the immediate presence of the Savior were, beyond reasonable doubt, the very ones whom he had just condemned for being avaricious. Having spoken a few words relating to other matters, perhaps for the purpose of getting the multitude into a more favorable position or mood, he, seems to have picked up again the subject of property, and as we have already said to have made a final and overwhelming assault upon the second feature named above. In doing this he had recourse to a style of logic, which, for the purposes then to be accomplished, was most perfect in its adaptation, *i. e.*, the *argumentum ad hominem*. In other words, he framed a parable, which, constructed as it was in the use of characters common in every community, and in the employment so far as its theology was concerned, wholly of doctrines which were parts of their distinctive faith, forever precluded the Pharisees themselves from evading the conclusion drawn on account of the unsoundness of any one of the premises given. By this master-stroke of policy he at once placed his adversaries in a position where it was utterly impossible for them to vindicate their peculiar tenet without self stultification, through a denial of position formerly held; or the subjecting themselves to the contempt of the people, who were composed of the poorer classes, by taking the broad position that the poor could not be saved at all, and therefore, that the parable of the Lord was absurd, and impotent in the matter of proving that an abundance of this world's goods was not a vindication of God's favor. For had they admitted that Christ could have been justified, in any contingency, in placing Lazarus the beggar, covered with sores, and kept alive by continued charity, in Abraham's bosom, that fact would have forever overturned the doctrine that he was accursed of God as proved by his indigence, since immediately upon death he was exalted to the highest position attainable by mortals in the favor of Heaven. Again, had they confessed that it was possible for the rich man at death to go directly to hell, then this would have been an admission that the luxuries which he enjoyed in this life had in reality furnished no proof that God loved him, since at death he poured upon him the vials of his unmitigated wrath. What then could they do? We answer as above, only one of three things. First, either admit that they were mistaken in their interpretation of worldly prosperity; or second, boldly declare that the poor could not be saved, or the rich lost; or third, deny that they ever held the doctrine found in the parable in regard to the place and character of the intermediate state. Had they taken the first position, this would have been a complete surrender on the point at issue, and virtually an acknowledgment that they could not thereafter be regarded as safe religious teachers. Had they taken the second, then they would have been driven to a conclusion which was the necessary consequence of their own logic, if sound, but which they, perhaps, were not prepared to adopt, not only because of their own misgivings, but also, because if done publicly they doubtless would been handled roughly by the irritated multitudes whom they would thus have insulted in a most aggravating manner by consigning them to hopeless and eternal ruin upon no other proof than that of the fact of their acknowleged poverty. Nor is it at all improbable that this last consideration of prudence would have been sufficient to close their mouths perfectly on that branch of the subject, since, on a former occasion, like considerations had produced the same result. Reference is here had, as the reader will readily perceive, to the visit made to Christ by certain of the chief priests and elders who asked him concerning the authority by which he did his works. He, desirous of confounding them, replied, "The baptism of John, whence was it? from heaven or of men." They, perceiving his object, reasoned among themselves on this wise: "If we shall say from heaven, he will say unto us, why did ye not then believe on him? But if we shall say, of men, we fear the people; for all hold John as a prophet." Therefore abashed and dumfounded they answered in these most humiliating words, "We can not tell."

Finally, had they as a last resort, attempted evasion by adopting the third position suggested above, their failure would have been as complete as in either of the other cases. Christ, in his anxiety to make them destroy their own theological tenets, by their own theological weapons, had left no opportunity for side issues. So careful had he been to overthrow them on their own chosen ground, that he employed simply those dogmas which, from time immemorial, had been the shibboleths of their faith. Their doctrines concerning hades, though they might have been in reality crude and unsound, were too generally understood to admit of public denial. And, as the Lord was not seeking at the moment either to affirm or deny the correctness of their opinions in regard to that place, but simply to confound them out of their own mouths, he employed a portion of their own faith for that purpose. To show that in doing so he was true to their conceptions, and that his parable was based upon those conceptions purely, and not upon any views personal to him, we shall give below an extract from one of the most eminent of Jewish historians, one, also, who was himself a Pharisee, and a contemporary of Christ. Josephus, in his essay to the Greeks concerning hades, writes as follows:

"Now as to hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterraneous region wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it can not be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behavior and manners. In this region there is a certain place set apart as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment, as having been the causes of defilement, while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in hades, but not in the same place wherein the unjust are confined. For there is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briers there; but the countenance of the fathers and of the just, which they see, always smile upon them, while they wait for that rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham. But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downwards. Now those angels that are set over these souls, drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a nearer view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but where they see the place (or chair) of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them can not be admitted, nor can any one that is unjust, if he were bold enough to attempt it, pass over it."

As the reader—provided it had never been brought to his attention before—has, doubtless, read the above extract with profound interest, he is qualified to decide: 1st. Whether the notions of the Pharisees concerning hades, as given therein, were not the real basis of the parable in question; and, 2d. To decide whether such doctrines are true in fact, and whether the Lord himself regarded them as such, and designed to give credit to them throughout the ages of the Christian religion which were to follow. In making these decisions, as he is presumably candid, and only anxious to reach the truth, it would seem that delay would not be necessary, and that his verdict would be positive in its tone. He who would hesitate for a moment as to whether Christ was making a revelation in regard to a region unknown, though real in its character, or accepting for the time being the opinions held by the Pharisees, in reference to a place which had, at least with them, an imaginary existence, can only do so in the exercise of a credulity in itself almost incredible. Strange indeed would it be, if these men without Scripture warrant had so accurately described the place of the dead, if there be such a place, that he who was with the Father from the beginning and knew all things, was able neither to add to nor subtract from their topography of the spirit land. And yet this is true, if the Savior was revealing facts rather than borrowing ideas. The identity, in all of its parts, of the place of which he spoke, and of the one of which Josephus wrote, is practically certain. The presence, in both the one and the other, of the gulf separating the righteous and the wicked, the flame and its torment, the bosom of Abraham on the one side filled with the righteous, and on the other the regions of the damned peopled with its hosts of suffering victims; the angels conveying the souls of the good to one place and those of the bad to the other, as well as other points of resemblance, are not peculiarities belonging alike to two different localities; but they are those correspondences in detail which, to every reasonable mind, would furnish proof positive that the individual speaking and the historian who was writing for the Pharisees, were both alluding to the same region. So far as we can discover, there is not one particular in which the discourse and the essay conflict. While the latter, having for its object description rather than arbitrary teaching, is, as it naturally would be, more elaborate in its delineations, that which it adds to the former contravenes nothing contained therein, but simply adds thereunto in such a manner as to supply certain nonessential facts. Nor is there any uncertainty in reference to the antiquity of the opinions concerning hades which the essayist brings forward. They were well defined and elaborately set forth by the Jewish rabbins long before the days of Christ or of Josephus. So that beyond dispute the rabbinical notions could not have been derived from the teachings of the Lord, since they not only antedate them, but are also more circumstantial and full. The inevitable conclusion is, therefore, that, for wise purposes to be considered more fully hereafter, the Master, as he was wont to do, borrowed from the accepted notions of his time such portions as were best adapted to enforce and illustrate the sentiment which he wished to inculcate.

Leaving the question of the origin of the opinions concerning hades as being so fully settled that they need no farther comment, the reader is now ready to mark out for himself the boundary line within which may be found the sum of the tenets which he thinks it will be safe for him to decide that the Savior intended to endorse and enforce in the use of the parable. In doing so, he will, in the first instance, be brought face to face with this proposition: "Were *all* the doctrines found in the parable literally true?" Before answering this question in in the affirmative, let him beware not to jump to conclusions in a matter of such grave importance. Consequences the most momentous in their results hang upon the decision of this point. Decide, for example, that there were such characters as Dives and Lazarus, and that they actually went to the places where they are said to have gone, and those places become matters of fact and a part of the economy of this world's structure. From that time forward he must give an unquestioning adhesion to the belief that there is now—or at least was for the first four thousand years of this world's history—fitted up in the bowels of this earth, an immense cavern, where the light of the sun never shines, to which there is but one entrance, and which God the Creator did construct to be the grand prison house for the souls of both the good and the bad, while at least the tardy ages made their tedious march from the creation to the cross. If he shall succeed in bringing his mind to assent to this proposition, he will have accomplished a task which, it would seem, would require an abnegation on his own part of every conception of personal taste and preference. As he approaches, in imagination, the gateway which opens down to the regions of the dead, it seems to us that a shudder would pass through his whole being at the very thought of once entering those portals, even though his destination were to be the more fortunate side of the gulf. Even after reading the graphic description which Josephus gives of the regions of the blessed, it seems to us the soul of the most pious man would turn shuddering from the prospect, praying, "O Lord, deliver thy servant from the contemplation perpetually of such scenes as the lurid flames of a continually burning hell revealed to the eyes of those just men whose natures live on in the contradictory and most inexplicable state of being most ineffably happy while witnessing sights, year in and year out, century in and century out, which would chill the blood in the veins of any mortal the sympathy of whose nature had not been ennobled and enlarged by entrance upon the glorified state." Nay, more; as he takes a retrospect of the past, calling up before his mind such worthies as Adam, Enoch, Noah, Abraham, etc., and remembers the long ages of their confinement in the midst of such associations, he would debate long the question of their actual felicity, and ask himself whether, after all, the ingenuity of that God whose handiwork is seen among the stars, and visible all about us in the sunshine, in the flowers, and in the groves and the beautiful vistas in this world, unmarred by horrid sights and signs of torture and of torment, might not have prepared some better thing for those who loved him and were faithful in their day and generation than such a dismal and sepulchral abode as he has assigned to the rarest and noblest spirits of all the past. Turning over the pages of Holy Writ in searching for some revelation of the divine purpose concerning the condition and state in the future of those who have been faithful in this world, he will reach "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." Again, running through the apocalyptic vision, and contemplating the gorgeous panorama of future events which were made to pass before the eyes of the bewildered seer, he will read with ecstatic delight the description given of the future eternal home of the saints. In its streets of gold, its gates of pearl, its river of water of life, its tree of life on either side of the river, bearing twelve manner of fruits, its glorious throne all shimmering in the bright effulgence which emanates from its glorious king, he will find nothing lacking, but everything surpassing his capacity for appreciation. This, he will say, is indeed godlike. This, truly, would never have entered into the heart of man, had it not been revealed by the Spirit. 1 Cor. 2: 9, 10. Contrasting, as he necessarily will, those scenes which have filled and overwhelmed him with a sense of the infinite delight which God is thereby shown to take in surrounding those who love him with scenes and scenery of the most surpassing brightness and beauty, he will ask himself, "Can it be that the same God who has created the bright, the beautiful Jerusalem above to be the eternal abode of his saints, could have been satisfied to leave them for four thousand years in that subterranean vault hid away in some unfinished portion of the bowels of this earth, with surroundings as disagreeable and disgusting as could well be conceived of?" The verdict will be decisive. "Hades and the New Jerusalem were not conceived and constructed by the same omnipotent brain and hand. The former is the offspring of the distempered fancy of some Pharisaic mystic, whose views have been colored by his acquaintance with the notions contained in the heathen philosophies of his day, while the latter is the realization of the grand and faultless ideal of that God whose especial delight is found in rewarding virtue."

PREACHING CHRIST.

The following is taken from the last editorial of the late Dr. Fuller, of Baltimore, which appeared in the columns of the *Religious Herald*. It is worthy of close attention:

There never was an age that so much needed Christ to be preached to it—a personal Christ. In the service of him it must rediscover the blessedness and the privilege of duty. Haunting skepticism must be invaded by preaching such as this. That doubt which has grown up vaguely must be overshadowed and undermined—overshadowed by the vividness of God in Christ, undermined by the sense of sin and the necessity of righteousness. I speak of a doubt concerning spiritual and personal morality, as it appears from the movements of society and the lives of common men. No one can listen to sermons now-a-days and not be struck by seeing how confessedly the purpose of the preaching and the purpose of the preacher seem to be apprehended with those who preach. Of those who preach about what modern science is doing and saying, we see two classes. One class claims to criticise and to revise their judgments. It attempts to pronounce with authority upon results of scientific inquiry in a way it would not tolerate in its own peculiar subjects of investigation. This class puts itself immediately into the power of those whom it criticises. It can get its material for criticism only from them. It is like the Israelites and the Philistines, when the Philistine compelled the Israelite to go to his smith to sharpen his plow and his ax and his mattock. Another class is ready, not only disowning the power of criticism, to accept with headlong zeal every conclusion of modern science, even before the scientific world has learned to treat it as a real hypothesis. None will deny, I think, that there are many disciples of natural science—and men of natural science will not deny it themselves—there are some men who curiously repeat on their own ground, in reference to their study, the opinions of the priestcraft whose enormities they so curiously relate. It shows how human nature, if it is bad, will show some of its badness, whether it wears the priest's surplice or the professor's gown. Surely, the spirit of both of these classes is not good. Either is bad—either the competence with which some clergymen attempt to pronounce upon scientific researches, or the panic with which some ministers seem to wait for a man to come with a microscope and challenge them. But there is another class into which there is danger of falling—the men who hate the very name of science, and who think they would silence its investigations, if they could. They are apt to adopt some exaggerated form of church government, ritual, or doctrine, which they clothe with artificial sacredness, and then set all their power to keep the monster back. All fanaticism is closely bound up with fear. These are the various classes. Among these the young man who has just been ordained in the ministry stands and says: "To which shall I belong? Is there not something better than either of them?" Indeed, there is. It is possible for you to declare the facts of spiritual life with as much certainty as men ever did. They are as true to-day as they ever were, and men are as ready to accept their truth. What the spiritual nature of man needs is to have us preach Christ richly and truly, to speak to it and offer him as your privilege and mine, and not to be disregardful of what men are thinking about science; to watch it always with the desire not to see what it will say to overthrow, but what it will say to enlarge the truth which we preach, with no fear that it will ever destroy the truth itself. This seems to me to be the temper of the preacher of to-day.

What is our duty with regard to the truth that men are learning so wonderfully upon every side? To listen to what they learn, to see that we can come to truer and better ways of preaching the Truth. If we can take this place, it will give us largeness and freedom; it will free us from doubt, and uselessness, and bigotry. The minister of to-day must feel the dignity and purity of his profession, and feel really interested in the progress and the blessedness of truth. The preacher must rely upon the strength of what he does believe, and not upon what he does not believe. It must be the power of *personality* that makes the preacher strong. No true man tries to conquer merely by the powerlessness of his adversary. Bigotry and cowardice always go together. But, after all, in days like this, one often finds himself falling back upon the whole matter of belief. If we are Christians at all, we are Christians worthily, because we are first lovers of the truth before we are Christians at all. If the truth is ours, it is God's before it is ours, and we may, at least, trust him with some part of the care of it. We are apt to leave him out! And there is one strange feeling which comes out of the extravagant unbelief of our time: it is the element of reassurance on which the preacher bases his conviction of what there is in human nature. He sees that in human nature which assures him of the essential religiousness of man. He comes to the conviction that only religion can overthrow or supplant religion. Man wholly unreligious is something inconceivable to him. The denial of the time but strengthens the firmness of faith. The thing is to know and find the tested strength, which can be tested only by our experience. So we come back to the first truth, that the man is behind the ministry, and what is in the sermon must be in the preacher first. Here comes in the question: "What useful work can we do for those who are faithless in these days?" It is not what the minister knows of science, but how he grasps and presents his spiritual verity, that makes him a strong preacher. Ignorant ministers meet the difficulties of men who are wiser than themselves. I make nothing of speculative atheism. Theology must be prepared to stand its ground against all comers. If it loses its ground of defense, it loses all its life. Not every minister is made for a controversialist. The pulpit must be positive, trusting to its message and trusting to the power of that message, expecting to see the harmony of the truth that fills the world. The preacher must be positive, uttering truth far more than merely denying error. There is nothing which can do more harm to Christianity than for ministers to preach Christ, which they do understand, against science, which they do not understand. Hear the conclusion of the whole matter. Preach *positively* what you believe. Never preach what you do not believe. Rejoice in the privilege of declaring God's truth to your people. There is much they do not know, and they are waiting and are ready for completer light. I can no longer linger here. May God help you to give it, and may it always be wise and true.

HURRY AND "HIGH PRESSURE."

It is the pace that kills; and of all forms of "overwork" that which consists in an excessive burst of effort, straining to the strength, and worrying to the will, hurry of all kinds—for example, that so often needed to catch the train, the effort required to complete the task of headwork within a period of time too short for its accomplishment by moderate energy—is injurious. Few suffer from overwork in the aggregate; it is too much work in too little time that causes the break-down in nineteen cases out of twenty, when collapse occurs. Most sufferers bring the evil on themselves by driving off the day's work until the space allotted for its performance is past, or much reduced. Method in work is the great need of the day. If some portion of each division of time was devoted to the apportioning of hours and energy, there would be less confusion, far less "hurry," and the need of working at high pressure would be greatly reduced, if not wholly obviated. A great deal has been written and said of late, to exceedingly little practical purpose, on the subject of "overwork." Hurry to catch a train generally implies starting too late. High pressure is, says the *Lancet*, either the consequence of a like error at the outset of a task, or the penalty of attempting to compensate by intense effort for inadequate opportunity. If brain is bartered for business in this fashion, the goose is killed for the sake of the golden eggs, and greed works its own discomfiture.—*Littell's Living Age.*

THE SOUL'S DESIRE.

