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### THE TRUE SHEPHERD.

BY F. W. FABER.

I was wandering and weary,
When my Savior came unto me;
For the ways of sin grew dreary,
And the world had ceased to woo me,
And I thought I heard him say,
As he came along his way—
O foolish souls! come near me,
My sheep should never fear me;
I am the Shepherd true.

At first I would not hearken,
And put off till the morrow;
But life began to darkon,
And I was sick with sorrow.
And I thought I heard him say,
As he came along his way—
O wandering souls! come near me,
My sheep should never fear me;
I am the Shepherd true.

At last I stopped to listen—
His voice could not deceive me!
I saw his kind eye glisten,
So anxious to relieve me;
And I thought I heard him say,
As he went along his way—
O dying souls! come near me,
My sheep should never fear me,
I am the Shepherd true.

He took me on his shoulder,
And tenderly he kissed me;
He bade my love be bolder,
And said how he had missed me;
And I'm sure I heard him say,
As he went along his way,
O precious souls! come near me,
My sheep should never fear me;
I am the Shepherd true.

Strange gladness seemed to move him,
Whenever I did better;
And he coaxed me so to love him,
As if he was my debtor.
And I always heard him say,
As he went along his way,
O precious souls! come near me,
My sheep should never fear me;
I am the Shepherd true.

I thought his love would weaken,
As more and more he knew me,
But it burneth like a beacon,
And its light and heat go through me,
And I ever heard him say,
As he goes along his way,
O foolish souls! come near me,
My sheep should never fear me;
I am the Shepherd true.

Let us do then, dearest brothers,
What will best and longest please us;
Follow not the ways of others,
But cure ourselves to Jesus.
We shall ever hear him say,
As he goes along his way,
O wandering souls! come near me,
My sheep should never fear me;
I am the Shepherd true.

### DID CHRIST ABOLISH THE SABBATH OF THE DECALOGUE?

The law which sanctified the seventh day of the week made all the other days common, and could not command the profanation of this, nor the sanctification of another. Hence to change the day is to abolish the institution. The reason of an enactment is the life of it, and it becomes a dead letter the instant that reason ceases to be applicable. Another day set apart for another reason, requires a law as distinct as is the reason. Many seeing this argue that the law was abolished at the death of Christ. James, twenty-seven years afterwards (2: 8, 11), speaks of the ten commandments as one law, and says he who fails in one point is guilty of all; therefore the whole Decalogue was nailed to the cross, or none of it was. If it were, the world was left without a rule by which character and duty could be determined: hence without sin, and without the need of a Savior. Moreover, it was a confession that God's government had been wrong, and he discovering it, sent his Son to abolish it. But no law could be annulled while needed, and no government can exist without law—no authority, obedience, or transgression. Was it Christ's mission to break down God's kingdom or Satan's? What say the Scriptures? "For this purpose the Son of God was manifested that he might destroy the works of the devil." 1 John 3: 8. Satan's work had ever been to break down God's government, and to inspire men with enmity against it and its Author. Christ could only destroy Satan's work by destroying that enmity, and upholding the law. If, on the contrary, he destroyed that law, he fulfilled Satan's will, and justified man's unwillingness to obey God.

Paul is quoted as teaching the abrogation of the Decalogue. Was Paul a man to teach one thing at one time, and the opposite at another? If so, his testimony would be valueless either way. He and all the New Testament writers claimed to be divinely inspired in what they wrote, as Christ had promised. Nothing is clearer than that two codes of law were given upon Mount Sinai, one written upon stone by Jehovah, the other by Moses on parchment. The first being put into the ark was the foundation upon which the mercy-seat rested, and the other was put outside. One represented the natural or moral relations and obligations of man; and the other showed how the violation of these obligations could be forgiven, foreshadowing the atonement of Christ, and therefore was nailed to the cross with him; "which stood only in meats and drinks and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9: 10. This, including seven annual sabbaths, and everything connected with the work of the priesthood, explains fully Paul's language in Col. 2: 16, and Rom. 14: 5, 6, &c. But no precept of the Decalogue answers to the description here given.

Has the moral law so accomplished its end as no longer to be needed in God's government? If so, why did the apostles teach that love to God and man is the fulfilling of it? If love is the fulfilling of that law, they must stand or fall together. If released from obedience to that law, we are released from obligation to love. All the teachings of the apostles show that love is the essence of the Decalogue, it being of God. "God is love." "This is the love of God that ye keep his commandments." 1 John 5: 3. Since all taught the binding obligation of the Decalogue, they could not include it in that which was nailed to the cross; for it would make them contradict themselves. Christ said he did not come to destroy that law (Matt. 5: 17), and therefore did not. The ceremonial code passed away and the morals of society were not injured thereby. But what precept of the Decalogue can be discarded without impairing public morality? Paul says (Rom. 7), "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." "Wherefore the law is holy, just, and good." "The law is *spiritual*: but I am *carnal*, sold under sin." If the law was holy, just, and good twenty-seven years after Christ's death, it was and is still binding, and turning from it shows enmity to holiness, justice, and goodness. Did Christ come to destroy holiness, or enmity to it? If the former, then he was opposed to holiness, like Satan and bad men! Does love to Jesus awaken enmity to that law, and lead men away from holiness, justice, and goodness? Father another? Our Lord kept the *spirit* of the Decalogue in keeping the *letter;* and he commands his disciples to follow his example. To substitute something else is not following him, but shows *opposition* to him. James (2: 1–10) calls the Decalogue the "law of liberty"—not bondage. It is only a yoke of bondage to the carnally-minded. The spiritual man "delights" in it. The gospel can no more save men without the law, than the law can without the gospel. Where there is neither justice nor injustice, there is no mercy; where there is no sin there is no pardon. The law tells what we ought to be, and the gospel provision is to help us to be such. The law is a rule of righteousness; gospel a remedy for unrighteousness. Where there is no sin, no remedy for the sin is needed; and where there is no law there is no sin. As the gospel could not have come into existence without the law, no more can it *continue* without it. Hence if Christ abolished it, he abolished also the gospel, even before he commissioned his disciples to preach it to all nations! The gospel of salvation, through faith in Christ, is as old as Abel. Heb. 11: 4; 1 Cor. 10: 1–4. Only by faith in Christ has any sinner ever been pardoned or saved. Paul's statement (Rom. 1: 7) that the just shall live by faith was no new doctrine, but a quotation from Habakkuk 2: 4, written more than 600 years before Christ, which shows that the just never lived in any other way. See also Heb. 11. Yet it is claimed that Christ is the end of the law for righteousness to every one that *believeth;* and, therefore, it is no longer binding upon believers. If so, the benefits being limited to believers, leaves unbelievers bound by it, and therefore bound to keep holy the seventh day of the week. But if Christ made an end of that law as a rule of life to believers, then, by his atonement, he has secured to them the liberty to commit adultery, steal, murder, worship false gods, &c., without sin! Hence, what is a damnable sin a moment before faith, is innocent and acceptable a moment after, to the glory of the Redeemer! If the Decalogue was nailed to the cross, all distinctions of character, of sin and holiness, instantly ceased; and a Mediator between God and man was thereby rendered needless. Then, what could he mean by saying, "He that believeth, and is baptized, shall be saved, and he that believeth not shall be damned?" How could they be saved, if there were no sin nor penalty to be saved from? and how could they be damned without a law to convict them of wrong? and why should they be required to repent without sin? Christian brethren, stop one moment, and reflect! The eye of your Omniscient Judge is upon you.

REV. N. WARDNER, M. A.
5 N.E. PARK ST., Dennistoun,
GLASGOW, 1876.

### HOW TO PREACH.

A minister should aim to convert his congregation. But you will ask: Does not all preaching aim at this? No. A minister always has some aim in preaching; but most sermons were never aimed at converting sinners. And if sinners were converted under them the preacher himself would be amazed. I once heard a fact on this point. There were two young ministers who had entered the ministry at the same time. One of them had great success in converting sinners; the other none. The latter inquired of the other, one day, what was the reason of this difference. "Why," replied the other, "the reason is that I aim at a different end from you in preaching. My object is to convert sinners; but you aim at no such thing. And then you go and lay it to sovereignty in God that you do not produce the same effect, when you never aim at it. Here, take one of my sermons, and preach it to your people, and see what the effect will be." The man did so, and preached the sermon, and it did produce effect. He was frightened when sinners began to weep; and when one came after the meeting to ask what he should do, the minister apologized to him, and said: "I did not aim to wound you; I am sorry if I have hurt your feelings." O horrible!