Oh, to be calmly patient,
When daily cares perplex!
Casting on Christ our burdens,
Then they no longer vex.
Telling them all to Jesus,
However great or small,
Knowing his ear is ever
Open to each and all.

Oh, to be more in earnest!
For night is creeping on,
And shadows dark are falling—
Soon will the day be gone.
E'en now the sun is setting;
God grant we may not wait,
But haste us to the rescue,
Lest we should be too late!

Oh, to be always working
Throughout the "little while!"
We're waiting his returning
And his expected smile.
Then words of sweetest welcome
Will greet each "faithful" one;
Into his joy we'll enter,
Our work forever done.

Oh, to be daily growing
More like our blessed Lord,
Changed into his image
By contact with his Word!
Seeing him there reflected
From morning until night,
May Jesus fill our vision,
And be our heart's delight!

Soon we shall be with Jesus,
Yes, see him face to face,
And find him all the glory
Of heaven's most holy place.
And we shall share his glory
In those bright courts above,
And bask ourselves forever
In the sunshine of his love.

—*Word and Work.*

A FEW WORDS TO GIRLS.

A well-bred girl will not laugh and talk so loudly that she will attract attention and cause annoyance. Conversation, when carried on in public conveyances, should not, as a rule, be keyed so high that indifferent strangers can hear the whole of it. Nor will you let yourselves talk about your friends or associates, mentioning their names, and talking of their engagements, their folies, or eccentricities. Family affairs should not be discussed in a loud and animated way where all the world is privileged to take notes. Let me illustrate my meaning. One day not long ago I sat in a car and heard, quite against my will, the details of a domestic quarrel, related with evident zest and satisfaction by two good-looking young women. Finally one said, with an air almost of triumph, "You know what a pretty girl Harriet was, and how nicely she used to dress? Well, she's perfectly *horrid* now; you never would know her! And she's growing so old and plain! My mother says it's no wonder her husband is ashamed to be seen with her."

You see what a disagreeable impression was made upon my mind, not concerning the absent Harriet, for whom I felt sincerely sorry, but with regard to the young people who were coolly telling over her troubles, rolling them like sweet morsels under their tongues, and quite regardless all the while as to whether or not anybody heard them.

Nothing is coarser, more repulsive, and a surer sign of vulgarity in the grain than bold, indelicate, forward conduct of this kind in public places. Yet I know young girls who are not vulgar, not coarse, not unrefined, who, through mere giddiness and thoughtlessness, offend in this way, and bring harsh criticism upon themselves. They are regarded as far worse than they really are, and they lose what is girlhood's most attractive charm, the grace of modesty, by their unfortunate and hoydenish manner.

Exquisite manners, let me tell you, are worth several other polite accomplishments put together. When I see a school-girl who remembers to offer her seat to an older lady or an elderly gentleman; who remembers to give the newspaper to her father when he comes down to breakfast and has only a few moments to read its world sheaf of news; who remembers that it is not kind to hurry her eldest sister's reading of some attractive book, nor polite to begin the book till the other has finished it; who remembers to shut the doors softly, and to find places in the Bible for aged eyes, to be good to the little hindering ones who are always craving something from sister, and who remembers always to be a lady everywhere, I am sure that I have found one who will be a queen of home, if not of society. A graceful, gracious, tender, considerate girl will inevitably make a glorious woman by and by. From the sweet, half-opened bud there will be evolved the rich perfection of the lovely flower. You must think it troublesome sometimes to be so particular as to the way you speak to the people in your own house. "It is only brother Dan or cousin Matilda," you say; "why should I modulate my voice, and soften my tones, and be so gentle in my bearing just to them?" Because it is the being lovely and courteous and winsome every day and all day, to the brother and cousin, to the companion and friend, to the child and the servant, which will mould you into a gentlewoman, whose manners will be as much a part of herself as the inner fiber of her character. To such a one it will be as impossible to commit an act of rudeness as to tell a lie, and as natural to say and do agreeable things as to put on her gloves before going to church.

And now for more advice. Do not use slang. The average school-girl has, I regret to say, quite a vocabulary of slang, all ready for use. Young ladies who look like the very pinks of propriety allow themselves to utter phrases which are scarcely excusable in their brothers, and which shockingly offend every tradition of elegance and every canon of taste. They do it for fun, and once in a while, as they think, forgetting that they are forming a habit which may not only become a hateful blot on their beauty, but which may seriously hinder and obstruct them at some future period. "By thy words thou art condemned, and by thy words thou art justified," we are told in the Book of Infinite wisdom.—*Mrs. M. E. Sangster, in Christian at Work.*

GOD'S WILL.—"As I live, saith the Lord, I have no pleasure in in the death of the sinner, but rather that he should turn from his ways and live." Is not this a manifestation of this will on the part of God? And when in his name we come as his ambassadors, beseeching men to be reconciled, is it not an indication of the same will? And God, in entreating men to be reconciled, is honest and sincere. He means what he says, and says what he means. And it is this message of grace that he sends out in its fullness to the sons of men.—*Horatius Bonar.*

GIVING IN HARD TIMES.

[The *Watchman*, of Boston, speaks upon the above topic in the words below, which we copy, with the hope that they may be an aid to us in promoting the work of denominational benevolence.—J. B. C.]

It is commonly thought that a long period of depression in business must be attended with unhappy consequences to the work of missions, at home and abroad. The report comes from every side that the best contributing churches are unable to make their usual gifts, and that the enthusiasm of giving is greatly diminished. Christian men who have long been prosperous and free-handed are prosperous no longer, and in many churches almost every person has been sadly affected by the hard times. In such circumstances, it is easily assumed that a falling off in contributions for religious work is to be expected. How can people give as much out of poverty as they gave out of wealth? And when year follows year, with no improvement, and the whole country is suffering together, is it not a natural consequence that the missionary treasuries should be low, and the work should be hindered? Perhaps so, but what if the missionary spirit were the consuming passion of the church? What if all our Christian people held the work of missions close to their hearts, and were thoroughly intent upon having the gospel preached among all nations? What would be the effect of hard times, if the true Christian purpose were everywhere strong and warmly cherished? Every Christian would be eager to do his utmost to promote the Redeemer's kingdom. One who was obliged to do less than he had formerly done, would be intensely anxious to do all that was possible. No Christian would say, "I can not give this year," but each would insist, "I must and will give, this year, though it be but little, because others are giving less." If some who had given liberally were compelled to diminish their contributions, this would inspire, rather than chill, the enthusiasm of benevolence. Each giver of a smaller sum would feel his gift to be relatively of more importance than before, and would be the more determined to make it as great as he could. The thought that all the supporters of the work were heavily burdened would not discourage the great company, but would rally them all to the service. All this might come to pass, on a single condition. If only the missionary spirit were the consuming passion of the church—if only the friends of Jesus loved his kingdom as much in fact as they do in theory—if only love to God were practically as strong a motive as selfishness—then hard times, instead of discouraging the supporters of the gracious work, would unite them, as one man, to carry the work forward, in spite of all that might oppose.

If such a spirit did pervade the Christian church, it is certain that hard times would bring a blessing. There is an opportunity now for Christian people to form habits of conscientious and cheerful giving, such as a time of prosperity does not afford; and if such habits are formed, they will be a source of blessing in all the future. It is often said that a hundred poor men who give liberally according to their means, are a greater blessing to the world than one rich man who gives as much as all of them together. In these times, when so many have but little to give, there is the best of opportunities to increase the hundreds and thousands of liberal poor Christians. If the friends of Christ did thus rally to the work in these years of depression, they would find by-and-by, when the times had changed for the better, that they were doing more for the cause of the Savior than they had ever thought possible. And if Christians do love their Master as they ought, and are eager to see the progress of his kingdom, they will be impelled to make this use of hard times. As many Christians as are true to Christ, will be the more anxious to do their utmost for his glory in these trying years.

THE VALUE OF A MAN.

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Thus spake the Lord by the prophet Isaiah, many centuries ago. In its general fulfillment it is evident that we have not come to the period of which the prophet spake yet. At intervals of a few years, developments in social and political life make it very clear that human life is the cheapest article, so to speak, in the commercial markets. In the days of Joel, who prophesied a couple of generations before Isaiah, a boy was exchanged for a harlot, and a girl was sold for wine, and lots were cast for adults of both sexes. And in later years, when Nahum and Isaiah proclaimed the word of the Lord, human life was made a matter of barter and trade, and was gambled for by men who feared not God nor regarded men. And thus it has been from age to age, with slight exceptions, ever since.

Here in the United States, where the value of man is supposed to be, and is, greater than anywhere else on this earth, how frequently do we see human life put in the scales and outweighed by railroad iron and locomotives, by bushels of corn and barrels of pork or beef, and tons of coal, and such things. Human life, which God considers the most precious thing in the universe, and to redeem and exalt which he gave the life of his own Son in human life, is of less value than these things—so that men who have money, and little or nothing else, make "corners" in grain and provisions and coal and other necessaries of life, and almost literally sell boys and girls for lust or wine, and barter and gamble for the existence of hundreds and thousands of the poor throughout the land. Is not the present labor strike and riots an illustration of the truth of this position? Human life has been sacrificed to the greed of men who make haste to be rich, and who forget that riches take to themselves wings and fly away. I need not say that I have no sympathy whatever with the riotous proceedings of any class of men, but neither have I any sympathy with men who would grind the faces of the poor and estimate the value of human life in dollars and cents, counting the latter more precious than the former. God will so elevate men, and make them scarce by-and-by, that they can not be compared with gold, not even with the finest gold of Ophir or of California.

Do we not remember how greatly the value of a man was increased during the War of the Rebellion? But a generation has grown up since, and the market, so to speak, is overstocked with labor and with life. But were another war to break out in our midst, and were thousands of men to fall in battle, how quickly the value of those that remained would be increased. But now the same recklessness of human life is seen in Europe as well as in America. Kings and parliaments, empires and republics alike, in a newer, but none the less objectionable manner, traffic in human life and human labor. When shall we learn the lesson that we must not take advantage of a man's necessities to grind him down? This is not the principle of the Golden Rule. It is not the principle of justice or equity; and the men who do it are heaping up to themselves wrath against the day of wrath and revelation of the righteous judgment of God, who will administer justice and judgment to every man according to truth. He estimates man not by dollars and cents, but by character, possibilities, and duration of life.—*Church Union.*

CARRYING THEIR OWN BRIMSTONE.

Bishop Whipple once said, after a service in a place where the people had been a good deal bewildered by a self-ordained preacher, who accepted only so much of the Bible as suited his whims, and who was wont to make merry over the idea of future punishment, a man stepped up to me, and said in a canting voice: "Bishop, do you believe in hell?" I said: "Are you anxious to know what I think of hell?" He said: "Yes." "Well," said I, "the best answer I have ever heard came from a poor negro woman. She had a young niece who sorely tried the poor soul. The more she struggled to keep this willful charge in the right way, the more she seemed to wander. One day, after hearing a new preacher, the niece came bounding into the room: "Aunty, aunty, I ain't gwine to believe in hell no more. Ef dar is any hell, I just wants to know where dey gets all dere brimstone for dat place; dat's what I'd like to know." The old woman fixed her eyes on her, and, with a tear on her cheek, said: "Ah! honey darlin' you look out you don't go dere, for you'll find *dey all takes dere own brimstone wid 'um*." I said: "Is there any other question in theology you would like to ask?" He said: "No;" and he went home—I hope, with a new idea that sin brings sorrow, and that to be saved we need deliverance from sin. Some men carry "their own brimstone" even in this world.

OUR LEADER.—This dear Master is our Leader on the road. That rare quality belongs to our Guide that he can be present with every party of pilgrims at the same time. If we imagine that he has gone on and left us, or has forgotten us, the assuring voice is heard: "Lo! I am with you always." See how kindly he lifts that infirm old pilgrim over the chasms, and how gently he picks up that feeble child and carries it in his arms! When that careless brother stumbled and fell, how quickly he set him on his feet, and said, "Walk circumspectly, not as the fool, but as the wise." We have even seen him carrying along the poor brother who was horribly wounded by a bad fall, until he was strong enough to walk again. As the wounded man was carried by us, we heard him humming over to himself these words: "He restoreth my soul; he knoweth my frame, and remembereth that I am but dust."—*T. L. Cuyler.*

TO WAIT AND TO HOPE.—I do not know a more beautiful sight on earth than a man who has served his Lord for many years, and who, having grown gray in service, feels that in the order of nature he must soon be called home. He is rejoicing in the first fruits of the Spirit which he has obtained, but he is panting after the Spirit which is guaranteed to him. I think I see him sitting on a jutting crag by the edge of Jordan, listening to the harpers on the other side, and waiting till the pitcher shall be broken at the fountain and the wheel at the cistern, and the spirit shall depart to God who gave it. A wife waiting for the husband's footsteps, a child waiting in the darkness of the night till its mother comes to give it the evening kiss, are portraits of our waiting. It is a pleasant and precious thing so to wait and so to hope.

WHAT CHRIST DID FOR US.—"The Lord hath laid on him the iniquity of us all" (Isa. 53: 6). Christ was condemned that we might be acquitted; he was scourged that we might escape the strokes of Divine wrath; he was crowned with thorns, that we might wear a crown of glory; he was clothed with mock majesty, that we might be made "kings and priests to God, even the Father;" he was blasphemed, that we might be honored; he was bound, that we might go free; he endured the cross, that we might not endure the curse of the law; he was forsaken of God, that we might be accepted with him; he was emptied, that we might be made rich; he was defamed, that we might be glorified; and he was delivered to death, and endured the death, that we might inherit eternal life.—*Thomas Gibbons.*

FAULTS.—Do not attempt to cover your faults, but try to get rid of them. Every person does wrong at times, and confession is no new thing in this world. One must own that all is not right, or become ridiculous as well as hypocritical. Other people *will see* whether we try to blind them or not; and, just for what we are worth will they value us. Let us all be honest, no matter what else we may be, and not pretend to be better than we are.—*Shaker.*

Prof A Whitford

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

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SUNDAY UNKNOWN TO THE BIBLE.

The position of Sunday in the Protestant world is unique. The foundation principle of Protestantism is the Bible only, as a religious guide. The discussion upon this question in the early days of the Reformation was thorough and exhaustive. The position of the Catholic Church was the Bible and tradition, while Protestants contended for the Bible alone. The discussion was warm and thorough. Nothing could be said by the parties that was not said. Among the religious observances to which this principle applied was the Sunday observance. It is well known that the prevailing sentiment of those times was the no-Sabbath doctrine. The Sabbath was held to be a Jewish institution, and that it had passed away with the overthrow of that economy. Those holding the above sentiment, also held that the Sunday was simply a festival of the church, without any Sabbath character. It furnished a convenient opportunity for holding religious services, and for relaxation from business pursuits, and for social pastime. The thought, however, that it was sinful to attend to business pursuits on that day, was scouted. It was this sentiment that gave us what in America is popularly called "the European Sabbath."

Under these circumstances, of course no appeal could be made to the authority of God for the enforcement of Sunday observance as a Sabbath, or as a day of rest. To a certain class of minds, this was an unsatisfying state of things. They wanted the rest and quiet of the Sabbath. To attain to this by returning to the Heaven-appointed day of rest was a task too severe for them. Besides, their own minds were so dimmed that they did not see things clearly. They looked at the Bible and its teachings through the haze of the past wanderings of the church, and therefore at best, on certain occasions, only saw "as through a glass darkly." It was under these circumstances that the Sunday-Sabbath doctrine came into being. In 1595, Dr. Nicholas Bound, of England, in order to give pre-eminence to Sunday over the other festival days of the church, drew up and published an argument wherein he applied the Sabbath idea of the fourth commandment to the Sunday, thus lifting it out of the category of mere human appointments. This gave great pleasure to the Puritan party who were dissatisfied with the anti-Sabbath character of the popular Sunday observance.

The argument of the Doctor was skillfully drawn, although it was utterly without foundation in Scripture teaching. He took the ground that the fourth commandment simply enjoined the keeping of a day following six days of work. This prepared the way for beginning the count on the second day of the week, which would make the seventh fall on the following first day. This done, then followed the working up of the special honors of the first day, magnifying this circumstance and that, thus making something out of nothing, and a mountain out of a molehill, putting substance in the place of shadow, and the creatures of the imagination were wrought into realities. It was by such a process as this that Sunday became enthroned, and has continued its reign until now. But let us look at the matter a little.