A minister must anticipate the objections of sinners, and answer them. What does the lawer do when pleading before a jury? O how differently is the cause of Jesus Christ pleaded from human causes! It was remarked by a lawyer that the cause of Jesus Christ had the fewest able advocates of any cause in the world. And I partly believe it. Does a lawyer go along in his argument in a regular train, and not explain anything obscure, or anticipate the arguments of his antagonist? If he did so he would lose his case. But no. The lawyer who is pleading for money anticipates every objection which may be made by his antagonist, and carefully removes or explains them, so as to leave the ground all clear as he goes along, that the jury may be settled on every point. But ministers often leave one difficulty and another untouched. Sinners who hear them feel the difficulty, and it is never got over in their minds, and they never know how to remove it, and perhaps the minister never takes the trouble to know that such difficulties exist, and yet he wonders why his congregation is not concerned, and why there is no revival. How can he wonder at it, when he has never hunted up the difficulties and objections that sinners feel, and removed them?

If a minister means to preach the Gospel with effect he must be sure not to be monotonous. If he preaches in a monotonous way he will preach the people to sleep. The falls of Niagara, the roaring of the ocean, or any sound ever so great or small, has this effect naturally on the nervous system. You never hear this monotonous manner from people in conversation. And a minister can not be monotonous in preaching if he feels what he says.

A minister should address the feelings enough to secure attention, and then deal with the conscience, and probe to the quick. Appeals to the feelings alone will never convert sinners. If the preacher deals too much in these he may get up an excitement, and have wave after wave of feeling flow over the congregation, and people may be carried away in the flood with false hopes. The only way to secure sound conversions is to deal faithfully with the conscience. If attention flags at any time, appeal to the feelings again, and rouse it up; but do your work with conscience.—*Christian Treasury.*

### THE WOMAN.

Not as all other women are
Is she that to my soul is dear;
Her glorious fancies come from far,
Beneath the silver evening star,
And yet her heart is ever near.

Great feelings hath she of her own,
Which lesser souls may never know;
God giveth them to her alone,
And sweet they are as any tone
Wherewith the wind may choose to blow.

Yet in herself she dwelleth not,
Although no home were half so fair;
No simplest duty is forgot;
Life hath no dim and lowly spot
That doth not in her sunshine share.

She doeth little kindnesses,
Which most leave undone or despise;
For nought that sets one heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes.

She hath no scorn of common things;
And, though she seem of other birth,
Round us her heart entwines and clings,
And patiently she folds her wings
To tread the humble paths of earth.

Blessing she is; God made her so;
And deeds of week-day holiness
Fall from her noiseless as the snow;
Nor hath she ever chanced to know
That aught were easier than to bless.

She is most fair, and thereunto
Her life doth rightly harmonize;
Feeling or thought that was not true
Ne'er made less beautiful the blue
Unclouded heaven of her eyes.

She is a woman—one in whom
The spring-time of her childish years
Have never lost its fresh perfume,
Though knowing well that life hath room
For many blights and many tears.

I love her with a love as still
As a broad river's peaceful might,
Which by its lovers and lovely mill,
Goes wandering at its own sweet will,
And yet doth ever flow aright.

And on its full, deep breast serene,
Like quiet isles my duties lie;
It flows around them and between,
And makes them fresh and fair and green,
Sweet homes wherein to live and die.

—*James Russell Lowell.*

### CHRIST AS THE SOUL'S TRUSTEE.

BY THEODORE L. CUYLER, D. D.

When Dr. James W. Alexander was about breathing his last, a friend by his bedside repeated the words "I know in whom I have believed." The dying man, with that scholarly accuracy that always distinguished him, said: "No; it is 'I know *whom* I have believed.'" The original Greek of this glorious passage is even stronger than our translation. A good rendering of it would be: "I know whom I have *trusted*, and am persuaded that he is able to keep the trust which I have committed to him unto that day."

In these days it is a painfully perplexing question: "Whom can I trust?" So many investments which were thought to be perfectly safe have turned out to be well nigh worthless, so many "securities" have proved insecure, and so many men regarded as incorruptibly honest have snapped like pipe-clay under the strain, that confidence in almost everybody and everything is sorely shaken. For the ultimate reliance in every bank, life insurance company, or other corporation is on personal integrity. The only assets that can make any of them reliable are capacity and conscience. Ability and honesty are the only two sureties that can make assurance sure in everything that appertains to pecuniary or political trusts.

While hearts are aching with disappointments over losses and shattered confidences, it gives me great joy to point to one Trustee who has never broken his word, never defaulted in his promises, never lost what was committed to his keeping. An old captive in Nero's prison felt a glow of ecstacy that warmed his aged fingers when he wrote to his son Timothy: "I know whom I have trusted." He knew still more. He knew that a day of martyrdom was just at hand, and beyond that a day of judgment. For both days, severe and searching as they would be, the old hero was ready.

He had put his soul in trust with his Savior, and felt no more uneasiness than he did about the rising of the morrow's sun. The same assurance that Paul had you and I may have. Let me give a few good reasons for making Jesus Christ the trustee of our souls.

I. Every one of us has an undying soul, of infinite value. That soul is by nature guilty, and the wages of actual sin is death. It is idle for the sinner to talk about being condemned in the world to come. God's Book declares that he is "condemned already." On the back of this declaration comes another one, that no sinner can save his own soul, "Neither is there salvation in *any other*" than in Christ Jesus. Now, then, since you and I are actually condemned for our actual sins, and since it is impossible to deliver ourselves from the guilt and doom of these sins, the most vital question to us in the universe is: "Who *can* save us?" To answer that question is the chief purpose of that book which is called Gospel or "good tidings." Since I can not save myself, whom shall I trust to save me?"

The Son of God answers this question of questions by saying: *Trust me!* Two things I need to know, and two only. Is he able? and is he willing? The answer to the first one is that he is divine; and that means that he is omnipotent. He declares that he is able to save to the uttermost all who come unto him, and that none who do come shall in no wise be cast out. In fact, he sums up the whole matter in this one golden sentence: "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands." When he speaks of "them" he refers to those who trust him and follow him.

So much for what Christ says. Now what has he done? He has actually laid down his life as a ransom for you and me. He has borne our sins in his own body on the cross. He has made an atonement for our sins, so that God may be just, and yet may pardon our sins for Christ's sake. If the Bible teaches anything, it teaches all this. Christ's atonement satisfies the holy God you and I have sinned against. He tells us so. That is enough. You and I have nothing to do but take him at his word. If you and I accept literally this declaration of God, and if we honestly entrust our souls to the atoning Savior, and then are lost forever, it will clearly be no fault of ours. We have a right to hold the Lord Jesus responsible for our everlasting welfare. No responsibility that I can exact from the Cunard Steamship Company for a safe passage to Europe can compare with the responsibility laid upon the Son of God for the salvation of my soul. Their powers are limited; but his power is unlimited. He promises to "keep that which I entrust to him;" and if I do just what he bids me, then the whole question of my salvation or of my after perdition rests entirely on the stoning Son of God. I can not more literally entrust a valuable package to an express company, and expect them to deliver it at its destination, than I entrust my immortal soul to the keeping of Jesus Christ, with the expectation of finding it safe "at that great day."

II. But I expect other things from Jesus, if I make him my trustee, besides my final salvation from the woes of hell. I expect present protection and help. He says that he is "able to keep me from falling." The pathway of daily life has many slippery places. Hundreds are falling, to their own wounding and to their shame. But I never yet have heard of a good man having fallen when he was trying to do Christ's will and trusting on Christ's help. Every fall, without one exception, came from venturing upon sinful ground or from venturing upon self-support. The moment that Peter trusted Peter, he sunk; the moment that he trusted Christ, he found the waters like granite under his feet. When a genuine Christian sins, he finds forgiveness. That is what is meant by being "preserved *blameless.*" When he reaches heaven, he will sin no longer, and then he will be "presented *faultless.*" Christ's blood washes away the blame here. In heaven he shall walk in white, for into that pure atmosphere shall enter nothing that defileth.

The limits of this brief article do not allow me to recount all the priceless blessings which flow from trusting Jesus. If you make him your trustee, you can roll burdens over on him when they become too heavy for you. Not your work; for that you alone can perform. But the issue of it you can leave to him. I am responsible for the discourses I preach and the life I live; but not for the conversion of a single soul. That is Christ's office, not mine. He is the trustee of every Christian's labors. If our Brother Moody enters cultured and fastidious Boston with this firm conviction, he can "laugh at the shaking of the spear" of boastful infidelity.

What a delightful peace this complete trust in Jesus brings! There are many anxieties that make us "lie awake" in this world of perils and disasters. "To-morrow morning I will go and draw that deposit out of the bank," says the wakeful merchant, whose suspicions have been aroused as to its safety. But the true believer can lie down and sleep serenely. His deposit for eternity is secure. There is no torture more intense than distrust. The wife who doubts the love of him to whom she has plighted her all, the mother who fears that the son of her bosom is deceiving her, feel the pangs of a purgatory every hour. Half of the sorrows which the professed Christian feels arise from his wanton, wicked distrust of Christ. When I trust a faithless fellow-creature, it is his fault if I am deceived. But when I suffer from foolish uneasiness about what I have committed to Jesus the fault is all my own.