Is there anything in the fourth commandment, as to its origin or the language in which it is clothed, in any way connecting it with the first day of the week? The basis of the commandment is the circumstance narrated in Gen. 2: 2, 3—"And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Now the language of the Sabbath commandment must be so interpreted as to be in harmony with this narrative, and nothing can be clearer than that the whole transaction centers in the seventh day, and that day came in the regular order of days, beginning with the first day of time: 1. On this day God rested. 2. He blessed this day. 3. He sanctified it. And he blessed it and sanctified it "because on it he had rested." All this, then, happened to the seventh day, and to neither of those which preceded it. Nor could any transaction be more definite than this, every part of it centering in one day, and that the seventh. Let it also be remembered that God is now arranging the earth for the abode of man, making it man's home. The division of time into weeks of seven days was as much an arrangement in the interest of humanity as the creation of the fruit-bearing tree and herb. Nor can any man, however learned and eloquent, enumerate and fitly describe the blessings with which this arrangement is fraught. It is the world's great clock, having order, blessing, and prosperity boldly inscribed on its dial!

But to return. Now, how can the historic record of the institution of the rest day in Genesis and the Bible history of the Sabbath day be coupled with the observance of the first day? The distinction between these days is as clear in the New Testament as in the Old. In no instance is the first day of the week coupled with the Sabbath. In the New Testament it has neither sacred name nor character. It is only called the "first day of the week." It is said that the first day is to be observed because on that day Christ, by his resurrection, completed the work of redemption, but the Bible says nothing of the kind. It does indeed teach us to keep in memory Christ's death, because through it we are redeemed; but it does not require us to do so by keeping the first or any other day. For this purpose, the Lord's Supper is appointed, and Paul says (1 Cor. 11: 26), "For as often as ye eat this bread, and drink this cup, ye show the Lord's death till he come."

It is said that the disciples met on the first day of the week to break bread, but no one attempts to quote more than the one instance, which is recorded in Acts 20: 7–12, but whoever reads the passage will find that the meeting was held in the night, continuing until daybreak, bread being broke after midnight. Moreover, the chances are in favor of the thought that the night mentioned was the one following the seventh day rather than the first. It is said also that this was the day on which public collections for charitable purposes were taken, in support of which 1 Cor. 16: 1, 2 is named; but this passage teaches that for a specified time the Corinthians were ordered to, on each first day of the week, lay by themselves in store, and thus keep their benefactions in readiness for the coming of Paul, as he journeyed to Jerusalem. No meeting or coming together is named or called for in this case. Besides, it is said that the first day of the week in Rev. 1: 10 is called the Lord's day, but there is no Scripture proof in support of this assumption. That the Sunday is not an institution of the Bible, and therefore has no sacred character, is known to every one who has had an opportunity to investigate the matter. Not only is its observance antiscriptural, but is also against the confessed principles of Protestants the world over.

RELIGIOUS LIBERTY VIOLATED.

About five years ago, (says Rev. Dr. H. L. Wayland,) I wrote an article for the *Independent* on "The Sabbath Laws," in which I expressed the opinion that we have no right to compel any one to regard Sunday or any other day of religious observance. No one must interfere with his neighbors in the exercise of their religious liberty; but we may not prevent a man from laboring on Sunday, unless his labor be of such a kind as to destroy the Sabbath of others.

Very many who would admit all this in regard to those who religiously observe the seventh day of the week would stop there. To me it appears plain that it applies *universally*—to the friar, who regards every day as a Sabbath, and to the atheist, who sets at naught all days. We have no right to demand that a man should observe *our* Sabbath or any other Sabbath. We have simply the right to say that the great body of the community shall not be prevented from observing their Sabbath. Hence the right to prohibit bands of music, public processions, railroad trains, steam-whistles, military displays, bolt factories, and all sources of noise and confusion in the vicinity of a place of worship on the Sabbath. Beyond this we have no right, and it is a violation of religious liberty to require my neighbor to forego his labor on my day of worship.

I am sure of the sympathy of the *Independent* in speaking of a recent flagrant violation of these principles. In the town of Cussewago, Crawford Co., Penn., on the 16th of June, Mr. Daniel Waldo and his hired man, Albert Wood, were tried before Justice Blystone, Venango Borough, on a charge of violating the Sabbath laws, by running a planing mill and by tilling a field of potatoes with a cultivator. It was shown that there was no place of worship within several miles, that Mr. Waldo and Mr. Wood are Seventh-day Baptists, regularly observing the seventh day by abstinence from labor. But, for all that, they were fined $4 each.

I most earnestly hope that this instance of actual oppression may lead to a re-examination of all our Sabbath legislation, and that we may put our Sabbath laws on the true basis—the real Roger Williams ground.

We are glad to hear from Dr. Wayland in the *Independent* on the question of religious liberty, and hope the *Independent* will also speak out on the subject. We agree with the Doctor that worshiping assemblies should be protected in their rights.

"The need of purging the statute books of unwholesome laws is seen in the case of a certain town in Pennsylvania, whose authorities have recently prosecuted, fined and imprisoned some Seventh-day Baptists for working on Sunday. The law under which the prosecution was made is an ancient one in that State, and has been obsolete for many years. No charges of committing a nuisance, or disturbing the peace, or anything of the kind were made. The men were prosecuted simply for working, and the most reliable authorities in that section represent the movement as simply an act of persecution. The quiet and sanctity of the Sabbath ought to be protected in all proper ways, but we should say that a man's conscience, rather than a statute law, was higher authority in determining whether he shall quietly do any secular work on that day or not. At the same time it is difficult to distinguish in all cases, because if the individual may be left to himself in such a case, then a corporation may be so left, and we would hardly agree that statute law should not take cognizance of such a violation of the Sabbath. This is plain, that whenever a prosecution becomes persecution, as appears to be the fact in the case of the Pennsylvania Seventh-day Baptists, then a reaction has set in which may do greater harm than the violation that it is sought to correct."

The above is from the *Morning Star*, and we are glad that it has put itself thus fairly on record. But broad as is the ground taken, the *Star* will yet take still broader ground. Nothing but absolute equality before the law will answer.

The following passages occur in a letter to the *Jewish Record*, written by Hon. Horatio Gates Jones:

"I write to-day to send you a 'slip' from the New York *Examiner and Chronicle*, the great Baptist paper of the country, to whose editor I sent a copy of the *Crawford Journal's* account of the prosecution of my Seventh-day brethren who were sued before Justice Blystone of Venango Borough, for working on Sunday. I hope you will publish it to show your readers how the question is regarded by the Baptists of America. It gives me pleasure to announce that the *certiorari* in the Waldo prosecution will come up very soon in the Crawford County Court, and when there, the whole question of religious liberty can be advocated.

"The opponents of liberty of conscience have thrown down the gauntlet, and we must take it up, cost what it may. They have commenced the fight without any just ground, and while we are taught by the highest authority to forgive our enemies, we must not permit the truth to suffer. In this contest there comes no material question such as that of opening the Exhibition Buildings, about which there was some real ground for opposing the act, but the battle is to be fought from the higher standpoint of the rights of conscience. *In Deo speramus.*"

OUR GREAT NEED.

Our great need as a people is the renewal in our hearts of the life in Christ. We are not ritualists in our make-up. We do not live our religion by rote. We can not, from the character of our organization, draw the crowd after us; rather we repel them. We have no wealth by the aid of which to attract attention and win the applause of men. Nor have we special intellectual endowments, such as would command in any way the attention of the great outside world. And besides this, the article of "faith and practice" distinguishing between us and neighboring sects, is such as not only to repel them from fraternizing with us, but to weed out from us quite a number of those belonging to us by natural descent, and the end of it all is, we are a weak people, and if God does not help us, surely we must fail.

Besides all this, as a people, we have, from the beginning, been thorough believers in a spiritual religion. The doctrine of the new birth lies at the foundation of everything with us. It is in reality a new religious life. We are with Paul, when he says, "I have been crucified with Christ: and no longer do I live, but Christ lives in me; and the life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave himself for me." But we also know that our flesh is weak, and that by its unspirituality and carnality we are led astray, that through the abounding of iniquity our love grows cold. The evidences that we are now passing through such a season are clear. In evidence of this, we state that, unless we are mistaken in our recollection, one of our Associations reported no baptism within its bounds, the past Associational year. This is a sad report to make. We refer to it, not by way of complaint, nor in the spirit of fault-finding, nor to draw unfavorable comparisons; for, largely throughout our Zion, the spirit of slumber is seen, although here and there green spots appear, that cheer the soul and tell us that God has not forgotten us. But that we are in great need of a revival, is patent to all. Our whole spiritual nature needs renewing. A God-fashioned revival would show itself in every department of our labor, whether at home or abroad. It would infuse life into everything. Let us, then, go to work for this, searching our hearts, and casting therefrom every evil. Let us return to duty, private and public, filling our places in the family and in the church, and so honoring God and the profession we have made before many witnesses.

SECRET PRAYER.

In no case do we seem to come so near to God, unless it may be in death, as in secret prayer. We are in his immediate presence, and are there on business affecting our eternal interests. We are in communion with God himself through the mediation of his Son Jesus Christ. In secret prayer we seem to come nakedly before the all-seeing One, and we dare not at our peril be insincere. But God is not only our Judge, but also our gracious Father in heaven—the one in whom all our hopes are centered, and from whom all our mercies come. He is the infinite-loving Father, the sin-pardoning one. He is also our burden-bearer, our ever-present and gracious helper, the hearer of prayer. To come like a confiding child, and tell him all our heart's wishes, to reveal to him in words and thoughts, all our cares, our fears, and heart sorrows; to penitently confess our sins, to lay before him all our soul's desires, is indeed precious. In secret communion with God, how does new strength come to the soul. Often our strength is greatly renewed. Our fears subside, and we settle down into sweet calmness as the blessed One seems to whisper his consolations to us. At other times, the heart rises in an ecstacy, and we seem to feed on the smiles of God. Indeed, there is no want of the soul that does not seem to be supplied in the season of the soul's communion with God. How sweet to live in fellowship with the blessed One; to hide, so to speak, in him. There are times when storms rage, and the tempests howl, and all without looks forbidding. O how blessed at such a time, to feel that in God is our help. Brother, sister, in all your trials, under all possible circumstances, with faith in God, go to him, and, leaning upon his bosom, rest. Surely, he will prove to you as the shadow of a great rock in a weary land.

SERMON ON THE SABBATH.

We have received from Bro. Oscar Babcock, of North Loup, Neb., a copy of the *Herald of Gospel Liberty*, published at Dayton, Ohio, containing a sermon on the Sabbath, by Rev. N. Summerbell, copied from the Cincinnati *Commercial*. The sermon is remarkable for two things: 1. The writer proceeds, without wavering, to teach the Bible doctrine on the subject. Few who keep the true Sabbath could deliver a better discourse. 2. Unless we are mistaken, the preacher in his practice condemns all he has said. No stranger reading it would suppose he kept the first day, as every passage he quotes refers to the Sabbath of the Bible, he nowhere taking issue with it. He goes the length even of arguing for the enforcement of the fourth commandment by the civil law. Perhaps a clearer idea of Mr. Summerbell's argument would be gained, should we notice the points made.

1. He selects as his text, Gen. 2: 2; Mark 2: 27, 28.

2. He argues that Christ did not come to do away the Sabbath, sustaining his position by showing that he kept and defended it.

3. He argues that the disciples followed the example of their Master in this, specially noticing Paul's course in regard to it.

4. He then treats of the nature of the Sabbath, showing its value to men, and also showing it to be a type of the saints' rest in heaven. To this he adds the thought that we can not both secularize the Sabbath and preserve it. After this he answers pertinently the objection that Paul taught that there was no difference in days, showing that this does not refer to the weekly Sabbath.

How, after saying all this, he could keep the first day of the week, calling it the Sabbath, we can not understand, as not a single passage quoted referred to it in the remotest sense.

OUR COMING ANNIVERSARIES.

Our annual gatherings are this year to travel out of their ordinary circuit, and to be held among comparative strangers. In the nature of things, but few of those ordinarily in attendance upon them can be present. The remoteness of the place of gathering from the great body of our churches forbids the hope that the attendance will be large, and yet we earnestly wish that as many as can in reason go will do so. The occasion will be one, no doubt, of interest, but especially so to the brethren in West Virginia, as they will, through this means, become more intimate with the workings and objects of these gatherings.

The social feature of the occasion should not be suffered to submerge or crowd out of sight the great interests represented in the gathering. The brethren go there to do business for the Lord, and that business should be strictly attended to. Besides, this gathering will afford an opportunity to make the acquaintance of many people outside of our communion. Hundreds of people will be there who know little or nothing of us or our work, and it is important that the impression made be of the right kind. How essential, then, that the ruling spirit of the occasion be of God. The most important of all is the spiritual element. The members of the meeting should be imbued with and embalmed in the grace of God. Love to God and to men should reign supreme. In view of the interests involved, let prayer be made in private, in our families, in our social religious gatherings, and in our Sabbath services for the unmistakable presence of God on the occasion. Let the churches of West Virginia continually pray that God may graciously be near them. And may the delegates who go see to it that they go in the spirit of their Master, that they may perform well their work and receive his approval.

SELF-EXAMINATION. — Self-examination is at once one of the most difficult and essential of all the duties we have to perform. The person who does not attend strictly to this duty, is surely lost. We are walking in the midst of dangers open and hidden on our right and left. Not only are there enemies around us, before us, and behind us, but also traitors are hidden within us. Every man carries a Judas within his bosom, who, for any sum he can bargain for, will betray us, and we repeat it, that the person who does not attend strictly to this duty, is lost. We have said that self-examination was a difficult duty to perform. We are so blinded by selfishness, so easily deceived, that even when to ourselves we are trying to perform this duty, we are often led astray. One to perform this task needs to be both honest and courageous. He will sometimes have to look in the face most unpleasant facts and circumstances, and unless he has honesty and courage, he will winse when he should stand firm.

THE "SABBATH DESECRATION."

The *Jewish Record*, of Philadelphia, in its issue of Aug. 17th, has the following:

Rev. Dr. Fulton, of New York, one of the Sabbatarian problems, has been giving vent to his pent-up feelings in a series of sermons entitled "Sabbath desecration." He ascribes the loss of business and decay in the prosperity of the city to the profanation of the Sabbath. He says that the "Jews, infidels, and godless Gentiles keep their stores open and profane God's day," and asserts it with as much assurance as if he were ignorant of the fact that God commanded the people to rest on the seventh day and keep it holy. The seventh day is the Sabbath of the Lord, and it is folly to assert that he punishes those who "desecrate" Sunday by attending to their business pursuits. Dr. Fulton says:

"The Jews are destroying the Sabbath of New York. They are not keeping the seventh day nor the first day. They are selling every day—on Saturday because they are infidels, and on Sunday because they are Jews."

To this the *Sabbath Recorder*, a Seventh-day Baptist paper, remarks, and so just is the censure that we can not demur:

"The charge made, we believe to some extent, to be true. Much more would the Jew be respected, did he show that he had a conscience on this subject. It is both a wickedness and a shame to him that he works on the Sabbath. This want of moral principle in the Jew both degrades him and renders his testimony in behalf of the Sabbath of little value. Were the Jews a conscientious people, their influence in the interest of the Sabbath would be incalculable, yea, it would be overwhelming."

Alas! too true. Every day develops the fact that the Jew who observes strictly the religion of his forefathers, is more respected by his Christian neighbor than he who openly violates every precept, and consequently his influence is all the greater. The *Sabbath Recorder* says:

"There is another side to this question, wherein the Jew has decidedly the advantage of the Doctor, and that is, he has the right day—the one God sanctified and commanded to be observed—while the Doctor is pleading for one only supported by human authority. It is possible that the influence of the Jews in New York is against the Sunday interest; but this is a question to be considered with care, for the fault is more with the Christians than with them. The Jew professes a religion that requires him to do business on the first day of the week, and to rest on the seventh. He, then, can have no conscience against working on Sunday. We may, if we please, question the truthfulness of his religion; but this does not change the matter, because his religion is sacred to him, and, while he accepts it, it must govern him. On the other hand, the Christian's sacred book does not require him to keep Sunday. There is not a single word in it about it, and the Jew knows it. Besides, Christians are divided among themselves, on this question, into three parties: one believing with the Jews in regard to the Sabbath of the fourth commandment; another believing the commandment is binding, but keeping another day than the one enjoined; and the third believing the commandment to be abolished."

Again does Dr. Fulton come down upon the Jews, and descants in the following ludicrous style, charging them with being the cause of so many empty churches in the upper and finest portions of New York. Hear his lamentation:

"Synagogues," says the Doctor, "rise on every hand. Some of the finest blocks in the city are given up to them. As a result, the Christian people that can get away with their families do so, and those localities which a few years ago were believed to be very desirable as places of residence, so that church after church gave up places of power because of the Jews, and removed to what were believed to be fields of greater usefulness, find themselves surrounded by a Sabbath-desecrating community, with little or no hope of improvement. The result is a feeling of depression on the part of church people, and of demoralization on the part of those who are influenced by this Sabbath dissipation."

This is really a terrible state of affairs, and a curious discovery, in the part of the astute Doctor. How the pious old women in pants must mourn over this fearful cause of the decrease in the number of Christian worshipers! Their wailings against the hated race guilty of the criminal act of erecting splendid church edifices in valuable localities must be indeed fearful! And yet there are some people who think that in building their costly temples and synagogues, the Jews evince their gratitude to God for their unparalleled prosperity, and also contribute largely to the wealth and beauty of the city of their birth or adoption—their houses of worship are free-will offerings of devotion and patriotism.