While writing these lines a young friend has come into my room to seek counsel in regard to her soul. I addressed to her this one decisive question: "Do you honestly desire and strive to avoid sin, and are you willing to do what Christ commands you?" She modestly answered "Yes." "Can you trust Jesus as an atoning Savior with your soul?" To this she firmly replied: "I can." Then I said to her: "Your loving Master's voice is to you, Daughter, go in peace. Thy faith hath made thee whole." She went home lightened. She seemed to know whom she was trusting, and that he would keep the precious immortal trust until the great day.—*Independent.*

### CHRISTIANS AND AMUSEMENTS.

As Christians we should avoid for ourselves and our children such amusements as are confessed badges of worldliness and such as have been appropriated to gambling and vice. We should not permit ourselves to resort to any amusement on which we can not ask in prayer the blessing of God. We should avoid as evil to both body and soul those amusements which have degenerated into dissipation, which, instead of refreshing and invigorating, weary and exhaust us. We should flee from pleasures, as from a pestilence, which demand the hours required for sleep. Our amusements should be mainly in our own homes. These homes should be lit up and made bright with every innocent and Christian joy, so that our children will prefer them to every other place on earth. And from innocent amusements those should be chosen which do not consume too much time. Our time belongs to the Lord as well as our talents. Our amusements should be such as refresh us and fit us for the duties of life; such as we may be able to drop at any given moment. Those that so excite and absorb that we find it difficult to turn away from them should, as a general rule, even though they be innocent, be avoided. One of the ablest preachers of this country, a few years since, rising from a game of chess, in which he was very expert, said, "I will never play this game again as long as I live, simply because I have not the time." In short, all amusements must be kept subordinate and helpful to our great work in life. The moment that they become an end for which we live, they are an evil which we should shun.

But there are professors of religion who are always debating whether this or that worldly amusement be right. If they follow the inspired law laid down by Paul, their doubts would forever keep them from them. But instead of renouncing all doubtful pleasures which sweep out into the dreary waters of godlessness, like wayward children they are constantly treading on the verge of absolute disobedience, seeing how far they can go without bringing themselves under censure and into disgrace. Professing to love Christ supremely, they fit uneasily back and forth between him and the world, praying and sitting at the Lord's table to-day, doing homage to the world and sin to-morrow. Half converted souls, enjoying neither the world nor Christ, I came not to upbraid you but to extend a helping hand. There is something better and higher for you. Leave forever that painful state of indecision. Come up from the lowland and for and chill of worldliness on to the sunny heights of full consecration to Christ, where filled with the joy of the Lord, godless pleasures will forever cease to charm you.—*Galusha Anderson, in Standard.*

### ABYSSINIAN WORSHIP.

A religious ceremonial in Abyssinia can not be readily compared with one in Europe; and few persons here have any distinct conception of the religion of that country. It is but the wreck of what it was. Compared with the Christianity known to ourselves, it seems wretchedly mean; yet in Africa within the tropics it stands out in a very advantageous contrast with the surrounding heathenism. Taken altogether, it is unique, and has maintained its ground for many ages, being in reality a composite of the Hebrew worship and the Christian; and as to the former element, dates its origin a thousand years before the Christian era, when Solomon was in his glory. For when, according to Ethiopian tradition, the mother of Menilek, first of the long series of Ethiopic sovereigns, which is continued to the present King John, returned with her train of Arabs from Jerusalem to Sheba, she brought back with her some knowledge of the one true God. That knowledge was increased—first in South Arabia, and then in the country now called Abyssinia—by the frequent immigration of Israelites, otherwise called *Falashas*, or strangers, and by the acquisition of the Hebrew Scriptures—first, the five books of Moses, and then the other sacred books—which were in the hands of devout Abyssinians until the Treasurer of the Queen Candace, by reading in the book of the Prophet Isaiah, expounded by Philip the Deacon, became a Christian. Hebrew fugitives from Syria and Babylonia brought with them wisdom, and much superstition also, and opened the way for the mission of Frumentius and others in the fourth century after Christ.

Then began the rude ritual of this Christian church, with its Israelitish admixture, and then were impressed on the people of Abyssinia some characteristics not elsewhere to be found. These are shadowed in its calendar. On the red-letter days of this month (July) are the names of Old Testament patriarchs and prophets: Zephaniah and Ezekiel; Enoch, Abraham, Isaac and Jacob; and Ezra the Scribe. That angels and archangels may give sublimity to the glorious company, here are Uriel and Michael. From the New Testament are taken the Virgin Mary, the disciples James and John, Peter and Paul, Joseph the carpenter, and Nathanael of Cana. Then there are great men of later times: Ignatius, Ephrem the Syrian, Cyril of Alexandria. With Judaism harmonizes the Abyssinian observance of the Sabbath on the seventh day, a distinction of meats and circumcision; with Christianity, baptism, and our Lord's resurrection on the first day of the week. So, when the king or emperor uses the royal signet, he impresses with his own hand the emblematic Lion of the tribe of Judah, with a human head, after the symbolic manner of Assyria, and the threefold name of the ever-blessed and Holy Trinity. But they refuse the Pope, communicate in both kinds (bread and wine), have no crucifix, but a cross with the name of Jesus; and their priests marry. They do not believe in transubstantiation, but they worship the Virgin Mary and saints. They received the Old Testament from the Jews, and the New came to them with Christianity. Both were translated into ancient Ethiopic, which is used still in their worship, as other old languages are retained in other old churches; but the Bible Society gives them the sacred volume in Amharic and Tigre, the two spoken dialects of Abyssinia, and it is read without hindrance. Bishop Gobat, aided by the late King Theodore, (until the latter part of his life,) circulated the Scriptures largely. They have Doctors or learned men, whom you may see distinguished by their turbans, and have great reverence for learning, though they possess little of it. Over their clergy presides an Abuna, or Patriarch, sent up to them by the Coptic Patriarch in Alexandria—very tyrannical, and almost always profoundly ignorant, insatiably covetous, and insufferably proud. Nearly three hundred years ago the Jesuits made a second attempt to establish Popery in Abyssinia, the first having ignominiously failed. After dogged perseverance, in the year 1624, they thought they had succeeded, having gained complete ascendency over the Emperor Susneus, who adopted popery, persecuted the advocates of the old religion, and let them send to Rome for an Italian Abuna. The country seemed to be divided between the Alexandrian and Roman faith, but the latter was chiefly upheld by bribery and intimidation. The people rose in arms to fight for the former, but were defeated—a great part of an insurgent army of 14,000 men being left dead on the field. Then came the Italian Patriarch, in June, 1624; and in the December following, Susneus, with great pomp, caused submission of the Abyssinian church to the Pope to be proclaimed. Multitudes were put to death, with inquisitorial forms, because they would not submit; and after much bloodshed for six years, letters came in 1630 from Pope Urban VII., to encourage the Patriarch and Emperor to go on fighting the people manfully; which letters aroused the empire to revolt. The whole body of native monks, with the Echegue, or Chief Monk, at their head, led the patriotic insurrection, and there was a great battle. The carnage was horrible. When at last the Emperor saw the heaps of dead his heart sickened. His wife and children implored him to put an end to the slaughter of his subjects and fellow-Christians. He then retired to his palace and dictated the following decree:

Hear! hear! We formerly gave you the Roman faith, believing it to be true; but innumerable multitudes of my people having been slain on that account, we do therefore restore to you the religion of your fathers, so that your priests may take possession of your churches again, and officiate therein as formerly.

Hatred and exultation boiled in every bosom. The following stanza was written by a ready pen, and when the priests, in terror, had concealed themselves or fled, the people sang it night and day:

See how the Ethiopian flock is now set free,
From Western wolves by the doctrine of
Mark the Apostle,
And of Cyril, pillar of the Church of Alexandria.
Rejoice! rejoice! and sing ye Hallelujah,
From the wolves of the West, Ethiopia is free!

And for generations the refrain rang through the valleys:

Tafsahkhoo! Tafsahkhoo! Wazamroo Haleluya,
Em-takualat Garab amshakhat Eetyopya.

But Ethiopia is not yet free. The vestiges of old superstition and the idolatrous imagery of dark ages will pass away, when peaceful and loving ministrations of the gospel have won their hearts and opened their understanding.—*At Home and Abroad.*

### THE HEROISM OF FAITH.

Unbelief makes cowards. It says "impossible," "it can't be done," and shuts the door of possibility in the face of all progress. But faith makes heroes. It never counts the chances of failure or calculates the power of the adversary, or listens to the world's croakers, but over them all sees the banner of victory waving in glorious triumph. No cloud so thick, so dark, so threatening but that faith penetrates it and floods the hill-tops beyond with the beams of hope.

Were it not for the believing and hopeful ones of earth, the doubters, the croakers, the despondent, the dyspeptic, the gloomy and the selfish—the frogs, and moles, and owls, and bats of the human race—would hold a convention, with Rip Van Winkle for President, and vote God, progress, sunshine and daylight out of our world.