We hope Dr. Fulton will find a paradise of his own for churches, where Hilton can also build mammoth evangelical hotels, and where no Jews can offend their vision.

POTTER'S AMERICAN MONTHLY for September is out, with an array of unusually entertaining and instructive articles, most admirably adapted for the family and home. In way of illustrations and variety of subjects, this number appears to eclipse all of its predecessors. It opens with the third paper on "Civic and Scenic New England—Portland, the White Mountains, and Lake Winnipisseogee," by Oramel S. Senter. In this article, the reader is literally carried to the charming mountain and lake regions of New Hampshire, and brought into the most intimate relations with the beautiful and sublime. The continued subjects retain their usual interest, and the other articles are excellent. No one should fail to read the "Sierra Nevada" paper, written from Freel's Peak; it is a most graphic pen-picture of the Sierras. The Editorial departments are replete with valuable matter. The taste, talent, and vigor displayed in this, a peculiarly American Magazine for the Family and Home, make it worthy of its increasing popularity. Published by Jonn E. Potter & Co., Philadelphia.

HISTORY OF THE SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

It is the object of the writer to collect for preservation such facts concerning the early settlements of Seventh-day Baptists in West Virginia, the organization of churches, missionary labors among them, educational interests, associational efforts, etc., as may finally make up a sufficiently full history of our people in this country. So far as the materials are already collected, or may be collected during the writing, they will, with the editor's consent, be embodied in a series of articles in the SABBATH RECORDER, and the writer earnestly solicits such additional facts as any may be able to communicate, and especially requests information which shall correct any errors as to facts which any reader of these articles may discover.

It may be proper to begin with a brief outline of

THE COUNTRY AND LOCALITIES.

The Seventh-day Baptists in West Virginia are located, mainly, along the line of the Baltimore and Ohio Railroad, and south of that road in the counties of Harrison, Doddridge, Ritchie and Lewis, and in the adjacent borders of Barbour, Upshur and Gilmer. Three or four families reside in Roane county, farther to the south-west. The eastern part of the section of country above named, lies on the west fork of Monongahela River and its tributaries. The western part lies on the head waters of Middle Island Creek and of South Fork of Hughes River. The Monongahela flows north and unites with the Alleghany to form the Ohio. Middle Island Creek flows northwest, then curves to the southwest, and empties into the Ohio. The South Fork of Hughes River runs westerly, and empties into the Little Kanawha, also a branch of the Ohio. The southern part of this section also furnishes other tributaries to the Little Kanawha, which flow south and south-west. The divisions and subdivisions of all these head waters are exceedingly numerous, which fact, taken together with the directions of their flow, shows that the country is high and very hilly. The hills generally rise abruptly from very narrow valleys, and terminate either in sharp irregular ridges, or in peaks. The hills are generally fertile to the very peaks, and afford excellent pasture lands, many of them producing blue grass naturally. The eastern part of this boundary especially, is very rich in coal, and coal is found in most parts of the State. To give a general view of the locations of churches and neighborhoods of Seventh-day Baptists, we will begin at the east with those on West Fork of Monongahela River. Farthest up on this river, and farthest to the south, is located the West Fork River Church, in Lewis county, ten miles south of Weston, the county seat. Lost Creek, in the southern part of Harrison county, is an eastern branch of the West Fork. Four or five miles up Lost Creek, and about twenty-two miles north from West Fork Church, is Lost Creek Church, on the Clarksburg and Weston pike, and on a new railroad from Clarksburg to Weston, now in process of construction. A little farther down the river, Elk Creek, another eastern branch, comes in, flowing in a northerly direction. At the junction of Elk Creek, with the West Fork is the city of Clarksburg, on the Baltimore and Ohio Railroad, the county seat of Harrison county. About five miles up the Elk Creek is the little village of Quiet Dell, where about ten or eleven families reside who are connected with Lost Creek Church. Lost Creek Church and Quiet Dell are both south of Clarksburg, the former ten miles, the latter five miles distant, but not on the same road. Fourteen miles west of Clarksburg, on the Baltimore and Ohio Railroad, near the western line of Harrison county, is New Salem, also called Salem, situated on the head waters of Ten Mile Creek, a western branch of the West Fork. The line between Harrison and Doddridge counties follows the dividing ridge between the waters of the West Fork and those of the Middle Island Creek on the west. Passing over this dividing ridge on the North-West Pike, a little north of the railroad, we come to the head of Buckeye Run, and from this stream, over another ridge to the north, we reach the head of Flint Run. Starting from Salem again and following the railroad through a low gap in the dividing ridge, we come to the head of Long Run. On each of these three streams are neighborhoods of Sabbath-keepers connected with Salem Church. The families are located from four to six miles from Salem. Starting once more from Salem and crossing the same range above named, as it curves to the south-west of Salem, we reach the head of Green Brier Run, on which is situated the Green Brier Church; or, whileo n the ridge, turning to the left over a spur of the hills that projects south-westward we fall on the head of Buckeye Fork of Middle Island Creek, where live a dozen or more families, most of whom are connected with the Green Brier Church. Having now struck the Head of Buckeye Fork of Middle Island Creek, if we follow this stream as it flows in a general north-west direction, we shall find the branches already named in the following order: Green Brier Run, Long Run, and Buckeye Run, all flowing from an easterly direction. Flint Run empties into a more northern branch of Middle Island Creek, that is, still lower down. From Green Brier Church, about eight miles west, or from Long Run Station, about four miles south, is Middle Island Church, on Meat House Fork of Middle Island Creek. Proceeding from this church about six miles up a branch of Meat House Fork to the south and south-west, we cross another divide to the head of South Fork of Hughes River. Following this stream about 15 or 16 miles nearly west we reach Berea Post-office, in Ritchie county. Here is located the Seventh-day Baptist Church, on the South Fork of Hughes River am not certain whether the church still goes by that name or not. It is often spoken of as the Pine Grove Church. It is not in connection with our Association. Near to Berea Post-office comes in the Otterslide from the east, a small branch of South Fork. On this stream is located the Ritchie Church.

Thus we have located the principal points with which our historical sketch will be connected, finding them located on an irregular line extending east and west, the extremities of which in a direct line are probably about forty-five miles apart.

In our next we will give an account of the early settlement of the section of country thus outlined.

C. A. B.

THE TRUE SABBATH EMBRACED AND OBSERVED.

EL DORADO, Ill., August, 1877.

To the Editor of the Sabbath Recorder:

I have been a member of the General Baptist Church for five years. I thought if there was a church on earth that Christ set up, it was that church. I had been taught from my childhood that Sunday, or the first day of the week, was the Sabbath of our Lord, and that the change had been made in consequence of the resurrection of Christ; that he had come to fulfill the law and the prophets, and said, "Behold, I give you a new commandment," and that the new commandment referred to the change of the Sabbath from the seventh to the first day of the week, never examining the subject for myself. Sixteen months ago, I moved on the farm of Edward Burnes, in Gallatin county, Ill., and soon found him to be a Roman Catholic. We often had arguments on Bible subjects, and finally on one occasion, after we had been arguing for some half hour, he said to me, "Why is it that you receive *our Sabbath* and will not have *our baptism?*" This I did not understand, and asked him to explain what he meant by *our* Sabbath and *our* baptism. He informed me that the Pope had the power to forgive sin or retain sin against whomsoever he would, and in this matter had the same power with God; and that, on a certain date, the Pope changed the holy Sabbath day from the seventh to the first day of the week, and also changed the mode of baptism from immersion to sprinkling and pouring. This statement I very much doubted, but he referred me to a certain history that would give me full satisfaction on the subject. I then asked him what was the Pope's idea for changing the Sabbath from the seventh to the first day of the week. Said he: "To commemorate the resurrection of our Lord and Savior Jesus Christ. Old things had passed away, and all things had become new." About this time, I had begun to speak in public on the subject of religion, and wishing to know all Bible truth, I went home and told my companion the subject of our discussion. Taking up the Bible, I began immediately to investigate the subject, asking God to assist me.

The above conversation with Mr. Burnes took place on Sunday, and the Tuesday after, I had occasion to visit El Dorado, Saline county, for the purpose of trading some. I called into a drug store, and, after trading with one of the proprietors, Dr. F. F. Johnson, started home, when he called to me, coming out with a pamphlet in his hand, giving it to me, stating that he wanted me to read it when I had leisure. Looking at the heading, I found it to be on the very subject upon which I desired information, and exclaimed that I would not take five dollars for it. I read it carefully, comparing it with the Bible, and found it to correspond with the teachings of the same. It took me some thirteen months to satisfy myself thoroughly on the subject, and then set about keeping the Sabbath, and working on the first day of the week, which soon came to the ears of my brethren of the General Baptist Church, and, in due time, they preferred a charge against me, sending a committee to inform me of the action of the church, and inviting me to attend. I told them I would if they would let me defend myself by the Word of God, which they agreed to do. My wife was also included in the above charge, she having also embraced the Sabbath. The trial came off on the third Sabbath in July last. After making my defense by producing what the Word of God said on the subject, a motion was made to retain us in full fellowship in the church. After the motion was argued *pro* and *con*, with considerable feeling, it was carried. In order to keep down confusion, I requested that we be allowed to withdraw from the church, and it was not till the third vote was taken that we were allowed this privilege. I had more friends in that hour of trial than I had any idea of. By their strong solicitation, I left an appointment to preach to them on the fourth Sabbath in July.

C. T. HAYDEN.

WHAT IS THE REMEDY?

BY A. H. LEWIS.

We claim no excess of knowledge, no superior wisdom, in what will be hereafter suggested. We only hope to aid in helping the readers of the RECORDER to think, and seek to know what their individual duty is in the premises.

Deep, true spiritual life can not come to a man unless he have a just conception of his mission as a Christian man; the want of such a conception is the sure prophecy of worse things. "Ye are the light of the world." That is the key note. "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." That is the one universal commandment, never to be forgotten. The mission of the Christian man being that of a light-bearer, a promulgator of truth, he must be purified in his own heart and life. Christ must dwell in him, not simply the "hope of glory" concerning his own salvation, but in all the power of his eternal righteousness, which, shining forth, will enlighten those who dwell in sin, and lead them to Christ the Redeemer. Every truly converted man has learned how much he needs Christ as an indwelling Savior. Deep spiritual life is proportionate to the earnestness and willingness with which men open their hearts to this incoming of the divine Spirit. Hence, the first and essential element of remedy is the constant prayer, "Purge me, O Lord, and make me clean. Abide with me, and make me strong. Guide me and keep me from all sin and every false way." Oh, all you, who read, stop here and pray this prayer. Pray it at morning, and at noon, and at night. Pray until the Comforter, Christ's own sweet Spirit, comes and *abides* with you. Pray in faith, and he will not delay to come. Around this thought the whole issue of spiritual life centers. When we can truly sing

"Savior, more than life to me,
I am clinging, clinging close to thee,
Let thy precious blood applied,
Keep me ever, ever near thy side,"

we are dwelling close upon the borders of the land of deep spiritual life. But we need to continue our prayer, saying:

"Through this changing world below,
Lead me gently, gently as I go;
Trusting thee, I can not stray,
I can never, *never lose my way.*"

To this should be added that blessed refrain:

"Every day, every hour,
Let me feel thy cleansing power;
May thy tender love to me
Bind me closer, closer, Lord, to thee."

It will be well to leave you, dear reader, with this thought, for a week. Cherish it. Think how great the honor, how rich the blessing which Christ bestows when he waits to dwell with us. When he comes into our hearts, evil must go out. When he dwells in our hearts, temptations are kept out. Enemies are put to flight. Fears are banished. Doubts take wings. Sorrows grow glad and smile in his presence. Burdens become pleasures. Where he abides all wisdom is, all grace, all guidance, all help, all freedom from the power of sin. "Jesus the Helper, Savior,

"Sweetest name in seraph song,
* * * * * *
Jesus, Blessed Jesus."

In him is life, eternal life, rest, eternal rest, peace, everlasting peace—these, all these he brings to every child who will welcome him, and in faith abide with him. Thus, and thus only, can the deeper spiritual life which we all so much need be attained. Do you desire that life? Will you seek after it?

AUGUST, 1877.

CENTENNIAL CELEBRATION.—The people of Vermont celebrated the centennial anniversary of the battle of Bennington, at that place, on the 15th and 16th of August, with appropriate ceremonies. The attendance on the 16th was estimated at from 30,000 to 45,000. A large number of prominent officials and citizens were in attendance, among whom were the President and Mrs. Hayes, Secretary Evarts, Attorney General Devens, Postmaster General Key, a number of Governors, State Legislatures, military organizations, and ex-officials "too numerous to mention." A number of speeches were made, all of which, seasoned with the spirit of the occasion, were well received. The following is William Cullen Bryant's poem, read on the occasion, which well expresses the spirit of the men whose deeds were celebrated:

On this fair valley's verdant brest
The calm, sweet rays of Summer rest,
And dove-like peace benignly broods
On its smooth lawns and solemn woods.

A century since, in flame and smoke,
The storm of battle o'er it broke,
And ere the invader turned and fled,
These pleasant fields were strewn with dead.

Stark, quick to act and bold to dare,
And Warner's mountain band were there,
And Allen, who had flung the pen
Aside, to lead the Berkshire men.

With fiery onset, blow on blow,
They rushed upon the embattled foe,
And swept his squadrons from the vale,
Like leaves before the Autumn gale.

Oh! never may the purple stain
Of combat blot these fields again,
Nor this fair valley ever cease
To wear the placid smile of peace.

Yet here, beside that battle field,
We plight the vow that, ere we yield
The rights for which our fathers bled,
Our blood shall steep the ground we tread.

HOME NEWS.

Shiloh, N. J.
Aug. 6th, 1877.

Last Sabbath, Aug. 4th, our beloved brother, Eld. Geo. R. Wheeler, and his much esteemed wife, Hannah Wheeler, were with us to celebrate, in religious worship, the 56th anniversary of their marriage, it being also his 79th birthday. Brother and Sister Wheeler were both born at Olney, Eng., in 1798. Olney is where Newton and Cowper lived for many years, and wrote so many beautiful hymns: "There is a fountain filled with blood," &c. "O, for a closer walk with God," &c.—*Couper.* "Savior, visit thy plantation," &c. "How sweet the name of Jesus sounds," &c.—*Newton.* They were members of the First-day Baptist Church, of which Newton was pastor. They sailed for America in 1844; settled at Salem, N. J., and became members of a First-day Baptist Church there. They had determined before leaving England never to disgrace themselves or family by becoming Seventh-day Baptists. In June of 1844, Bro. Wheeler visited Shiloh, and being invited by the pastor of the church, Eld. Solomon Carpenter, he preached his first sermon in America, from Psa. 63: 24—"Thou shalt guide me with thy counsels, and afterward receive me to glory." Two years from that time, or in 1846, the counsels of God led him and his companion to embrace the Lord's Sabbath, which has ever since been very sacred to them. Becoming Seventh-day Baptists, they united with the Shiloh Church, which they still regard as their religious home. As a church, we welcomed our aged brother and sister to enjoy with us a day around which clusters so much of interest to them, and felt to rejoice with them in magnifying the goodness of God.

Our aged brother on this occasion selected as a text, Psa. 103: 1, 2.—"Bless the Lord, O, my soul, and all that is within me bless holy his name. Bless the Lord, O my soul, and forget not all his benefits." He spoke of the character of the psalm. It is a soliloquy in which David meditates upon and recognizes the divine goodness. He mentioned some of the ways in which we receive the blessing of God. Man proposes, but God disposes. A happy thought, who would have it different? God's gracious dealings and the greatness of the blessings bestowed. The medium through which all our benefits come is the great Mediator, Christ. How does the Christian feel in view of this great goodness? The spirit of thankfulness will be stimulated by keeping God's goodness constantly before us.

We felt, while our brother developed these thoughts, though he spoke with a feeble tongue, that the words were *spirit and life.* After the discourse, the pastor spoke briefly of the adaptability of the discourse to all, and that it seemed especially befitting to the occasion. A living witness of the truth uttered was before us in the person of our aged brother. He knew whereof he spoke. God had been disposing for him, leading him on through ways he did not propose. Truly, we may sing with the poet:

"Thus far the Lord has led me on,
Thus far his power prolongs my days,
And every evening shall make known
Some fresh memorial of his grace."

The pastor also alluded to the fact that one week after Brother and Sister Wheeler became members of the Shiloh Church, four brethren were ordained to the office of deacons, the only surviving one of whom is our highly esteemed brother, Dr. Geo. Tomlinson, who was then asked to make some remarks, which he did, by referring to the real personal benefit of reviewing God's goodness. He then spoke of his official relation to the church. He spoke in a feeling manner of his deaconship, and thanked the brethren for their long continued confidence and forbearance.

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D. H. DAVIS.

Cuyler, N. Y.

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HOME NEWS.

Shiloh, N. J.

Aug. 7th, 1877.

Last Sabbath, Aug. 4th, our beloved brother, Eld. Geo. R. Wheeler, and his much esteemed wife, Hannah Wheeler, were with us to celebrate, in religious worship, the 56th anniversary of their marriage, it being also his 79th birthday. Brother and Sister Wheeler were both born at Olney, Eng., in 1798. Olney is where Newton and Cowper lived for many years, and wrote so many beautiful hymns: "There is a fountain filled with blood," &c. "O, for a closer walk with God," &c.—*Cowper.* "Savior, visit thy plantation," &c. "How sweet the name of Jesus sounds," &c.—*Newton.* They were members of the First-day Baptist Church, of which Newton was pastor. They sailed for America in 1844; settled at Salem, N. J., and became members of a First-day Baptist Church there. They had determined before leaving England never to disgrace themselves or family by becoming Seventh-day Baptists. In June of 1844, Bro. Wheeler visited Shiloh, and being invited by the pastor of the church, Eld. Solomon Carpenter, he preached his first sermon in America, from Psa. 63: 24—"Thou shalt guide me with thy counsels, and afterward receive me to glory." Two years from that time, or in 1846, the counsels of God led him and his companion to embrace the Lord's Sabbath, which has ever since been very sacred to them. Becoming Seventh-day Baptists, they united with the Shiloh Church, which they still regard as their religious home. As a church, we welcomed our aged brother and sister to enjoy with us a day around which clusters so much of interest to them, and felt to rejoice with them in magnifying the goodness of God.

Our aged brother on this occasion selected as a text, Psa. 103: 1, 2.—"Bless the Lord, O, my soul, and all that is within me bless holy his name. Bless the Lord, O my soul, and forget not all his benefits." He spoke of the character of the psalm. It is a soliloquy in which David meditates upon and recognizes the divine goodness. He mentioned some of the ways in which we receive the blessing of God. Man proposes, but God disposes. A happy thought, who would have it different? God's gracious dealings and the greatness of the blessings bestowed. The medium through which all our benefits come is the great Mediator, Christ. How does the Christian feel in view of this great goodness? The spirit of thankfulness will be stimulated by keeping God's goodness constantly before us.

We felt, while our brother developed these thoughts, though he spoke with a feeble tongue, that the words were spirit and life. After the discourse, the pastor spoke briefly of the adaptability of the discourse to all, and that it seemed especially befitting to the occasion. A living witness of the truth uttered was before us in the person of our aged brother. He knew whereof he spoke. God had been disposing for him, leading him on through ways he did not propose. Truly, we may sing with the poet:

> "Thus far the Lord has led me on,
> Thus far his power prolongs my days,
> And every evening shall make known
> Some fresh memorial of his grace."

The pastor also alluded to the fact that one week after Brother and Sister Wheeler became members of the Shiloh Church, four brethren were ordained to the office of deacons, the only surviving one of whom is our highly esteemed brother, Dr. Geo. Tomlinson, who was then asked to make some remarks, which he did, by referring to the real personal benefit of reviewing God's goodness. He then spoke of his official relation to the church. He spoke in a feeling manner of his deaconship, and thanked the brethren for their long continued confidence and forbearance.

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D. H. DAVIS.

Cuyler, N. Y.

At a late session of the Cuyler Seventh-day Baptist Sabbath-School the following resolutions were passed concerning the death, by typhoid fever, July 23d, 1877, of Newell DeForest Muncy, aged 21 years, 6 months, and 23 days:

WHEREAS, in the death of NEWELL DEFOREST MUNCY, we feel deeply the loss of one whom it was our delight to meet in the Sabbath-school, in the social circle and the daily walks of life; one who, by his genial manner, firmness of character and fidelity to principle, gave an example worthy of imitation; therefore,

1. *Resolved*, That we, the members of the Cuyler Seventh-day Baptist Sabbath-school, extend to the bereaved family and relatives our heartfelt sympathy.

2. *Resolved*, That while with them we mingle tears of sorrow, this visitation of Divine Providence shall make us more fully determined to place our trust in the Lord, who giveth and taketh away.

3. *Resolved*, That we forward these resolutions to the SABBATH RECORDER for publication, and furnish the bereaved family with a copy of this issue containing them.

E. F. GARNER,
C. S. JOHNSON,
W. E. PHILLIPS,
Com.

Lecture in Richburgh, N. Y.

Mr. M. S. Wardner having recently returned from a year's sojourn in Scotland, gave the people of Richburgh, young and old, a lecture, on the evening of Aug. 12th, taking for his theme, "The men and things I saw in Europe." The subject, to ordinary minds, is full of attraction, and in the hands of the lecturer afforded the audience a rare and instructive treat. Going back to his childhood, we were told of his early dreams and aspirations to secure a collegiate education, and, with this advantage, cross the great sea, pay his respects to the Old World, and behold some of its wonders. This dream he crystallized into reality, and, going, took with him his eyes for observation, and his tongue for report.

Beginning at New York harbor, in language graphic and chaste, the shipping, and the ship, with her large proportions, her mighty stroke of machinery, and her onward move, were vividly painted. Then came the ocean journey, described as only they can who know how. The inhabitants of the sea, the marine birds, with their habits, were told to the ear until almost seen by the eye. With rarest facility of brevity, the speaker gave us word pictures of ship experiences and observation, making one to feel that the lecture was almost the personal property of himself. Reaching the other side after a pleasant trip, he was suddenly confronted with the Frith of the Clyde. The sail to Glasgow, between green banks upon which herds of cattle were feeding, was a charm to the voyager. Glasgow, at two in the morning, presented the anomaly of broad daylight and people still abed and fast asleep. Here the daylight melts away the darkness of night at that early hour and holds its own till ten in the evening. This, to the traveler, seems strange until he gets used to it. He told us how it struck him at first, leaving us to guess out the impression resulting from a year's experience and a change of season.

Then came descriptions of Scotch men, women, and children, with their staid, old-fashioned, and unyankee ways; heavy, clumsy wagons, antique implements of husbandry, close tillage of land, enormous horses, slow of motion but mighty to pull, form combinations astonishing to our wondering minds. How strange it seems to the untraveled that on this little world of ours, men and their modes of doing things are so varied and unlike. Then, too, he took us with him to see the old castles, abbeys, cathedrals, famous monuments, and, more than all, famous men with which the country abounds. Names that seem to us almost mythical, so bookish, and with such scent of printers' ink, became quite human and almost familiar. But all our notions of the almost celestial superiority of the Scotch people received serious punctures when we were told of the prevailing intemperance of both men and women in such cities as Glasgow, Aberdeen, Edinburgh, and others. These cities abound with great churches, universities, hospitals, and great men; but this terrible vice throws a dark cloud, storm-laden, upon all their greatness, covering all with blight and reproach. Topics handled in this lecture of an hour and a half were too numerous to receive full notice here. The uninterrupted attention given by the audience, is sufficient evidence of the interest felt. Mr. Wardner speaks, by invitation of Eld. W. B. Gillette, D. D., at Nile, on the 19th, having the same theme. While preparing for his departure to China, churches or Sabbath-schools, on application to Mr. W., might enjoy the delivery of this interesting lecture.

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THE FAMINE IN INDIA.—Dispatches from Calcutta and London of August 14th, report the present and prospective condition of India, from which we make the following extracts:

At a public meeting at Madras, for securing help from England, for the famine sufferers, the Duke of Buckingham, Governor of Madras presiding, stated the famine area contained 18,000,000 people, a large portion of whom are depending for their daily food upon the exertions and activity of those who transport grain to the country. The necessity of supplies is steadily increasing. The wants of Madras are already beyond the means of the presidency. The increasing severity of distress necessitates an appeal to public charity. Dr. Cornish, of the Sanitary Committee, said there were already 1,500,000 people fed, and over 500,000 had died.

During the last week there has been slight and insufficient rain in portions of Madras and Mysore. It is now clear that the famine will rage with increased intensity in these provinces, for at least six months longer. Inland transport to the distressed districts is very difficult, and accordingly the Madras government has directed the discontinuance of several passenger trains daily on the railways.

A Bombay report for the week ending August 2d, is hopeful. Anxiety is felt for Guzeral and Scinde, which have not hitherto been included in the famine area. The weather is exceptionally hot, and there is a scarcity of rain throughout India, except in Bengal, Assam and Burmah. Much anxiety is felt regarding Rajpootana, where prices are rising greatly. In the north-west, rain is still wanted. In great part, the India situation is critical. Great danger of almost a universal famine exists.

In Southern India a few months ago, working gangs contained a fair proportion of stalwart men and women, but this is no longer the case. The great bulk of the people now are emaciated, their ribs stick out, and their skins are covered with a dirty looking desquamation, described in the Irish famine as a peculiar famine eruption. These famine marks are almost universal. The superintendent of relief operations in Adoni reports that a journey over one of his roads resembled the path of a great battle, in the number of dead and dying. If the people had been smitten by a local outbreak of cholera in ordinary times they would have fled from the works and never returned, but so severe is the pressure for food that none could afford to leave the works and lose pay even for a single day.

THE CONTRAST.

Senator Conkling, on his recent arrival at his home in Utica, N. Y., from a trip to Europe, was the recipient of a very flattering demonstration of welcome on the part of his fellow citizens, irrespective of political lines. In his speech on the occasion, Mr. Conkling made the following remarks on the relative condition of Europe and America, which deserve thoughtful consideration:

Without seeing other countries, it is hard to realize how bounteous nature and Providence have been to us. We suffer just now from hard times. You see all this and more, abroad. We think England is rich in the carrying trade. So she is, but many of her best ships are idle. Manufactures are depressed everywhere. Workingmen here are dissatisfied with wages, and by unwise and lame counsels were recently led to lawless acts, from which in the end no one will suffer so much as their authors and abetters, and those they assume to represent. I wish they could go—all go—to France and England and see how the workmen and women do there, and the wages they receive. England, excluding twelve counties of Wales, is not larger than New York. It contains 24,000,000 people. One or two hundred men own half of England. One man may ride thirteen miles in one direction, and nearly as far in another, on his own estate. When he dies, the eldest son takes it all. New York has less than 5,000,000 people. Suppose there were five times as many, and then half the State was given up to the pleasure of one hundred and fifty noblemen. Suppose men and women labored in the fields and the wages were only those paid in England. Suppose only one man in three had a voice in public affairs, or making laws, and the great body of workingmen were wholly excluded from all part in choosing members, of only the House of Parliament, in which seats are not hereditary. Then suppose taxation to maintain a standing army, in which commissions are sold for money, or given to sons and relations, and tithes taken to maintain an established church, in which livings are sold to the highest bidder, or bestowed as patronage. What would the workingmen of Pennsylvania or Ohio think? We are all workingmen in America. I have always worked, and always been compelled to work, and my sympathies are all with honest labor. I believe in its dignity and all its rights. But when tidings of the strike reached me in Paris, under my eyes was a spectacle which seemed to heighten the madness of what the men in America were doing. France was borrowing money, and on the curbstone in the street sat men all night to get each his turn in the morning to invest in the loan. They were workmen, who, living as workmen do not and need not live here, and working for wages which American workmen would scorn, had saved fifty francs each, or ten American dollars, and these all-night watchers were there to buy a ten dollar bond with four per cent. interest. Can it be that liberty and prosperity have spoiled any portion of the American people, till they can not endure their share in a season of common adversity?

Another advantage of every class in America impressed me. The fact that we have no near and dangerous neighbors. On the banks of the Danube the Russians and Turks are killing each other. This does not endanger or affect us, except that it creates more market for things we have to sell. In a world where nations adjoin each other, every people is in danger. Every tax-payer, and every workingman and workingwoman is involved. Great Britain must have a road to India, where she governs 180,000,000 human beings with the bayonet. She must therefore guard Dardanelles, the Persian Gulf, Suez Canal, and Constantinople. But Russia, Turkey, Austria, Germany, and France, and the rest are interested in these same things, or in what they call the balance of power, and on the judgment or caprice of kings and rulers, depends the question whether men must fight and die, and women toil in half the kingdoms of earth. It is said the American flag is not as often as others floating from the mastheads on freight boats. It ought to be otherwise. But without meeting it often on the sea, you know and feel the starry flag is at home, and that from home it makes its influence and power felt around the world. You see and feel that it shelters and protects more liberty, more individual prosperity, more of human right, and more bright promises for the future, than can be found in any other land. Kingship, monarchy, nobility, and aristocracy may be good things, good for a few within a charmed circle, but give me the land of equal rights, the land where there is no law-making by a few, and where no man is ever called upon to obey any law in which he has not his full share in enacting and changing. This was the grand idea of our fathers.

THE DONOHUE TRIAL.

The case of Barney Donohue, the Erie striker who was arrested at Hornellsville, came up in the Supreme Court in New York, before Judge Donohue, and was reported in the New York *Commercial Advertiser*. The Judge's decision contains all the important points of the case, and is as follows:

The defendant is arrested and before the Court on a charge of interfering with the receiver of this Court, H. J. Jewett, in the performance of his duty as such officer. Whatever is charged in the moving affidavits is admitted, as no denial further than a general denial of contempt is made. No affidavit, or proof of any kind is made or furnished by defendant. Interrogatories were filed, counsel for the defendant stating when they were so filed that the answers would be conclusive; but as none were filed the defendant has failed to purge himself of the contempt. The affidavits of the facts on the part of the receiver are, it seems to me, full and conclusive as to the offense charged, and that the defendant must be adjudged guilty of the contempt. It is also alleged in defense that the defendant did not know the property meddled with was in a receiver's hands. This defense would be equally available, if founded in law, in all cases of larceny where the prisoner could say he did not know the property he took was that of the person charged in the indictment to be the owner. To state the proposition is to answer it. It was contended that the Court had no power to compel the defendant to answer the interrogatories, as no such principle was contended for by the moving party. The elaborate argument not applicable to the case it is unnecessary to consider.

Finding as I do, the guilt of the defendant, it remains to consider the circumstances under which the offense was committed. A very sudden and serious riot arose on a railroad in a sister State, extending to another sister State. So sudden and extensive was the riot that authorities of some of the States seemed paralyzed, and resorted to the questionable authority of Federal forces to quell commotion. It was not to be expected that this State should escape, and the Courts and the authorities were placed face to face with the difficulty. It was not a question for the right of man to quit work, or to induce others to do so, when not fairly recompensed, but it was a question whether lawless violence should be allowed to destroy property and prevent the transportation of the vast freight and passenger traffic between all sections of the country. The Erie Road being in the hands of the officer of this Court, and his possession being attacked, it became the duty of the Court to protect it. Substantially I do not understand prisoner's counsel as denying, if the papers are in form correct, and the facts prove that there is any doubt of the right of the Court to punish; but if the right had been denied, the action of all the Courts that follow the course pursued here, has decided the question in the affirmative. In looking at the offense charged, all the acts charged are those for which the defendant may be indicted and punished, and, in considering the action here, that should be taken into account.

Immediately on the prosecution of the attachment here, the confederates of the prisoner at once withdrew their opposition and submitted. The defendant has submitted to the law, and that which, unfortunately, elsewhere the Federal military power was invoked to accomplish, was here enforced by the power of the Courts, and the defendant here has learned that, no matter what subterfuges and pretenses may be resorted to to evade the law, it has asserted its rights and compelled obedience. Considering, as I have above stated, that the law has been vindicated and order restored, and that the prisoner is amenable to criminal prosecution for the wrong done, I think the punishment already inflicted sufficient in these proceedings; that while the law must be obeyed it should not be made harsh; that if a further assertion is needed it may be done by indictment. The prisoner having suffered the imprisonment he has, will be discharged on the entry of the order upon this decision at the expiration of thirty days from the time of his arrest.

THE EASTERN WAR.

The reports from the war are as conflicting as the opposing interests of the parties, though the generally accepted versions continue favorable to Turkish prospects. From the various accounts received, we select the following items, all of latest dates:

The Russian bombardment of Rustchuk continues. Two hundred shells have fallen in the town and twenty persons have been killed. A Russian reconnoitering party was repulsed near the river Lorn. Bucharest and Sistova advices show that the Russians are unprepared for bad weather, and the road across inland where they pass supplies for the army of Bulgaria, together with other roads, are impassable. Part of the Dobrudscha force was again to cross the Danube ten miles above Rustchuk, but rain delays the operations. During the recent occupation of Dobrudscha, 300 sick were daily sent back. There are signs of increasing sickness within the lines on the other side of the Danube. Suliman Pasha has crossed the Balkans. He will shortly communicate with Osman Pasha, Lieutenant General Mehmet Ali. The Russians must probably evacuate Shipka pass, unless they defeat one of the three Turkish corps forming a semi-circle from Rasgrad to Plevna.