What would become of us if we had not a few heroes?—men of faith, men of hope, men of progress, to sing for sighing humanity, to rally the retreating forces, and to point us to the sun rising in the East? Men who can see the day breaking through the night of ignorance and sin, and with forecasting beams of light, making gardens of flowers, landscapes of beauty and fields of harvest all visible—civilization unfolding her treasures and Christianity gathering her trophies? Were it not for a few of these heroes of faith our churches would stagnate, or dry-rot, or freeze beyond a thaw. They keep hope on the wing and courage on the march, and thus save our world from despondency, the church from backsliding, sinners from indifference, and souls from despair.

Were it not for the encouraging, stimulating and sustaining power of faith, the disappointments, shadows, and gloom of earth would so paralyze our hopes and blight our prospects, that despair would spread his raven wings over our heads and shut out all light and veil the sun in darkness and the moon in blood.

Faith eclipses the dark form of despair, lets in the light of heaven, makes heroes of cowards, converts sighs into songs, puts crowns on the heads of the poor and sceptres in the hands of the humble, paints the bow of hope on the darkest cloud, and the stars of promise in the stormiest night, penetrates the dust of toil, the smoke of battle and the gloom of death, and beholds the victor's palm and crown of life for the coronation scene of glory.

The man of faith becomes a center of influence and power; many kindle their expiring torches at his light, sleeping soldiers wake and rise to arms at his coming, the gloomy and despondent find their shadows fleeing like night at the approach of day, the fearful become brave, the dumb sing and the dying catch a new inspiration by his presence. "This is the victory that overcometh the world, even your faith."—*Christian Voices.*

WHAT BUILDS UP.—It is worthy of note that the ministers of the present day who are most successful in winning souls to Christ, and in solidly building up the church, are those who preach fearlessly the great doctrines of grace. Mr. Spurgeon is a preacher of this stamp; so is Mr. Moody; they make much use of the "old Gospel," and set forth the law of God without abatement, and are, therefore, so mighty in convincing sinners of their guilt, and their need of a personal Savior. Says a minister: "Mr. Moody will probably preach no better sermons in his Chicago course than the two he has already delivered on the 'Precious Blood,' from Gen. 2: 16, 17. The tone and gist of these sermons may be gathered from the following curt and weighty sentences: 'Take substitution from the Bible, and it would be a wirthless book.' 'Satan wants to get ministers to omit the blood from their preaching.' 'You might as well try to make men better by whistling to them, as by preaching sermons with the blood left out.' Mr. Moody is preaching very sound doctrine, to hundreds more before him who never heard it before, and to some behind him who have seemed afraid to preach the blood."—*Secretary.*

### SON, GO WORK.

Converts come into the church of Christ, not merely for their own pleasure, but to serve the cause of the divine Master. And there is some service which every one is bound to perform. "Son, go work to-day in my vineyard," is the Lord's daily command to every disciple. A German writer says: "Thousands in the Christian church reply to this command: 'I wish I could do something, but I am not capable. If I had such talents as this or that one, then I could be useful. But I can not teach, nor exhort, nor speak. What can I do?'"

No, no, Christian brother; you have received a talent from God, to labor, both in the church and in the world, to kindle love and joy in the kingdom of God. Can you not, from time to time, gain the heart of a child, and bring him or her into the Sabbath-school? Can you not call upon some of your acquaintance, whenever you go to the house of God, and invite him to go with you? Or, if you feel too weak to do this, remember that in small churches, especially in the country, there must be some one to sweep and dust the meeting-house, to blow the organ, to attend to the warming and lighting, and many other things. And remember, all this is working in the Lord's vineyard. "Yes," you answer, "I could do that; but I am above it. It is too small a business. Anybody can do that."

But you forget that setting up and taking down the ancient tabernacle was held to be a holy work, and afterwards any and every service pertaining to the temple, however small, was deemed an honorable task.

Whether thou hast talents or not, Christian friend, think lightly of no service in the Lord's vineyard. Be faithful in that which is least, and the Lord, like a wise householder, will enlarge the sphere of thy labor, in proportion to thy faithfulness. Be faithful in little things, and so far as it is for thy good, the Lord will say to thee, "Come up higher." And until he speaks thus, be not disheartened, but remember there is need, not only of candles to shine, but of snuffers also.

If you can not be great, be willing to serve God in that which is small. If you can not do great things for him, cheerfully do little ones. If you can not be an Aaron to serve at the altar, or Moses to guide the tribes, consent to be "a little maid" to Naaman the Syrian, for the honor of God's prophets; or a little child, for Christ's sake, to be set by him in the midst of the people, as an illustration of the sweetness of humility.—*Southwestern Presbyterian.*

### FLING OFF THE WEIGHTS.

The normal condition of a Christian is work. A lazy, listless, idle Christian has no place in the dispensation of Christ. The Christian life is represented to us in the Scriptures by those things which require the greatest exertions of bodily strength and the keenest attention of mind; by a state of war, by a combat, by wrestling, and by the running of a race. Now, they who run a race divest themselves of everything which may add to their weight or hinder their speed. And that is what Paul recommends to Christians. The race they are called to run is the Christian life—a life of self-denial and holiness. The prize they hope to obtain is eternal life with God. And to obtain this they must live in that state of holy obedience to God which he has promised to accept through the mediation of his Son. They must repress every temper, passion, and appetite, and forbear every action which may hinder their progress in this divine life or be to them like a weight to one that runneth a race. Christ calls his disciples to the renunciation of every worldly advantage and every temporal consideration that may come in competition with their duty or divert them from that holy life of active obedience which his gospel requires.

A Christian without even energ

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

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## THE DECALOGUE, FUNDAMENTAL IN RELIGION.

Man is by nature a religious being. This is proved [illegible] ways, to one of which we call the reader's attention. That man can be taught religion, few will deny. But no other animal can be so taught, and why? For the reason that by nature they are incapable of receiving this kind of training. This proves, beyond dispute, that their Maker did not design them to be religious. But man can be taught to be religious. This proves that his Maker designed him to be religious. But as a supplementary thought it might be well to say, that religion promotes human well-being. Man is happier and better when religious. One of the modes by which religion expresses itself is by acts of worship. For this, the idea of a god is essential. If man worships, he must have some object before him which, to him, occupies the position of God. This is necessary. Also ideas of truth, justice, right, wrong, etc., are intimately associated with worship, and the idea of God.

It will also be seen that the Author of man must necessarily interest himself in man's religion, and give such direction to it, and make such provisions for its exercise as will both reflect honor upon himself, and bring good to the worshiper. And further, this religion must contemplate the entire circuit of man's existence and possibilities, be these what they may. Now, these principles contemplate man as man, and apply to him in all times; and a question now arises, whether the Decalogue supplies the religion called for. From the record made by Moses, it would seem that the principles enunciated by him in the Decalogue were from the beginning recognized by the good as a rule of human conduct, and, as such, were honored by them, and divine judgments were denounced against the wicked, because they refused their acceptance. Whether there was, before the call of Abraham, any orderly arrangement of this system, as we should now name it, we have no definite information; but that, as we have said, the good were governed by these principles, seems certain.

In this connection, one other thing should be said, because of its specially prominent position hereafter, and that is, that after the fall there was incorporated into the system of religion above named, the ideas of sin and redemption. Especially were these prominent in acts of worship. Men, both by word and deed, confessed themselves sinners, and sought, as such, forgiveness of God, against whom they had offended.

We now come to the call of Abraham, when the idea of redemption is to clothe itself in form, and the doctrine of justification by faith in the coming Redeemer is to be more perfectly illustrated. Abraham is now called; and, in his answer gives full illustration of faith, by his walking in a way which, but for the light of faith, would have been to him a path through midnight darkness. It may also be as well to say here, that Abraham was called out of heathenism to a land of promise. From this, his posterity were sold into slavery, the doom of rebels, from which they were redeemed by a "high hand and an outstretched arm." In Israel's deliverance from bondage in Egypt, we have, in a wonderfully clear manner, the great redemption symbolized. With this people, so redeemed, God now enters into formal covenant, they taking him to be their king, and he accepting them as his people. But it must be remembered that this transaction has high significance, as in it the whole world's redemption is symbolized. In God's making covenant with this people, two things must be constantly borne in mind, namely, that they were both men and Jews, and that, consequently, the laws, statutes, and ordinances governing them possessed corresponding characters. To this should also be added another thought, which is, that a covenant character attached even to the moral precepts governing them, because they were God's covenant people. But that there be no confusion here, we further state that the moral code governing them did not represent the idea of redemption, though of necessity it had a covenant character, which it was to maintain during the time of their national existence. It must also be remembered that these moral principles existed long before they possessed a covenant character, as of necessity they must continue while time lasts; although their covenant character has long since been removed. But of the religious ordinances governing this people, many of them were without force or significance, save as they were connected with the great plan of redemption. These did not date from the beginning, although there were incorporated into their system all those services which from the time of the fall shadowed forth the doctrine of redemption by sacrifice, or by the shedding of blood. But we wish it specially noted, that all those rites and ordinances which had their origin in the rise of the Jewish nation, and which looked to the redemption by Christ, came to an end when that redemptive work was completed, when their antitype Christ, died upon the cross: [illegible] this time the middle wall [illegible] as at tion between the Jew[illegible] of partitiles was also [illegible] and the Gen-