Increasing ravages of disease in the Russian camp offset the reinforcements, and may compel a premature attack on Plevna or Rasgrad. The general dissatisfaction in Russia over the Plevna failure, may tempt the Czar's advisers to urge the enterprise of needing stronger forces. The establishment of the Czar's headquarters at Studen, indicates a closer connection with Grand Duke Nicholas, and the Czar's presence at the assault on Osman Pasha's entrenchments. A Polish revolution is threatened in Galacia, an Austrian province, between the Carpathian mountains and the Russian frontier. The Russians at Guirgeos silenced the Turkish batteries at Rustchuk on the 16th. Eight vessels have landed the Turks in Dobrudscha. The Russians are marching against them. The *Herald's* cable says the Porte will make no exception in favor of any foreign power regarding the passage of the Dardanelles. This refers to the rumored intention of England to send ships of war to prevent the anticipated massacre of Christians. Suliman Pasha has effected a junction with Mehmet Ali, which confronts the Russians with a formidable Turkish army, jeopardizing their position in Bulgaria. A decisive battle is probable. Gen. Gourkho declares the Russian position from the Danube to Shipka Pass as impregnable. Osman Pasha's position at Plevna is critical. The cavalry attached to 8,000 Russians cut off his communications and supplies. The Russians will not operate until the whole guard arrives, in about a fortnight.

The *Times* cable says the Czar repents of declaring war, and is ready to conclude peace after the first decisive victory. He is doubtful of the success of the campaign across the Danube. He constantly fears assassination, and is troubled by a prophecy that he will not live till his sixtieth birthday, April 28th, 1878. The Czar has retrograded his headquarters to avoid being cut off, in case of defeat. Hazfizpls Pasha is marching on Shipka Pass, and Ghourko's forces are in danger of annihilation. Midhat Pasha's reconciliation with the Sultan is considered unfavorable to early peace. The Russian army is favorably situated for the coming struggle, but the Czar is despondent, though anxious to fight.

ON THE BORDER.—A *News's* special of Aug. 13th, from Rio Grande City to Galveston, says: This morning, fifteen men from Mexico broke open the jail at Ringgold Barracks, shot Judge Cox and the jailer, and released two notorious outlaws. The civil authorities called upon the military for assistance, and Col. Price, with a hundred regulars and two Gatling guns, started in pursuit, but failed to overtake them. They recrossed the river and entered Mexico seven miles below Rio Grande. The troops have not yet crossed.

A *Herald's* Washington special says, acting Secretary of State Seward characterizes the jail breaking as a most glaring violation of international treaty obligations. The Government will insist on the capture of the desperadoes, and their immediate punishment, and demand reparation for the insult to the American flag. Outside of official circles the prevalent opinion among leading politicians here is that we are on the eve of a possible war on the Rio Grande border.

Col. Price, at Ringgold Barracks, telegraphs that two hundred Mexicans are marching to Carmargo by forced marches. They have lost three men by sunstroke. The Mexican forces opposite Ringgold Barracks are being augmented. This looks as if the Mexicans either intended or expected an invasion.

TRIAL OF SUPERINTENDENT ELLIS.—The trial of Bank Superintendent Ellis, of this State, is concluded, as we understand a Saratoga dispatch of August 17th, which says:

The Senate remained in session till 8 o'clock, and then adjourned, without removing the injunction of secrecy, until 10 o'clock to-morrow. It is well understood that this was offered by Mr. Prince, and adopted unanimously.

Resolved, That the Senate after hearing all the testimony presented on investigation in the case of Dewitt C. Ellis, just concluded, concur with the Governor in the opinion that Ellis has not been guilty of any intentional wrong in his conduct of the Bank Department.

Ellis was then removed by the following vote:

For removal—Messrs. Baaden, Bixby, Bradley, Coleman, Gerard, Hammond, Harris, Jacobs, Lamont, Loomis, McCarthy, Morrissey, Robertson, St. John, Sayre, Schoonmaker, Sprague, Starbuck, Tobey, Wagstaff, Woodin—21.

Against—Messrs. Carpenter, Cole, Doolittle, Emerson, Kennaday, Moore, Prince, Selkreg, Vedder, Wellman—10.

The nomination of Allen C. Beach for Superintendent was sent in by the Governor and was rejected, 15 for and 15 against.

SUGAR PRODUCTION.—The Commissioner of Agriculture has been engaged in the consideration of important matters affecting the sugar interests. With particular attention to increasing its growth, he believes there can be a saving of more than $60,000,000 a year to this country by home production of sugar, now imported. The Commissioner is in correspondence with sugar planters in the South and Southwest, and has also received information from growers of sugar beet. The general agreement is, that there can be much heavier productions in this country than at present. The great importance of the sugar production should secure for it all the care possible. There is no sufficient reason why the United States should be importers of this indispensable article of everyday consumption. There is land and labor enough which might be turned to the production of beet sugar to supply the country, without interfering injuriously with any other industry.

STATISTICS OF LONDON.—London covers 700 square miles, and has 4,000,000 of inhabitants. It contains more Jews than the whole of Palestine, more Roman Catholics than Rome itself, more Irish than Dublin, and more Scotchmen than Edinburgh. Upwards of 300 persons are daily added to the population, a birth taking place every five minutes and a death every eight minutes. Of streets, 28 miles are opened every year, and 9,000 new houses are built each year. The port has every day 1,000 ships on its waters and 9,000 sailors. In its postal districts there is a yearly delivery of 238,000,000. On the police register there are the names of 120,000 habitual criminals, and 380,000 drunkards are annually brought before the magistrates. About 1,000,000 of the people are practically heathen, wholly neglecting the ordinances of religion.

ROMANISM IN CHICAGO.—In Chicago, as in other large cities, the authorities have a rule requiring a permit from the Health Department before the burial of the dead. The surreptitious burying of some of the late rioters has brought out the fact that the superintendent of the Catholic cemetery has for some time ignored the law. He now condescends to say that he does not and will not recognize any burial permits except such as emanate from the parish priest. Whether this defiance of the sanitary laws will be tolerated remains to be seen; but it is to be hoped that this official may be made to understand that the Pope has no civil authority in this country.

THE INDIANS.—The *Sun's* Washington special says a dispatch of Aug. 12th, from Fort Hall reservation, with Gen. Howard pressing three days in the rear. Chief Joseph has thus slipped away from General Gibbon, and stolen back across the mountains, and is now from three to five days' march nearer his starting point, the Lapwai reservation, than when he started. There are 1,700 Shoshones on the Lemhi reservation, and no troops. The appearance of the hostiles, therefore, causes anxiety.

THE CATTLE PLAGUE.—The Consul at London, reports that the Parliamentary Committee recommend the prohibition of all cattle from Germany, Russia, and Belgium; and cattle from other countries to be killed where landed; that all fairs be stopped, and that no cattle be allowed to be removed, except for slaughter. All infected farms are to be quarantined. This disease is found to be fearfully infectious, even the clothing of the men employed to slaughter cattle carries the cattle disease, and the Consul says too much caution can not be used to prevent the dreaded disease being imported to the United States.

A HEAVY MORTGAGE.—It is announced that the Delaware and Hudson Canal Co. has executed a mortgage for $10,000,000 upon its property in Pennsylvania. This mortgage included and covers $5,000,000 of the debentures of 1864, in accordance with the covenant contained in the same; the balance to be used for the payment of such part of the bonds due in November, 1877, as may not be renewed. The taking up of the floating debt, about $1,500,000, the remainder will place the finances of the company in a position to meet all requirements until 1880.

MORE COAL TROUBLES.—A dispatch of August 17th, from Summit Station, Pa., announces a strike in the collieries south of Hagerstown, employing about 5,000 men. The demand is for an increase of wages equal to the amount of the last reduction. It was also rumored that four other collieries would be out after that date.

SUMMARY OF NEWS.

Several papers announce the organization of a mysterious secret order called the Universal Brotherhood. It is composed of laborers, mechanics, and farmers. Lawyers, doctors, preachers, politicians, officeholders, bankers, bond-holders, and speculators are rigidly excluded. No man is admitted to membership who is not engaged in some active industry involving manual labor. The order already numbers thousands, and will soon be organized in every ward in Pittsburgh. Its object is to unite the laboring class of every grade and profession in a common interest throughout the United States.

A colony of twenty-five families, including about one hundred and forty persons, has been enrolled to emigrate from Baltimore to Kansas, on the line of the Atchinson, Topeka and Santa Fe Railroad. The movement is headed by William B. Gregory, an ex-soldier and mechanic. All the colonists are working men, who say they recognize that the cities are over-crowded with idle men, and if they remain starvation or beggary will overtake them. Some of them are skilled mechanics, a few are farmers, but the majority are laborers and railroad hands.

Three hundred years ago, a body of Romish priests made a great fire in Earl street, London, and burned every copy of the Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. To-day, on the very spot where this fire was built, stands the building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy-eight different languages; and it may almost be said that an additional copy comes from the press at every tick of the clock.

A special from Jefferson City says, Judge Kerkle, of the United States District Court, has decided that Joyce, of the old whisky ring, is entitled to his discharge, he having served sentence on one judgment, which exhausted the powers of the court which tried him, as all other counts in the indictment were for the same offense, but his discharge is on condition that he and his surety recognize in $1,000 to appear and answer to an appeal. The Prosecuting Attorney appealed to the United States Circuit Court.

The *Herald's* Pennsylvania specials report that the President of the Pittston Coal Company and the Butler Coal Company, voluntarily announced, on Tuesday of last week, that their workingmen's wages would be advanced ten per cent. on Wednesday. The President of the Phœnix colliery made the same announcement. The only company out now at Pittston is the Pennsylvania Coal Company. The workingmen, who had made no demand for this advance, paraded Pittston on hearing the news.

Several failures in the Lyons silk trade are reported, including one for a million of dollars.

It is certain as the Russians advance the Mohammedans massacre the Christian population. Turkish statesmen are concerned at this, but foresee that the massacres will ultimately assume such dimensions that they can not be prevented. The Austrian consul at Smyrna announces that the Christians are in constant terror. The Sultan's advisers have called the attention of diplomacy to this state of things, wishing to render the Russians alone responsible for what may happen.

The latest device of the sewing machine agent is to sell his machines at full price to a country postmaster, taking his pay in postage stamps. The postmaster deducts his sixty per cent. commission on stamps sold, and thus gets a thirty dollar machine for twelve dollars, whilst the machine man pockets the full thirty dollars. Cases of this kind having come to the notice of the Postoffice Department, the postmasters and machine agents are both to be looked after, to their discomfort.

The auditor of Vanderbilt's road says he is busy dividing the hundred thousand dollar gift. It will be distributed early in September to men connected with the running of trains on all branches of the New York Central road, except the Harlem division, and not including station masters and freight house workmen. About eight thousand will share in the money, which is William H.'s personal gift. It will about make up the last reduction for three months to each man.

Prof. Watson, of Michigan University Observatory, at Ann Arbor, reports, August 8th, I found a constellation Capricorn planet hitherto unknown. On account of the smoky weather, I did not succeed in observing it accurately until last night. It is now in the right ascension twenty one hours and fourteen minutes, south. It shines like a star of the and in declination fifteen degrees and forty-seven minutes, tenth magnitude, moving west and north.

The *Methodist Recorder* says: "Few persons know that there is such a church as the Congregational Methodist Church in this country. There is such an organization, however, and it is said to have 10,000 members. A newspaper is published in its interest at Cave Spring, Georgia. The doctrines and usages of this church are Methodist; its polity is Congregational, under a general conference, which prescribes uniform rules for the whole body."

The Custom House Commission propose some radical reforms at New Orleans, among which are the abolition of the naval office and appraisers; the construction of a draft boat to prevent smuggling at the mouth of the Mississippi; twenty-five per cent. reduction in salaries; letting public drayage by contract at a saving of at least twenty cents per package, and the cessation of favoritism toward particular work.

The New Orleans *Times* says that "throughout both the sugar and cotton-growing areas of Louisiana, there is great scarcity of labor, very few planters having their full complement of hands. The scarcity is not so much immediate as prospective, demonstrating that it requires a smaller number of men to plant and cultivate than it does to harvest."

The Senatorial Commission appointed at the last session of the Legislature, to inquire into the Chinese question, have embodied the information obtained on the subject, in a memorial to Congress, which takes strong ground against Chinese immigration, and suggests a remedy, which it is hoped will obviate further trouble on that account.

Several counterfeit coins have been submitted recently to the Treasury by bankers. A counterfeit Eagle has been discovered. It is a good imitation, but too thick. Its weight is right, but the gold is not of sufficient fineness. Another Eagle is made of type, thickly washed with gold. Its thickness and lightness reveal its baseness.

The count of postage stamps in the Continental Bank Note Company's factory, at New York, occupied five days. Over 180,000,000 stamps were counted, valued at over $7,500,000. A deficiency of 652 stamps was found, valued at $18 which the contractors will make up. An expert will be appointed to count the condemned stamps.

The Consolidated Trades Unions and the Labor League of the District of Columbia, have held a meeting in Washington at which resolutions were passed recommending all labor unions in the country to amalgamate with the Labor League, and hold a convention there during the next Congress; also demanding a repeal of the resumption act.

The Chicago official report shows only nine killed during the riot, but it is rumored that a number of rioters were buried at Jefferson, where forty-five new graves have been noticed. It is also rumored that a number of dead rioters were cremated at lime kilns, and others thrown into the slough near the kilns.

The definition of landmarkism, asked for by a Southern Baptist paper, is given by a New York religious journal as "the doctrine that baptism is valid only when performed by immersion through an unbroken line of immersed immersers, and that none otherwise baptized should be recognized as ministers."

An attempt was made to ditch the New York and Saratoga through train to the White Mountains, by driving a piece between the rails, at a switch in the woods near Littleton. It is thought that it was intended to catch the Presidential party, as it was announced they were to come on that train.

The church of Surrey chapel, London, Rev. Newman Hall pastor, whose membership numbers two thousand, maintains thirteen Sunday-schools, seventeen lodging houses, a society for Christian instruction, and forty weekly extra services for the poor.

The managers of the Women's Christian Temperance Union of Philadelphia have opened a house for intemperate women of the upper and middle classes. The discipline of the home will be Christian. The best medical attendance will be provided.

The White Star steamship Britannia made the recent trip to Liverpool in seven days, eleven hours, and thirty-seven minutes—the fastest time on record.

There is a Scriptural readers' society in Ireland, whose income is $15,000 a year, and which supports fifty readers.

The State Department is in receipt of dispatches announcing the opening of the sessions of the Fisheries Commission at Halifax. The British case is a counter-case to that of the United States. Replies have been duly filed, and the examination of witnesses has commenced.

The Superintendent of the New York Cooking School offers to furnish free to workingmen whose wages do not exceed $1 50 per day, 50,000 copies of a pamphlet, instructing how to produce a hearty meal for a family of six, at a cost of 15 cents per meal.

The Pennsylvania Railroad Company circulars, to losers of freight by the strike at Pittsburgh, state that if certain forms are complied with, the company will gratuitously furnish counsel to prosecute the county, which is responsible for them.

Capt. Atkins of the whaling schooner Edward Lee, reports he was fired at by a Spanish gunboat off the south side of Cuba, with solid grape and shell, but was not hurt. The government is investigating the affair.

"Brick" Pomeroy has obtained a divorce from his second wife, in Idaho, on account of a mutual desire for separation. Mrs. Pomeroy insisted on becoming an actress. This was the cause of the trouble. This is Pomeroy's second divorce.

Indignant fishermen at Amagansett, L. I., wrecked the dwelling of four brothers named Potter, who had caught "moss bunkers" on the Long Island coast by the million, by exploding dynamite in shoals of fish.

The striking employees of the Newark silk mill, numbering 250, were to resume work on Monday, the company compromising by reducing the highest wages and raising the lowest.

Agents of the Russian government purchased 4,000 bales of cotton Aug. 18th. Since the war the cotton transactions on Russian account have been 35,000 bales, worth $2,500,000.

Attorney General Benavides, of Mexico, telegraphs the Mexican Minister at Washington, that besides three raiders on the Davis Jail, an escaped prisoner, an Escobero captain, has been caught.

Congressman Schleicher, of Texas, says that no confidence can be placed in the Mexicans. The only way to end the border troubles is for the troops to punish the Mexican depredators.

The shipwrights and sparmakers of the Brooklyn navy yard have struck on account of a reduction of fifty cents a day, and because they have to work ten instead of eight hours a day.

The *Tribune's* Washington special says General Hancock will be asked to report if troops are needed longer at railway centers. No troops will be sent back to the South at present.

The Minister at Athens, reports the discovery of interesting ornaments of glass and ivory in the ancient toombs near Athens, resembling those discovered by Dr. Schliemann.

Cook's saw mill at Midland, Ont., burned August 13th; loss $100,000. Insurance not stated. Two hundred and fifty men are thrown out of employment.

The first train crossed the new Lebanon Valley Railroad bridge, near Reading, Pa., August 13th. This bridge takes the place of the one burned during the riots.

A special from Roscommon, Mich., says large fires are raging in that region, destroying thousands of dollars worth of pine, and threatening houses and villages.

The Irish Presbyterian Church reports this year 107,000 members, a falling off of 1,000. They have 965 Sunday-schools, with an average attendance of 70,832 scholars.

Presbyterian interests are flourishing in Egypt. Within ten years there has been planted in that country a church a year, now averaging forty members each.

Sweden has extended an invitation to our government to send delegates to the International Prison Congress at Stockholm, in August, 1878.

It is reported that Germany is remonstrating against France for erecting fortifications on the Swiss frontier, which is causing an uneasy feeling.

The annual report of the National Association of Mexican War Survivors shows 8,780 living. Congress will be again petitioned for a pension.

The Georgia Constitutional Convention has decided to give to the Legislature power to regulate the freights and fares on railroads.

The Commissioner of Internal Revenue has decided that sample bottles of medicine for gratuitous distribution must be stamped.

Four more companies of the Sixteenth Pennsylvania Regiment have been disbanded for cowardice at Reading.

J. Humphries, the ringleader of the party that burned the Schuylkill bridge at Reading, has been arrested.

The Central Coal Company, at Cumberland, Maryland, has resumed work at fifty-five cents per ton, the rate demanded by the strikers.

A hundred workmen have been discharged from the West Albany car shops for participation in the late disturbances there.

A Jamacia telegram reports that a revolution has broken at Port au Prince. There has been a two days conflagration in that city.

The grand jury of Philadelphia has returned indictments against fifteen men, for engaging in the late riots there.

Secretary Evarts has leased the finest residence in Washington and will entertain freely next Winter.

The cost of the recent strike to New Jersey, for militia, special police, etc., was $180,000.

"Canker in the Bud."

You watch its development with expectant solicitude—the choice, exquisitely moulded bud which promises to unfold with the perfect flower. You perhaps think how it will adorn the drawing room vase, and anticipate showing it to your flower loving friends. But some morning you find its head drooping, its fragrance fled, and an ugly purple spot on one of the delicately tinted petals. It is the poet's

The Bible Service.

Conducted by a Committee
OF THE
AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1877.

THIRD QUARTER.

LESSON XXXV.—PAUL AT CORINTH.

For Sabbath Day, September 1.

ACTS 18: 1-11.

1. After these things, Paul departed from Athens, and came to Corinth;
2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto them.
3. And because he was of the same craft, he abode with them, and wrought, (for by their occupation they were tent-makers.)
4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews, *that* Jesus *was* Christ.
6. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads: I *am* clean: from henceforth I will go unto the Gentiles.
7. And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshiped God, whose house joined hard to the synagogue.
8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.
9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
10. For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.
11. And he continued *there* a year and six months, teaching the word of God among them.

TOPIC.—Diligence in business and religion.

TOPICAL READINGS.
1. Paul a tent maker. Acts 18: 1-11.
2. Moses a shepherd. Exod. 2: 15-25; 3: 1.
3. David a shepherd. 1 Sam. 17: 12-28.
4. Elisha a farmer. 1 Kings 19: 8-21.
5. Apostles fishermen. Matt. 4: 12-25.
6. Matthew a tax gatherer. Matt. 9: 1-17.
7. Christ a carpenter. Mark 6: 1-12.

GOLDEN TEXT.—"Not slothful in business; fervent in spirit; serving the Lord."—Rom. 12: 11.

TIME.—Latter part of A. D. 52 to early in 54.
PLACE.—Corinth in Greece.
RULER.—Claudius Cæsar, Emperor of Rome.

OUTLINE.

I. **Not slothful in business.** v. 1-3.
II. **Fervent in spirit.** v. 4-6.
III. **Serving the Lord.** v. 7-11.

QUESTIONS.

At what time did the events of this lesson take place? Where? How far was Corinth from Athens? In what direction? Tell what you know about Corinth. Did Paul succeed in establishing a church there? What two epistles were written to this church? 1 Cor. 1: 2; 2 Cor. 1: 1. What things are referred to in v. 1? From what place did Paul depart? To what place did he come? Whom did he find at Corinth? Where was his birthplace? Why did he leave Italy? What is meant by craft? What was their occupation? What were tents used for in the East? Did Paul usually work? chap. 20: 34. Did Christ work at a trade? Topical Reading No. 7. What was his teaching about ministerial support and work? 1 Cor. 9: 7-19. Did Paul's work interfere with his preaching? On what day did he preach? Did Luke here refer to the seventh day and call it the Sabbath? Would he be likely to do this if years before it had ceased to be the Sabbath? Who came to him at Corinth? What is meant by pressed in spirit? What did he testify? What did the Jews do? What is blasphemy? What is meant by opposed themselves? What did Paul do? What did shaking his raiment signify? What by your blood be upon your own head? What did he mean by "I am clean?" Where did he say he would go? Where did Paul go? What was the character of Justus? What does Paul say of him in Col. 4: 11? Where was his house? What does "joined hard" mean? Did any believe? Who were they? On believing, what did they do? Why should believers in Christ be baptized? Matt. 28: 19. How did the Lord encourage Paul? What was said in vision? What is the meaning of "no man shall set on thee," &c.? What did the Lord say he had there? How long did Paul stay in Corinth? How was he engaged? Who may teach God's Word? Who must give success? 1 Cor. 3: 6. How does this lesson show—1. That we can serve the Lord by diligent attention to business? 2. That labor in temporal things is no hindrance to usefulness in spiritual things? 3. That the consolations of Christ come to those who are earnestly at work?

CONNECTION.

Our last lesson left Paul at Athens. After preaching the gospel, and its rejection by the Athenians, he departed and came to Corinth. Here such success attended the preaching of the Word that a church was gathered in in the midst of that voluptuous and wicked city. The large and wealthy city of Corinth was the metropolis of Achaia, and situated upon the isthmus of the same name, which joins the Peloponnesus to the continent. Its situation was highly favorable for that commerce which ultimately rendered it one of the most wealthy and luxurious cities of the world. For being between two ports, the one of which was open to the eastern and the other to the western navigation, while its geographical situation placed it, as it were, in the center of the civilized world, it became the point where the merchants from the three quarters of the globe met and exchanged their treasures. It was also celebrated for the Isthmian games, to which the apostle makes some striking and remarkably appropriate allusions in his epistles to the Corinthians. Corinth still exists as an inhabited town, under the name of Corantho. It is a long, straggling place, which is well paved, and can boast of some tolerably good buildings, with a castle of some strength, which is kept in a good state of defense.—*Kitto.*

NOTES AND SELECTIONS.

After these things. After what took place as recorded in the last lesson, Paul's preaching at Athens, and his treatment there. **Corinth.** See connection. It was forty-five miles west of Athens. **Aquila.** A native of Pontus, in the northeast part of Asia Minor. This Christian pair had been living in Italy, and as Claudius had commanded all Jews to leave the country, they came and dwelt at Corinth. **Same craft.** Same trade. It seemed a good providence that brought these devoted Christians together at Corinth. Paul was thus provided with a home.—*Jacobus.* **Tent makers.** These tents were made of a cloth woven of goat's hair, supplied by the goats of Paul's native province, and hence known as *Cilicium.* The same tents of goat's hair are still seen covering the plains of Cilicia, in harvest. The use of tents was then, and still is, very great in the East, and the business of manufacture and repair was and is an important one.—*Abbott.* **Reasoned.** Preached the gospel. **Every Sabbath.** As he remained there a year and a half, and held Sabbath worship constantly, it follows that here is the example of Paul of Sabbath keeping for a sufficient length of time to settle the whole question of apostolic example. No one pretends that this refers to the first day of the week. **Persuaded.** Sought to convince them that Jesus was the Christ, that is, the Messiah. **Were come.** In about three months, Silas and Timothy joined Paul at Corinth.—*Peloubet.* Immediately on their coming, Paul wrote his first epistle to the Thessalonians. **Pressed in spirit.** Was urged, was borne away by an unusual impulse. It was deeply impressed on him as his duty.—*Barnes.* The love of Christ constrained him. **Opposed themselves.** Set themselves against him and his message. **Blasphemed.** Spoke revilingly of Christ and his servant. **Shook his raiment.** As an expressive act of shaking off the guilt of their condemnation.—*Barnes.* **Your blood.** The guilt of your destruction is your own.—*Barnes.* **I am clean.** I am not to blame for your destruction.—*Barnes.* **I will go.** As the Lord has commanded. Acts 13: 46, 47. **Justus.** Probably he had embraced the gospel. **Joined hard.** Near by the synagogue.—*Barnes.* **Crispus.** Held in high esteem among the Jews. He became a convert, and was baptized by Paul. 1 Cor. 1: 14. **All his house.** His family. **By a vision.** By some supernatural way. **But speak.** Preach the gospel. **I am with thee.** Read the promise, (Matt. 28: 20.) I will attend, protect, and bless you.—*Barnes.* **No man shall set on thee.** Your life is in my hand, I have work for you to do, and no man shall rise up against you to hurt you. **Much people.** Many shall embrace the gospel. This was spoken as an encouragement to Paul, meaning that many shall be gathered to Christ, and of course to the church. **A year and six months.** This was the length of time he remained. There was need of it that the church might be firmly established. **Teaching the Word of God.** As the result of these labors, a Christian church was not only established at Corinth, but also in Cenchrea, and probably in other parts of Achaia.

SUGGESTIVE THOUGHTS.

1. "Among the most unpromising subjects of grace oftentimes are the richest triumphs of the gospel."
2. Be not ashamed of work, but be ashamed to have nothing to do. Christianity is no friend to laziness.
3. "A workshop is not a bad place to preach the gospel."
4. It is a good sign that the work is of God when worldly, wicked men oppose it.
5. Even the most eminent saints have trials and crosses, and need help from above.
6. "I am with thee." The same words that declare safety, announce success.

WORDS FOR LITTLE PEOPLE.

1. Don't be ashamed of honest labor.
2. Don't let week-day work encroach on the Sabbath.
3. Don't neglect to testify for Jesus.

Miscellaneous.

"NOBODY'S CHILD."

Alone in the dreary, pitiless street,
With my torn old dress and bare cold feet,
All day I have wandered to and fro,
Hungry and shivering, and nowhere to go;
The night's coming on in darkness and dread,
And the chill sleet beating upon my bare head.
Oh! why does the wind blow on me so wild?
Is it because I am nobody's child?

Just over the way there's a flood of light,
And warmth and beauty and all things bright;
Beautiful children in robes so fair,
Are caroling songs in their rapture there.
I wonder if they in their blissful glee
Would pity a poor little beggar like me,
Wandering alone in the merciless street,
Naked and shivering and nothing to eat?

Oh! what shall I do when the night comes down,
In its terrible blackness all over the town?
Shall lay me down 'neath the angry sky,
On the cold, hard pavement, alone to die,
When the beautiful children their prayers have said,
And their mammas have tucked them up snugly in bed?
For no dear mamma on *me* ever smiled—
Why is it, I wonder, I'm nobody's child?

No father, no mother, no sister, not one
In all the world loves me, e'en the little dogs run
When I wander too near; 'tis wondrous to see
How everything shrinks from a beggar like me!
Perhaps 'tis a dream; but sometimes when I lie
Gazing far up in the deep, blue sky,
Watching for hours some large, bright star,
I fancy the beautiful gates are ajar;

And a host of white robed nameless things,
Come fluttering o'er me on gilded wings,
A hand that is strangely soft and fair
Caresses gently my tangled hair,
And a voice like the carol of some wild bird—
The sweetest voice that was ever heard—
Calls me many a dear pet name,
Till my heart and spirit are all aflame.

They told me of such unbounding love,
And bid me come up to their home above;
And then with such pitiful, sad surprise,
They look at me with their sweet, tender eyes,
And it seems to me, out of the dreary night,
I am going up to that world of light;
And away from the hunger and storm so wild;
I am sure I shall then be somebody's child.

GOING DOWN HILL.

"That looks bad!" exclaimed Farmer White, with an expressive shake of the head, as he passed a neglected garden and broken-down fence, in one of his daily walks.

"Bad enough," was the reply of the companion to whom the remark was addressed. "Neighbor Thompson appears to be running down hill pretty fast. I can remember the time when everything around his little place was trim and tidy."

"It is quite the contrary now," returned the farmer. "House, outbuildings, and grounds all show the want of the master's care. I am afraid Thompson is in the downward path."

"He always appeared to be a steady, industrious man," rejoined the second speaker. "I have a pair of boots, of his make, on my feet at this moment, and they have done me good service."

"I have generally employed him for myself and family," was the reply, "and I must confess that he is a good workman; but, nevertheless, I believe I will step into Jack Smith's this morning and order a pair of boots, of which I stand in need. I always make it a rule never to patronize those who appear to be running behindhand. There is generally some risk in helping those who do not try to help themselves."

"Very true; and as my wife desired me to see about a pair of shoes for her, I will follow your example and call upon Smith. He is no favorite of mine, however—an idle, quarrelsome fellow."

"And yet he seems to be getting ahead in the world," answered the farmer, "and I am willing to give him a lift. But I have an errand at the butcher's. Step in with me for a moment. I will not detain you long."

At the butcher's they met the neighbor who had been the subject of their previous conversation. He certainly presented a rather shabby appearance, and in his choice of meat there was a regard for economy which did not escape the observation of Farmer White.

After a few passing remarks, the poor shoemaker took his departure, and the butcher opened his account book with an anxious air, saying, as he charged the bit of meat:

"I believe it is time that neighbor Thompson and I came to a settlement. Short accounts make long friends."

"No time to lose, I should say," remarked the farmer.

"Indeed! Have you heard of any trouble, neighbor White?"

"No, I have heard nothing; but a man has the use of his own eyes, you know; and I never trust any one with my money who is evidently going down hill."

"Quite right; and I will send in my bill this evening. I have only delayed doing so on account of the sickness which the poor man has had in his family all Winter. I suppose he must have run behindhand a little, but still I must take care of number one."

"Speaking of Thompson, are you?" inquired a bystander, who appeared to take an interest in the conversation. "Going down hill, is he? I must look out for myself, then. He owes me quite a snug sum for leather. I did intend to give him another month's credit; but, on the whole, I guess the money would be safer in my own pocket."

Here the four worthies separated, each with his mind filled with the affairs of neighbor Thompson, the probability that he was going down hill, and the best way of giving him a push.

In another part of the little village, similar scenes were transpiring.

"I declare!" exclaimed Mrs. Bennett, the dressmaker, to her favorite assistant, as she hastily withdrew her head from the window whence she had been gazing on the passers-by, "if there is not the shoemaker's wife, Mrs. Thompson, coming up the steps with a parcel in her hand. She wants to engage me to do her Spring sewing, I suppose, but I think it would be a venture. Every one says they are running down hill, and it is a chance if I ever get my pay."

"She always has paid us promptly," was the reply.

"True; but that was in the days of her prosperity. I can not afford to run any risks."

The entrance of Mrs. Thompson prevented further conversation.

She was evidently surprised by the refusal of Mrs. Bennett to do any work for her; but as a great pressure of business was pleaded as an excuse, there was nothing to be said, and she soon took her leave. Another application proved equally unsuccessful. It was strange how very busy the village dressmakers had suddenly become.

On her way home the poor shoemaker's wife met the teacher of a small school in the neighborhood, where two of her children attended.

"Ah, Mrs. Thompson, I am glad to see you," was the salutation. "I was about calling this afternoon at your house. Would it be convenient to settle our little account today?"

"Our account!" was the surprised reply. "Surely, the term has not yet expired?"

"Only half of it, but my present rule is to collect my money at that time. It is a plan which many teachers have adopted of late."

"I was not aware that there had been any change in your rules, and I have made arrangements to meet the bill at the usual time. I fear it will not be in my power to do so sooner."

The countenance of the teacher showed great disappointment, and as she passed on, she muttered to herself:

"Just as I expected! I shall never get a cent. Everybody says they are going down hill. I must get rid of the children in some way. Perhaps I can get a pair of shoes or two in payment for the half quarter, if I manage right, but it will never do to go on in this way."

A little discomposed by her interview with the teacher, Mrs. Thompson stepped into a neighboring grocery to purchase some trifling articles of family stores.

"I have a little account against you. Will it be convenient for Mr. Thompson to settle it this evening?" asked the civil shopkeeper, as he produced the desired articles.

"Is it his usual time for settling?" was again the surprised inquiry.

"Well, not exactly, but money is very tight just now, and I am anxious to get in all that is due me. In future I intend to keep short accounts. There is your little bill, if you would like to look at it. I will call around this evening. It is but a small affair."

"Thirty dollars is no small sum to us just now," thought Mrs. Thompson, as she pursued her way toward home. "It seems strange that all these accounts must be met just now, while we are struggling to recover from the heavy expenses of the Winter. I can not understand it."

Her perplexity was increased by finding her husband with two bills in his hand, and a countenance expressive of anxiety and concern.

"Look, Mary," he said, as she entered, "here are two unexpected calls for money—one from the doctor and the other from the dealer in leather of whom I purchased my last stock. They are both very urgent for immediate payment, although they have heretofore always been willing to wait a few months until I could make arrangements to meet their claims. But misfortunes never come singly, and if a man once gets a little behindhand, trouble seems to pour in upon him."

"Just so," replied the wife. "The neighbors think we are going down hill, and every one is ready to give us a push. Here are two more bills for you—one from the grocer and the other from the school teacher."