From this "broken down." was to [illegible] time, Christ's salvation [illegible] preached both to the Jews [illegible] to the Gentiles. From the foregoing rather general form of statement, we now proceed to consider the question in connection with the mission and ministry of Christ. It is essential that we do this, because around him everything gathers, and in him everything centers. Prominence, then, we raise the question, Did he destroy the Decalogue in its relations to humanity? That in its relation to the covenant God made with the Jews at Sinai, it has undergone a change, is admitted, because the covenant itself is abolished. It is impossible, then, that the Decalogue should still, in its covenant character, remain with that people. But this does not affect its essence or nature. Its relation to humanity is the same, and to-day it binds the Jew, as a *man*, as firmly as in the days of Moses. No appeal is now made to it as a covenant; but its principle is unchanged, and disobedience to it is now and ever will be sin.

But under Christ's ministration a further change is made, which in an intensely interesting manner contrasts with the ministry of Moses. Moses's ministry was a ministry of death, as was illustrated by the entire system of sacrifices. It was a ministry of law, and therefore slew the guilty. As a system of law it could neither excuse the transgressor nor deliver the culprit. By it the whole race was condemned, whether Jews or Gentiles. On the other hand, the ministry of Christ was one of mercy. He came to seek and to save the lost, and hence, where the law was weak, he was strong. The law could not save on account of sin, but Christ could save, as one might say, in spite of sin. In him mercy rejoiced against judgment. It would, however, be wrong to say that Christ saved by abolishing the law. He did not even abolish the penalty of law; but, suffering that himself for us, he found in this suffering a ground of pardon for us. "By his stripes we are healed." See Isa. 53.

But this is not all, for in this transaction there is a restoration of man to God through a re-creation. He is, so to speak, grafted on to God, so that as at the beginning he draws life from him. This is illustrated in the Bible by various images of speech, as when Christ compares himself to the bread of life, coming down from heaven, of which if a man eat he shall never die. This however must not be taken in a mechanical, but spiritual sense. In the new birth, men are not only forgiven their former sins, but they also receive power to live a life of holiness. Becoming spiritual, they receive power to live a life conformed to the character of that law which is spiritual. This law, as to its nature and essence, is love to God and love to men, according to the Savior's definition. See Matt. 22: 37–40; also Deut. 6: 5, and Lev. 19: 18.

This brings us to note specially the nature of the kingdom of Christ among men as set up within them. This is the work of the Spirit of God in writing upon the heart the law of God. This is the new covenant spoken of in Jer. 31: 31–34, and in various other passages of like import. The inference that this writing of God's law upon the heart by his Spirit releases men from obligation to obey its precepts, must be erroneous, as thereby the heart is both disposed and strengthened to obedience.

Let us go back a little. The principles enunciated in the Decalogue must have had an existence while man was in innocency. If the Decalogue does not contain the principle of morality or necessary law, where can it be found? We take it that this is the true view of the matter. While man was in fellowship with his Maker he was influenced by love. When he became an alien—an apostate—he was governed by commandments. In his redeemed and sanctified state, the motive controling him is again to be love, but love never releases from duty.

But we return to the question, Where can the moral law be found written out if not in the Decalogue? At least this is certain that the opinion throughout Christendom is, that this code rests in and is an outgrowth of the essence of moral law. But let us suppose for a moment that as a rule of conduct the Decalogue is abolished, and then see where we are. It will not do to say we must be governed by the words of Christ where he says, "Do unto others as ye would they should do unto you," for that is simply the essence of the second table of the law. It is only another form of saying, "Thou shalt love thy neighbor as thyself." To abolish the Decalogue as a rule of conduct among men, would be to dethrone the Almighty as King, and to plunge society into ruin. Even with love as a motive to obedience we want the guidance of the commandment in our conduct. We are in the flesh and are affected by its weaknesses. The world is also yet in darkness and stands greatly in need of this light. The law of God is to-day the most potent of all the moral forces employed for the regulation and government of society. It underlies national law and state legislation. It really is the common umpire in all questions of dispute among civilized peoples. To suppose that the Christian religion has abolished this law is to lay to its charge the most grievous thing. It is to make it the enemy of society in all its departments and operations. Instead, however, of this, the gospel yields its whole support to this law. Christ honored it in his teachings, in his life, and in his death. To allege that Christ came to destroy the law is to array him against God and his own declaration. That he came to free men from the curse of the law is true, but that he came to free men from obedience to it, is impossible. Next week, if God wills, we will consider the position and operation of the law in the plan of redemption.

## GLASGOW SKETCHES.

VII.

### Sunday Services.

To the Editor of the Sabbath Recorder:

Owing to the church establishment, it is, I think, not to be disputed that with the great bulk of the population of Scotland there has been very little change in religious ideas since the adoption of the Westminster Confession of Faith by the Covenanters.

The Treaty of Union in 1707 between England and Scotland set up the Kirk as the State Church of Scotland, and Presbyterianism, as interpreted by the *Confession* and by the *Larger* and the *Shorter Catechism*, the legal orthodoxy. No minister of the Kirk could afford to grow beyond the Creed or presume to interpret it differently from the usual view, because his stipend—a liberal one—came from the State, and should he be judged unorthodox, he must step out and let in another glad enough to *conform* for the stipend.

So the ministry of the Established Church has largely become a trade, and is looked at by young men as the law and medical profession are looked at, and one hears the same talk about *salary, pay, advantage*, and *rising*, as in any other trade. And so the sanctity of the office requires, as is readily seen, to be bolstered up by the wearing of gown, white necktie, and a *seal ring upon the little finger of the left hand*. So thoroughly has the thought and feeling of the nation been penetrated by this comparatively low ideal of the sacred office and of the necessary qualifications of the ministry, that intellect alone seems to be looked for by the people, and cared for by the clergy. If the minister be only "clever," he may be forgiven avarice, pride, heartlessness, hypocrisy, ignoble rivalry, and even drunkenness.* But his cleverness is restrained and bounded by the catechism, and so it has come about that all the wonderful growth and development of theology among the Presbyterians in the United States, known as New England theology, is little understood here, and the Edwardses and Hopkinses are names largely unknown to the Scotch. The secessions and separate communions are the result of political rather than theological changes. One never hears of Old and New School or Reformed Churches, but of the Established, the High, the Free, the Independent, the "U. P.," or United Presbyterian, &c. The seceding bodies, too, have their *sustentation fund*, and the relation of ministry to people remains essentially the same as before—dependent upon conformity to the creeds set up by a past generation. Even the Baptist clergy here generally conform so much as to wear the white necktie and the seal ring. The Scotch are largely church-goers, the men more especially.