Reply was prevented by a knock at the door, and the appearance of a lad who presented a neatly-folded paper and disappeared.

"The butcher's account, as I live!" exclaimed the shoemaker. "What is to be done, Mary? So much money to be paid out, and very little coming in, for some of my best customers have left me, although my work has always given satisfaction. If I could have as much employment as usual, and the usual credit allowed me, I could soon satisfy all these claims; but to meet them now is impossible, and the acknowledgment of my inability will send us further on the downward path."

"We must do our best and trust in Providence," was the consolatory remark of his wife, as another knock at the door aroused the fear that another claimant was about to appear.

But the benevolent countenance of Uncle Joshua, a rare but ever-welcome visitor, presented itself.

Seating himself in the comfortable chair which Mary hastened to hand him, he said, in his somewhat eccentric but friendly manner:

"Well, good folks, I understand that the world does not go quite as well with you as formerly. What is the trouble?"

"There need be no trouble, sir," was the reply, "if men would not try to add to the afflictions which the Almighty sees to be necessary for us. The Winter was a trying one. We met with sickness and misfortunes, which we endeavored to bear with patience. All would now go well, if those around me were not determined to push me in the downward path."

"But there lies the difficulty, friend Thompson. This is a selfish world. Everybody, or at least a great majority, care only for number one. If they see a poor neighbor going down hill, their first thought is whether it will affect their own interests, and provided they can secure themselves, they care not how soon he goes to the bottom. The only way is to keep up appearances. Show no signs of going behindhand, and all will go well with you."

"Very true, Uncle Joshua, but how is this to be done? Bills which I did not expect to be called on to meet for the next three months are pouring in upon me. My best customers are leaving me for a fortunate rival. In short, I am on the brink of ruin, and nothing but a miracle can save me."

"A miracle which is very easily wrought, then, I imagine, my good friend. What is the amount of these debts which press so heavily upon you, and how soon, in the common course of events, could you discharge them?"

"They do not exceed $200," replied the shoemaker; "and with the usual run of work I could make it all right in three or four months."

"We will say six," was the answer. "I will advance you $250 for six months. Pay every cent that you owe, and with the remainder of the money make some slight addition or improvement in your shop or house, and put everything about the grounds in its usual neat order. Try this plan a few weeks, and we will see what effect it has upon our worthy neighbors. No, no, never mind thanking me. I am only trying a little experiment on human nature. I know you of old, and am not afraid to risk the money." Counting out the sum, with a friendly "good evening," the kindly old gentleman departed.

Mrs. Thompson, too much overcome to speak, sank into the chair Uncle Joshua had left vacant, and burst into tears; while her husband counted and recounted the money, rattling the crisp bills in his hands to make sure that he was not dreaming. Finally he spoke.

"God be thanked, wife; and now cheer up, all will go well. We will commence to climb the hill again."

The evening closed more brightly than it had commenced, and two thankful hearts were lifted to God in praise that night ere their couch was sought.

Forty eight hours more, and all the bills presented had been paid. The butcher subserviently exhibited his finest roast, hoping Mr. Thompson would excuse the early sending in of his little account, but he had some bills to meet.

Grocer and leather-dealer both seemed a little surprised at the promptness with which their bills were honored, and all had the same stammering excuse that the butcher had offered. Farmer White soon again met his friend, and barely waited for the customary salutation before he exclaimed:

"I thought you told me that Mr. Thompson was going down hill."

"Well, we both said so, I believe," was the reply. He is, isn't he?"

"It don't look so much like it. I just came past his place, and noticed the painters at work on his house, giving it a new coat, and he is putting up a new fence."

"You ought to be careful, Farmer White, how you give a dog a bad name," was his companion's rejoinder, "for I don't believe those boots Jack Smith made me are going wear at all."

"Just what you ought," reiterated the farmer. "My wife has grumbled not a little at the ill-fitting shoes I bought of him."

Mrs. Thompson soon received a polite note from Mrs. Bennett, the dressmaker, informing her that the rush of business was now over, and she had made arrangements that would enable her to oblige her with that sewing any time during the ensuing week, if she yet wished to have it done.

The doctor just dropped in for a friendly call as he was passing by, to see how the baby's teeth came on, while the teacher accompanied the little girls from school, and stopping to tea, could not sufficiently praise their scholarship and deportment.

Mr. Thompson called on Uncle Joshua at the expiration of five months instead of six, with both principal and interest money in his pocket.

"Well, well," exclaimed the good old gentleman, "you found my plan worked well, eh?"

"Work well, Uncle Joshua! People were as ready to give me a kick up the hill, when they saw I was climbing, as previously they had been with their kick down."

"The way of the world, the way of the world," chuckled Uncle Joshua. "And now, friend Thompson, all I ask of you is to remember this little circumstance when you see a man going down hill, and help him to climb up."

"Never fear, I will remember," and Farmer White himself, before many years passed on, tested the truth of it, for misfortune rapped at his door, and had not Mr. Thompson helped him to keep up appearances, he might have lost the farm that both he and his wife had toiled over thirty years to gain.

SAND FOR BEDDING.—An exchange says that sand, if not the best, is one of the best articles in use for bedding cattle. It is a good deodorizer, and keeps the stable sweet (if a stable can be sweet). As the cattle work it back into the trench under their feet, it mixes with the manure, and thus divides it and makes it more suitable for the use of plants. If the distance to haul it is not too far, its very cheapness ought to recommend its use. In barns that have no cellars, were it used freely, it would absorb a large amount of urine, that is now wasted. Soil and muck are dirty things to use in the stable; but sand is clean. Then, too, it is a nice thing to use under hen-roosts, to receive the droppings, which can be easily raked off and kept in barrels, and in Spring mixed with fine cow manure, one part of the former to two of the latter. This, being shoveled over thoroughly two or three times, makes a mass of rich manure. A large handful of this in the hill will set corn to growing finely. Flowers, too, grow and blossom far better in soil that has an admixture of sand. So clayey and peaty soils are benefited by its combination with them, and *vice versa.* When spread on heavy soils in grass, it produces more effect than any chemical manure we have ever seen used.

HOW TO USE UP STALE BREAD.

An exchange furnishes the following recipes for the utilization of stale bread, more or less of which will accumulate with families where milk is not plenty, to dispose of which is often a perplexing question to the economical housekeeper:

Shave off the parts of the crust which have been browned in the baking; soak for an hour in cold water, then squeeze all the cold water out of it, and add it to your flour in your bread-mixing. It will make over nicely into bread, keeping it moist and palatable a day or two longer than when flour alone is used. One-half soaked bread to one-half flour is a good proportion.—Or soak in cold water, then squeeze dry, and lay in a shallow pan about two inches deep; pour over this a custard made in the following way, and bake till well browned in a hot oven. Three eggs beaten up with a small teacup of sugar and a quart of milk, and a very little salt; make a sauce of one tablespoonful of butter, one of flour, and two of sugar, stirred together, over which pour a pint of boiling water; set on stove where it will simmer without burning; add flavoring extract of any kind, and a little nutmeg. A little orange peel boiled in it gives a very nice flavor. In dishing up, cut it in squares, and remove to dishes, top side up with care. The fashion some have of tumbling it out higgeldy, piggeldy, makes any pudding look uninviting; and always have the sauce pretty hot—lukewarm sauce is nauseous.

Another excellent bread pudding, much relished by children, hot or cold, which we call on account of cheapness, "Hard Times Pudding," is this: Soak your bread in as little cold water as will soak it thoroughly; then beat it up, water and all, and add flour enough to make it the consistency of apple sauce; add sugar, cinnamon, a little nutmeg, allspice which must predominate, and some well washed currants, also a little butter melted and stirred in. If it is baker's bread, scald a little saleratus, and stir in thoroughly, but if it is home-made bread, add a teaspoonful baking powder to your flour, at the rate of two teaspoonfuls to a quart of pudding. Bake in shallow pans; cut in squares when serving; turn over and put on each a small piece of batter, and dust plentifully with powered sugar. This requires a little care in making, but is universally liked, and very wholesome and economical, as no eggs or cream are required.

You can make a nice breakfast dish of your stale slices as follows: Make a batter of one pint of milk, two eggs, two teaspoonfuls of flour and a little salt; soak the bread for a few minutes in this batter, and fry in hot lard on both sides, till nicely browned. Eat with syrup and butter, same as pancakes. Or make the stale bread into bread fritters as follows: Soak the bread over night in cold water; add flour enough to make a thick batter; three or four beaten eggs, a little salt, a little scalled saleratus if it is baker's bread, or baking powder if it is home-made bread (as baker's bread is always more or less sour), and bake on a hot griddle, in good, sweet lard.

HOW TO PEEL PEACHES.—In anticipation of the canning season, a contemporary recommends the following recipe for peeling:

Take a kettle of very strong lye, and heat to boiling; take a wire cage, similar to a corn popper, fill it with peaches and dip into the lye for a moment; then into cold water. With a towel wipe each peach and the rind will peel off smoothly; then drop into fresh cold water, and the operation is compete. You need have no fear of injuring the flavor of the peach.

ODDS AND ENDS.

The *Canada Farmer* recommends the following plan for removing warts on cows' teats: "If the warts have well defined necks, cut them off with scissors, and touch the place with lunar caustic (nitrate of silver). Or if horsehair or silk thread is tied tightly around them, they will fall off in a few days. If without well defined necks, wet them and touch them with lunar caustic. In a few days, cut off the dead, blackened parts, and touch again. If the places be sore after the warts are removed, moisten the surfaces with the tincture of aloes and myrrh; and if ulceration sets in, wash with a solution of sulphate of zinc, of the strength of one drachm to a pint of water."

To get the most from pastures, is to turn the cows out early, and if you find much grass making seed stalks, cut it, before it blossoms, with the mowing machine if you can, with the scythe if you must, and leave it on the ground. I think you will find when the feed gets short, in July and August, the cows will eat with a relish, both what was cut, and what grew after it was cut, and find milk-making material in both.

One who has used calomel as a cure for maggot, writes: "The maggots produced by the fly, can be destroyed by dusting the sore with dry calomel; or, if it can't be got at with the dry, wet some and pour it into the sore. It will salivate maggots about as quick as anything you ever saw. I keep it all the time for use on stock for that purpose, and it never fails."

The *World's* Washington special says Brigham Young writes to Secretary Schurz, saying that Governor Axtell, of New Mexico, is a Mormon.

In the trial at Chicago, eight of rioters from Peoria, the two leaders were sentenced to four months, and all the others to two months imprisonment.

The complements and ceremonies of our-breeding should recall, however remotely, the grandeur of our destiny.

There were thirty-two failures in New York during July. Liabilities $2,000,000, assets $930,000.

Great number of European residents are leaving Constantinople.

MANY WHO ARE SUFFERING from the effects of the warm weather and are debilitated, are advised by physicians to take moderate amounts of whisky two or three times during the day. In a little while those who adopt this advice frequently incease the number of "drinks" and in time become confirmed inebriates. A beverage which will not create thirst for intoxicating liquors, and which is intended especially for the benefit of debilitated persons, whether at home or abroad, is Dr. Schenck's Sea Weed Tonic. Containing the juices of many medicinal herbs, this preparation does not create an appetite for the intoxicating cup. The nourishing and the life-supporting properties of many valuable natural productions contained in it and well known to medical men have a most strengthening influence. A single bottle of the Tonic will demonstrate its valuable qualities. For debility arising from sickness, overexertion or from any cause whatever, a wineglassful of Sea Weed Tonic taken after meals will strengthen the stomach and create an appetite for wholesome food. To all who are about leaving their homes, we desire to say that the excellent effect of Dr. Schenck's seasonable remedies, Sea Weed Tonic, and Mandrake Pills, are particularly evident when taken by those who are injuriously affected by a change of water and diet. No person should leave home without taking a supply of these safeguards along. For sale by all druggists.

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In testimony whereof, we have caused the seal of office of our said Surrogate to be hereunto affixed.
[L. S.]
Witness, James S. Green, Surrogate of said county, at Angelica, the 12th day of July, in the year of our Lord one thousand eight hundred and seventy-seven.
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EASTWARD.

STATIONS.	No. 8†	No. 12*	No. 4	No. 6
Leave Dunkirk	....	1.05PM	....	7.05AM
Little Valley	....	2.47 "	....	8.48 "
Cincinnati	11.00AM	9.50PM	....	....
Cleveland	9.35PM	7.00AM	....	....
Salamanca	5.35AM	3.35PM	....	9.12AM
Olean	6.10 "	4.09 "	....	10.01 "
Cuba	6.33 "	4.30 "	....	10.33 "
Genesee	7.21 "	5.20 "	....	11.42 "
Andover	....	....	....	12.05PM
Alfred	....	....	....	12.27 "
Leave Hornellsville	8.50AM	6.35PM	1.08AM	1.50PM
Arrive at Elmira	10.38 "	8.40 "	3.12 "	4.30 "
Binghamton	12.26PM	10.53 "	5.17 "	7.30 "
Port Jervis	4.45 "	3.38AM	9.52 "	
New York	7.55PM	7.25AM	1.10PM	

ADDITIONAL LOCAL TRAINS EASTWARD.

4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forestville 5.39, Smith's Mills 6.03, Perrysburg 6.37, Dayton 7.03, Cattaraugus 8.00, Little Valley 8.52, Salamanca 9.55, Great Valley 10.07, Carrollton 10.35, Vandalia 11.15, Allegany 11.47 A. M., Olean 12.15, Hinsdale 12.45, Cuba 1.22, Friendship 2.10, Belvidere 2.40, Phillipsville 3.05, Scio 3.33, Genesee 4.20, Andover 5.40, Alfred 6.30, Almond 6.55, and arriving at Hornellsville at 7.20 P. M.

9.30 A. M., daily, from Dunkirk, stopping at Sheriden 9.47, Forestville 10.00, Smith's Mills 10.13, Perrysburg 10.37, Dayton 10.50, Cattaraugus 11.14, Little Valley 11.33 A. M., Salamanca 12.10, Great Valley 12.20, Carrollton 12.35, Vandalia 12.55, Allegany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32, Friendship 3.07, Belvidere 3.25, Phillipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, arriving at Hornellsville at 6.00 P. M.

6.15 P. M., daily, from Salamanca, stopping only for Passengers having Tickets, at Olean 8.05, and Genesee 12.20 P. M., arriving at Hornellsville 1.30 A. M.

9.15 A. M., daily, from Dunkirk, stopping at Sheriden 9.30, Forestville 9.40, Smith's Mills 9.53, Perrysburg 10.15, Dayton 10.25, Cattaraugus 10.54, Little Valley 11.17, and arriving at Salamanca at 11.45 P. M.

WESTWARD.

STATIONS.	No. 3*	No. 9‡		No. 1*
Leave New York	7.00PM	7.00PM	....	9.00AM
Port Jervis	10.55 "	11.35 "	....	12.13PM
Hornellsville	8.15AM	12.30PM	....	8.55PM
Genesee	9.17AM	1.34PM	....	9.57PM
Cuba	10.17 "	2.32 "	....	10.49 "
Olean	10.40 "	3.00 "	....	11.15 "
Great Valley	11.11 "	3.38 "	....	....
Arrive at Salamanca	11.15 "	3.42 "	....	11.50 "
Cleveland	7.20PM	....	....	....
Cincinnati	5.30AM	....	....	....
Leave Little Valley	11.57AM	4.15PM	....	12.23AM
Arrive at Dunkirk	1.30PM	5.45 "	....	2.30 "

ADDITIONAL LOCAL TRAINS WESTWARD.

3.15 A. M., daily, from Hornellsville, stopping at Genesee 5.46, Olean 9.22, and arriving at Salamanca at 10.55 A. M.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.21, Scio 7.43, Phillipsville 8.08, Belvidere 8.27, Friendship 8.54, Cuba 9.50, Hinsdale 10.50, Olean 11.25, Allegany 11.47 A. M., Vandalia 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Cattaraugus 3.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20, Forestville 5.45, Sheriden 6.07, and arriving at Dunkirk at 6.30 P. M.

12.30 P. M., daily, from Hornellsville, stopping at Almond 12.43, Alfred 12.55, Andover 1.15, Genesee 1.34, Scio 1.42, Phillipsville 1.51, Belvidere 2.00, Friendship 2.10, Cuba 2.33, Hinsdale 2.47, Olean 3.00, Allegany 3.08, Vandalia 3.19, Carrollton 3.27, Great Valley 3.38, Salamanca 3.57, Little Valley 4.15, Cattaraugus 4.32, Dayton 4.53, Perrysburg 5.00, Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35, and arriving at Dunkirk 5.45 P. M.

1.10 P. M., daily, except Sundays, from Hornellsville, stopping at Genesee 3.05, Belvidere 4.20, Olean 5.58, Carrollton 6.42, and arriving at Salamanca at 7.00 P. M.

8.55 P. M., daily, from Hornellsville, stopping at Genesee 9.57, Belvidere 10.18, Cuba 10.49, Olean 11.15, Salamanca 11.55, Little Valley 12.23, Cattaraugus 12.47, and arriving at Dunkirk at 2.30 A. M.

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

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