It is the custom in many meetings to stand up in prayer time; usually also in singing, which is almost everywhere unaided by instrumental music. In fact, to many entire churches and even denominations, it would seem a crime to allow an organ in church. There is, however, a little tendency seen to break down this prejudice. In nearly all the Presbyterian branches, the use of only the metrical Psalms and the Paraphrases is allowed in church singing. I notice also that the Hebrew headings to many of the Psalms, whenever it is directed that the Psalm be performed upon *stringed instruments*, or upon *wind instruments*, &c., is never translated or referred to in their English copies. Usually a Presentor, with his place just in front of the pulpit, facing the congregation, and having a small choir ranged on three sides of a square before him, leads the congregation in singing, and with his hand or baton keeps time for all. The penalty paid for the exclusion of organ, &c., is a flatting of the key, excruciating to a sensitive musical ear, and rarely is there enthusiasm. In Spurgeon's great Tabernacle in London the immense volume of sound produced by thousands of voices seems to overcome the otherwise unavoidable depression of key, and stimulates to energy in singing. The introductory services are about the same as among us, only longer and more tedious. The minister, upon ceasing to read the Scripture lesson, says: "May the Lord bless the reading of his Word." The people rise to receive the benediction, but afterwards sit down again, bowing their heads a few moments while the minister goes out at a side door. Upon entering church, at every service, a collection plate is always to be seen, standing conspicuously in the vestibule, guarded by one or more church wardens, into which everyone is expected to throw a coin, be it no more than a farthing. I notice most are copper coins in the plate. It is never passed around inside. If an extra collection is to be taken, it is taken at the doors as the people pass out. With reference to infant sprinkling there is a remarkable difference in the teachings of some of the ministers of the Kirk and some of the seceding churches. At Aberdeen I witnessed the ceremony in the Old Cathedral, repaired and occupied by the Established Church. There the youthful minister carefully taught the necessity and binding obligation of the ceremony, claiming that Christ himself instituted it, and the apostles practiced it, expatiating upon its beauty and the solemnity of the vow taken by the parents in the name of the child. Last Sunday afternoon, however, in the City Hall, I saw the ceremony performed upon two babes, by the Rev. P. Hately Waddell, LL.D., who was careful to say in effect that it amounted to nothing as to the salvation or the opposite of the children, but was only intended as a symbol of the work of the Holy Spirit upon the heart, and as a solemn ceremony of promise on the part of the parents that they would do their best in giving instruction and care to their children, and by precept and example try to lead them to faith in Christ. I was amused, too, at the unexpected frankness of Signor Gavassi while here, in speaking of this very same rite. At the great meeting on Papalism, he said: "The Ritualists are the enemies of the Church of England, and are paid by the Church of England. They are the traitors of Protestantism. Beware of them, and do not forget that even this great land of Knox is menaced by Ritualism. It seems almost impossible to me; but it is a fact of which I am sure. Of course, I know also that Ritualism is a little pettifogging scoundrel with a waxed nose. If he finds a real Scottish Presbyterian brass door, he smashes his nose against the door; but if he finds a door of thin glass, he pokes his nose through the glass and deluges the place with his holy water. Therefore, take care and be aware of Ritualism, because where Ritualism goes Papalism follows." The next Sunday he preached in the East Campbell Street U. P. church, and I went to hear. He came into the pulpit attired with the usual black gown. His subject was Salvation by Faith; his text, "I am the way, the truth, and the life." He showed very clearly the necessity for a radical change in the carnal heart of every person, and the necessity of the exercise of the reason. That only when through faith a divine principle has been implanted in the heart can a life of faith be lived and salvation be obtained. That it is through faith in Christ we become partakers of the divine life that is in him. That all human inventions are powerless to impart this divine life. So far, both in his speech at the great public meeting, by his irresistible humor and sturdy opposition to the Romanist doctrines, he had carried along the sympathies of all, and now in his sermon he had gained the closest attention of the congregation to his forcible logic, and every one seemed to feel boundless gratification that such a mighty engine of war was headed against the Papacy, and all the good old heads were nodding assent with pleasing emphasis. And then, all at once, with a droll gesture, he said: "Some think that by just sprinkling a little water in a baby's face they can impart this divine life, and make it a child of God." Instantly all the good old heads were dropped, the eyes were turned attentively to the floor, or one side, and an impatient hitching about upon the seats was painfully apparent, and the people seemed instinctively to open their Psalm books, as if to hunt up one of the imprecations of King David.

Sunday, December 10th, in the same church, I listened to a very interesting address by a missionary physician from China, employed by the London Missionary Society, and successor to Dr. Lockhart, who was our family physician in Shanghai. He drew a graphic picture of the Chinese, their great empire, and wonderful civilization. He sought to correct the low estimate in which they are commonly held by those unacquainted with them, venturing even to compare them favorably with the Scotch. He recounted and analyzed the difficulties with which the missionaries had to contend—the pride of race, the influence of the various religions, the veneration of their ancestral customs, the distrust on the part of the ruling class of the influence of the missionaries, the numerous dialects and other difficulties of the language, and last, but not least—and he was very earnest and caustic in his use of words about it—the shameful opium trade of the English, and the ungentlemanly and bitter opposition by English and other foreign merchants, and in many cases their shamefully degrading influence in shocking even heathen morality by certain practices. He enumerated and dwelt upon the various encouraging circumstances—the politeness and intellectual character of the people, their glorious obedience to the fifth commandment, to which he attributed the long existence of the nation in the land which the Lord had given them, the fact that both Buddhism and *Tao* ism were foreign religions imported into China, going to counteract in some degree the prejudice against Christianity, because of its foreign character, the decided and unexpected success already attained by missionary labor, &c. He closed by giving a brief history of missions in China, and a very hopeful view of the situation at the present time, especially referring to the branch of the work in which he was engaged, *i. e.*, healing the sick, and while thus gaining entrance to their homes and hearts, seeking to minister also to their diseased souls while in the most impressible condition. He said the more intimately he became acquainted with the Chinese, the more did he come to respect and love them.

Another Sunday evening service in the same church I should like to sketch, and then bring this already too long letter to a close. On the last evening of the year, I went to hear a temperance lecture from an American, Mr. Eli Johnson, of Brooklyn, N. Y. He had lately returned from a mission to Sweden, where he had induced about 4,000 persons to sign the pledge of total abstinence. He begins his mission in Scotland, at Glasgow. He comes as the representative of the movement begun in Ohio in 1873. He gave a pretty full account of the origin and development of the movement and the wonderful things accomplished in answer to prayer, showing how closely all their efforts had been connected with Christian labor and Christian faith, insisting that only as so connected with faith and prayer and the power of the Holy Spirit were their efforts of permanent value in the community. Simply to reclaim a man from drunkenness and leave his perverted nature to find some other avenue of indulgence, to grope on under the dominion of sin, and at last to fall into eternal ruin, is only a slight and deceptive gain. We must seek to save men by the power of the gospel from every sin, and restore their hearts to God. Then every victory won for temperance is a victory for Christ, and his power will be with us. He cited very many instances, coming under his own observation, of direct and remarkable answers to united prayer. He urged the Christian women of Glasgow to take hold of the work as the women of Brooklyn had done, and see if the Lord would not bless their efforts also. He then referred to some of his experiences in London and in Leeds, saying that when in Leeds he thought it was the worst city for drunkenness he had ever been in. The picture he drew was heart-sickening enough. But he wanted it understood that since his arrival in Glasgow he had been compelled to change his opinion of Leeds, because the misery, vice, and drunkenness he had seen here beggared all description, and far surpassed in dreadful reality all he had witnessed in Leeds, or any other place. He then related some things he witnessed the evening previous, when out for his first tour of inspection preparatory to his work here. Between 10 and 12 P. M., he saw not less than 10,000 men, women, boys, and girls in the streets, about 5,000 being drunk, and more than half of the 5,000 drunk being women and girls! He witnessed many violations of the city regulations in "Publicans" keeping open their gin shops after 11 P. M., and in the utter indifference of the police to it, as well as to drunken rows and fights, occasionally interferring enough to separate combatants with a box on the ear or a rap from the club, without arrest. He particularly called attention to his visit to the rumshop of one man, who, he was informed, owned the best pew in the richest church in Glasgow, and was a member of that church. It was between 11 and 12 o'clock P. M. when they arrived opposite his saloon. The doors were shut; but soon they opened and the man thrust out two drunken men and a drunken girl, and the doors shut after them. Pretty soon more drunken people were thrust out, and at the same time three new customers let in, and again the doors closed. After waiting some time, the light again streamed into the street from the opened doors, and the persons they saw let in before were now put out uproariously drunk. All this went on, too, with a policeman close by, who seemed not to observe it at all.

In closing his lecture, he made a touching appeal to the Christian manhood and womanhood of the church members to arise in the power of faith, and by all legitimate Christian methods, and by the sword of prayer, to drive out the demons of hell from the city, to seek to save the lost, and reform the churches, and to join in the mighty effort now being put forth to purify Christendom from the disgrace of allowing indulgence of base appetites and passions, and neglecting its mission to lift from the gutter and the hovel the wrecks of humanity. This lecture, although given in a popular church, whose pastor, Dr. Wallace, is said to be an active temperance advocate, was able to attract only a very small attendance, through no fault of advertising or lack of ability in the speaker. And when Mr. Johnson, to see how many friends the temperance cause had, called upon all who had previously taken the pledge or would take it that night, to stand up, not more than twenty or thirty arose. He was evidently astonished and dismayed at the power strong drink has acquired even in the churches of Glasgow, and the immense difficulty of the task to which he has set himself. Much as Moody did here three years ago, with all his immense influence over the people, little permanent impression seems to have been made against the intemperance in the city as yet. Inasmuch as intemperance here is very considerably fostered by wives and mothers in dosing and sleeping their babes with whisky, and in using for themselves and in offering to others at table their wines, &c., it is to be hoped the mission begun here by the efforts of the women of Brooklyn may meet with better success, and, guided by the Spirit of God, be able to reach the Christian women of Glasgow, and through them work a reformation. May all Christian people at home pray for Glasgow.

MORTON S. WARDNER.

5 N.E. PARK ST., Dennistoun, GLASGOW, Jan. 14th, 1877.

*[illegible] may say here that on New Year's day while making a tour of observation along one of the most fashionable streets of Glasgow, I saw a person in clerical costume, to all appearance of fine parts, but with flushed face and unsteady eye, staggering along the pavement.

## MISSIONARY BOARD MEETING.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Jan. 29th, 1877.

There were present Geo. Greenman, Geo. B. Utter, A. E. Main, S. S. Griswold, J.R. Irish, J. H. Potter, T. L. Gardiner, Jonathan Maxson, Ira B. Crandall, S. P. Stillman, and L. A. Platts. Also visiting brethren Henry Clarke and Horace Stillman.

President Geo. Greenman in the chair.

The meeting was opened with prayer by Henry Clarke.

Visiting brethren were invited to participate in the deliberations of the session.

The minutes of the last session were read and approved.

Letters were then read as follows:

1. From Lewis F. Randolph, accepting the invitation of the Board to labor in West Virginia, and later, stating that he had begun such labor.

2. From J. O. Babcock, on behalf of the church in Welton, Iowa, in relation to missionary work in that State.

3. From H. B. Lewis, Welton, Iowa, Jan. 15th, 1877, giving account of labor performed in Washington county, where there is a lively interest on the Sabbath question. Also, stating that there were thirty-one post-offices in the State where the SABBATH RECORDER is taken, besides at Welton and Toledo, the post-offices of the two churches in Iowa. Some of these represent actual Sabbath-keepers, and others, those who have formerly been Sabbath-keepers.

4. From Benjamin H. Stillman, Lincklaen, N. Y., Dec. 29th, 1876, asking, on behalf of the church at Otselic, if the Board would be willing to appropriate fifty dollars to that church, provided Eld. Joshua Clarke could be employed to labor one half the time.

5. From O. G. Stillman, Hornellsville, N. Y., giving some account of Sabbath-keeping interests in that place, and asking if the Board would appropriate one hundred dollars toward compensating Eld. T. R. Williams for labor there during the year 1877.

6. From H. E. Babcock, West Hallock, Ill., Jan. 10th, 1877, relative to the condition and wants of the Minnesota field.

7. From Thomas R. Williams, Alfred Centre, N. Y., Jan 16th, 1877, expressing deep interest in the cause of missions, hoping there might be a renewal of the monthly concerts of prayer in the churches, and suggesting that missionary effort should be put forth in the large cities, like Chicago and New York, as well as in the sparsely settled portions of the country, also alluding to the interests in Hornellsville.

8. From L. C. Rogers, Milton, Wis., Dec. 5th, 1876, declining the call of the Board to labor in Minnesota on account of previous engagements.

9. From Solomon Carpenter, Plainfield, N. J., Jan. 9th, 1877, relative to the missionary work in China, donating to the Missionary Society his half of the small chapel which he and Chau Chung Lau built in the city for daily service. He adds, "A little more than a year ago, the missionaries of five different Boards united in the purchase of a very suitable lot of land for a cemetery for the native converts. I was one of the number. I bought about one-sixth of an English acre; and if I have not already done so, I now make a present of it to the Seventh-day Baptist Missionary Society. The whole lot is fenced and divided, so that each mission is distinct."

10. From Horace Stillman, Woodville, R. I., Jan. 24th, 1877, report of labor in Eastern Association for the quarter ending Jan. 6th, 1877.

11. From N. B. Palmer, Woodville, R. I., Jan. 25th, 1877, acknowledging the favor of the Board in aiding in the support of Horace Stillman for the past year, and asking for its continuation.

The Treasurer's report was presented as follows:

GEO. B. UTTER, *Treasurer*,
In acc't with S. D. BAPTIST MISS. SOC.

DR.

| | |
|---|---|
| To balance in Treasury at Board meeting, Nov. 15th, 1876 | $624 23 |
| To cash received since, as follows: | |
| Brookfield, Mo., through S. R. Wheeler | 1 00 |
| North Loup, Nebraska | 19 35 |
| A friend, Westerly, R. I | 5 00 |
| Mrs. Deborah Clarke, Petersburgh, N. Y. | 5 00 |
| Enoch Barnes, Hounsfield, N. Y. | 5 00 |
| Greenmanville church, collections | 25 00 |
| Total | $684 58 |

CR.

| | |
|---|---|
| By cash paid S. R. Wheeler, to Oct. 1st, 1876 | $144 60 |
| By cash paid Horace Stillman, to Oct. 6th, 1876 | 62 50 |
| Balance in Treasury, Jan. 29th, 1877 | 477 48 |
| Total | $684 58 |

E. E. GEO. B. UTTER, *Treas.*

WESTERLY, R. I., Jan. 29th, 1877.

The following action was then taken:

1. The Prudential Committee reported that they had engaged L. F. Randolph to labor for a period of four months, at least, in West Virginia at a salary of of fifty dollars per month, he paying his own traveling expenses. On motion, the action of the Committee was approved.

2. It was voted that in answer to the inquiries of H. B. Lewis, we request the Corresponding Secretary to write to him that it was the intention of the Board to appropriate simply $150 to the Iowa field, and our judgment is that the money should be principally expended on places where there are societies of Sabbath-keepers with some hope of permanence.

3. In view of questions raised in regard to aiding the churches of Cuyler, Lincklaen, Otselic, and Preston, the judgment of this Board is that Oliver D. Sherman is adapted to the field, and should occupy it, and we hereby offer to pay him at the rate of $200 per year to labor in that field, with the understanding that, in addition, he may collect and enjoy what he can raise, he to devote himself to preaching in those churches, and organizing them so that they may, in due time, become self-supporting.

4. The Corresponding Secretary was instructed to send a copy of the foregoing action to Bro. O. D. Sherman, and to each of the four churches.

5. In answer to the letter of O. G. Stillman, asking aid to sustain Sabbath-keeping interests in Hornellsville, we express our gratification at the zeal indicated in his letter, and our hope that it may continue; that, however, in view of their favorable location for getting ministerial aid from brethren not sustaining pastoral relations, and in view also of the fact that there is an Associational Missionary Society within whose bounds they are located, we think it not advisable, at present, to make an appropriation for that field.

6. The Treasurer was instructed to pay Horace Stillman $62 50, salary for quarter ending Jan. 6th, 1877.

7. It was voted that we continue the labors of Horace Stillman as missionary in the Eastern Association, with headquarters at Woodville, as heretofore.

8. Relative to the China Mission, the following resolution was passed:

*Resolved*, That we hereby extend a unanimous call to Morton S. Wardner to enter the China field, and that we pledge him our hearty support, should he accept the appointment.

9. The Prudential Committee were authorized, in case they see reason to do so, to make remittances to missionaries in the employ of the Board between its sessions.

10. Voted, that we recognize, on the statement of Eld. Henry Clarke, an old claim of $50 against the Society, for labor performed under its direction, which he now gives to the Board, in view of which we make him and his wife life-members of the Society.

11. Voted, that the Corresponding Secretary prepare for publication in the SABBATH RECORDER extracts from the letters read at this meeting, and that he also, in that connection, call attention of the churches, to the importance of continuing regular and liberal contributions to the funds of the Society.

The minutes were then read and approved.

On motion, adjourned.

L. A. PLATTS, *Rec. Sec.*

## CALL FOR AID.

871 MICHIGAN AVE., Chicago, Jan. 29th, 1877.

Eld. Criss Sindall, of Chicago, a Seventh-day Baptist in sentiment, who received ordination as a Baptist minister in Denmark, wishes to visit the Scandinavian Sabbath-keepers in Racine Co., Wis., Shelby Co., Iowa, and Moody Co., Dakota. Several of these are Baptist in sentiment. He has had correspondence with several of them, and they call for his labors. He is not able to make this visit at his own expense. If the Tract Board, or any friend of our Sabbath reform cause, will furnish him the money for his traveling expenses from Chicago to these places, he will gladly undertake the mission. Bro. Sindall seems to be an intelligent man, and an earnest worker for truth. He first became acquainted with us through the Sabbath correspondence in the Chicago *Tribune* last Winter. He was anxious for a church here so that he could join it.

The correspondence opened by Bro. Ordway with Martin Olsen of Dakota, shows that some five or six families in Bro. Olsen's locality are Sabbath-keepers and Baptists. Bro. Olsen is very anxious to have tracts and papers on the Sabbath in the Scandinavian language, for distribution in this country and in Denmark. He has much hope for the cause by this means. He wishes Bro. Sindall to visit them. From his statements in correspondence with Bro. Sindall, there seems to be hope of a good work there. If he had the means, Bro. Sindall would go at his own charges. All he now asks is his traveling expenses. It may be that God is opening the way for us to publish his Sabbath truth to the many thousand Scandinavians in the Northwest through such brethren as Bro. Sindall of Chicago, Bro. North of Minnesota, and Bro. Olsen of Dakota. I hope those who have the means will aid those who are anxious to work for the cause. God will remember and bless those who deny themselves for his cause, whether it be in unselfish efforts in personal labors in the field, or in furnishing means to sustain laborers. Very few of us know what self-denial means in our Master's service, and know as little the rich compensations of such service.

As many as see light in the proposed labor of Bro. Sindall, and are willing to aid him, can make their responses to him through me.

J. BAILEY.

## WASHINGTON LETTER.

The Electoral Tribunal—Withdrawal of Troops from Washington—Special Police for the Capitol—Where will the Tribunal sit?—The Illness of Alexander H. Stephens—"Female Suffrage" and a Sixteenth Amendment—The Congressional Library.

WASHINGTON, D. C., Jan. 31st, 1877.

The "Electoral Tribunal" has been appointed, and, to that extent at least, the "agony is over!" Only one of the fifteen members remains to be chosen, and it is tolerably certain that the choice will fall upon Justice Bradley. As the college now stands, the members are: Messrs. Edmunds, Frelinghuysen, Morton, Thurman, and Bayard, on the part of the Senate; Messrs. Payne, Hunton, Abbott, Hoar, and Garfield, on the part of the House; and Judges Miller, Clifford, Field, and Strong, on the part of the Supreme Court of the United States. The name of fifth judge, to be elected by these four, has not yet been made public, but it will doubtless be either Judge Swayne or Bradley, and probably the latter. Judge Davis, who was elected by the Illinois Legislature to succeed Senator Logan in the Senate, left for Chicago last night, (the Supreme Court having adjourned till Feb. 19th, to enable the five judges to take part in the proceedings of the tribunal,) and he is, therefore, out of the question. Besides, he is too pronounced a Democrat, and, for that reason, would view also of the fact that there is an Associational Missionary Society within whose bounds they are located, we think it not advisable, at present, to make an appropriation for that field.

Whatever may be the result of the deliberations of this body, the belief is now gaining ground that it will be accepted as final and conclusive by all good citizens, without regard to party, and without further ado. All danger of war may be considered past; the visions of bloodshed and carnage, which haunted many minds, have vanished like a "summer dream;" and business men all through the country appear, to judge from the numerous letters received by Senators and Representatives here, to look with eminent satisfaction upon the peaceable and dignified method of solving the vexed question. Truly, we have twice set Europe an example how to avoid the horrors of war by peaceable arbitration—first at Geneva, and now in Washington—which she might imitate with profit! It did not, therefore, astonish anybody to hear that the troops, which have been stationed in Washington for the last seven or eight weeks, had been withdrawn and ordered back to Fortress Monroe, where they came from. We no longer hear the rumble of artillery in our streets, and the arsenal begins to look deserted. It is true that fifty men have been appointed (by virtue of a concurrent resolution of the House and Senate) to serve as special police at the Capitol during the counting of the presidential vote; but these are unarmed civilians, and the object in employing them is simply to preserve order in the galleries and prevent the blocking-up of the passages by anxious sightseers; for there will probably be more visitors to the Capitol on that day than on any previous occasion during its entire existence.

Now when the members of the Electoral "College" or "Tribunal" have been appointed, the next question is, "Where will they sit?" They can not sit either in the hall of the Senate or of the House, which will be occupied by their respective legislative bodies, as usual; and while many of the committee-rooms would be amply large enough to accommodate three times their number, there are several considerations which make the use of "committee rooms" for this purpose objectionable. It has, therefore, been suggested that the Tribunal should meet during their deliberations in the old Senate Chamber, now occupied by the Supreme Court; nor would it appear that there can be any objection to this, as the court has adjourned; besides, the hall is in a quiet corner of the Capitol, remote from the [illegible] lence of the two legislative halls; and the very atmosphere of this august chamber would, to a certain extent, infuse dignity into the proceedings. It is also understood that the five justices who form part of the tribunal are in favor of the selection of this chamber, because it may be considered as neutral ground, it being neither in the Senate nor in the House wing, but in the old part of the Capitol, between the two. The arrangements here are also such that counsel could be heard to advantage, and altogether I doubt if a better place could be found.

The condition of Hon. A. H. Stephens, ex-Vice President of the Confederacy, and now a member of the House from Georgia, who has been seriously ill some days, is considerably improved, and this morning his physicians considered him out of danger. Mr. Stephens, who is now sixty-six years old, has been in feeble health for several years past, and has to be carried bodily to and from his seat in the House; but his intellect is as vigorous and clear as ever. He was one of the staunchest supporters, on the Democratic side, of the electoral bill; but illness prevented him from voting. Senator Anthony, of Rhode Island, who has also been quite ill, is rapidly improving, and was in his seat in the Senate yesterday, for the first time since his attack.

To judge from the influence recently brought to bear, and quite unexpectedly, too, by the advocates of female suffrage, it is quite probable that a sixteenth amendment will, before long, be added to the Constitution of the United States, removing political disabilities on account of sex. It is only about a week ago that the House Judiciary Committee reported favorably a bill to allow women to practice as attornies before the Supreme Court, and not less than twenty-four petitions have been presented during the past week praying for an amendment to the Constitution which would give women the right to vote. Two or three years ago, few Senators or Representatives of standing could be induced to present and urge these petitions; but times have changed, and we now see leading Senators advocate this measure in open session, and, instead of being laughed at and laid on the Speaker's table, the petitions are read, actually listened to with respect, and referred to the proper committee for report. I prophesy a sixteenth amendment, removing the political disabilities of women, as one of the probabilities of a near future!

Mr. Howe, Chairman of the Joint Committee on the Library, yesterday introduced a joint resolution in the Senate, to the effect that the Library of Congress shall be kept open every day in the week, except Sunday, from 9 A. M. to 8 P. M.; and on Sundays from 2 to 8 P. M. It also, in view of the extended hours, makes an appropriation to enable the Librarian to employ additional assistance. Heretofore, this library, which is the largest and most complete in the United States, has been open only in the forenoon and till four o'clock in the afternoon, thus debarring government clerks, and others whose working hours do not terminate till four, from the pleasures and advantages to be derived from it. Under this resolution, the halls of the library, which are commodious and comfortable every way, will be lighted up, and the public will be admitted to profit by its treasures till eight o'clock, and there can be little doubt that many will take advantage of this new rule.

The weather for the past three or four days has been delightful, but winter is not over yet, not even in this latitude, and there is much suffering among the colored people, hundreds of whom are out of employment. The government is, however, aiding private citizens to extend relief where most needed to the greatest possible extent.

L. B.

PUBLICATIONS RECEIVED.—Storrs, Harrison & Co.'s Spring Catalogue of New and Rare Plants, for 1877, grown and for sale by them, at Painesville, Ohio. This catalogue covers eighty pages, and embraces a very choice collection, from which to select some gem of beauty appropriate for every situation. Catalogues furnished on receipt of two-cent stamp to prepay postage.

Pamphlet of "Stockbridge Manures," from W. H. Boker & Co., 43 Chatham St., Boston, Mass.

"*The Housekeeper's Companion*, a monthly journal devoted to the economical management of the household, in all its branches." Published by M. T. Richardson, 29 Fulton St., Brooklyn, N. Y., at 50 cents a year.

*The Semi-Tropical*, Harrison Reed, editor, a 64 page monthly, published by Charles W. Blew, Jacksonville, Florida, at $3 a year. This magazine, primarily published mainly in the interest of developing the industrial resources of that section of country, is gradually and surely advancing in all the elements of a first class literary magazine, and in typographical execution it ranks among the best.

*The American Cultivator*, a large eight page weekly journal of "Agriculture, Horticulture, Markets, News, Art, Science, and Home Literature," edited and published by Geo. B. James, Boston, Mass., at $2 a year.

THE ELECTORAL COMMISSION has been completed and commenced its labors. It is composed of Senators Edmunds, Morton, Frelinghuysen, Thurman, and Bayard, Congressmen Payne, Hunton, Abbott, [illegible], and Hoar, and Justices Clifford, Strong, Miller, Field, and Bradley. Politically the Commission stands seven Democrats and eight Republicans. The counting of the electoral votes was commenced on the 1st of February, the States being called alphabetically. All went smoothly until Florida was reached, with its two certificates, each of which was objected to, and also an objection was made to one of the electors on the ground of ineligibility, whereupon the case was referred to the Commission, upon which, at this time, February 5th, no decision has been reached. The solution of this case will go far toward solving the electoral problem, as the rules adopted and points decided, will govern in all the disputed States so far as they may be applicable.

There are about 70,000 bee-keepers in the United States, and these send to market about 15,000,000 pounds of honey and wax yearly, representing in value $3,676,763 for the former and $189,388 for the latter.

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## "THE LAW AND THE TESTIMONY."

"Bind up the testimony, seal the law among my disciples."—Isa. 8: 16.

What is "the testimony," and what is "the law?" Why and how "bind up the testimony?" Why and how "seal the law?" Where and when is this to be done?

"Testimony," "law," "commandments," are but different terms used to designate the "ten words" spoken by God to Israel on Mt. Sinai, and which he wrote on tables of stone. Ex. 24 : 12. "And the Lord said unto Moses, Come up to me into the mount and be there: and I will give thee tables of stone, and a law, and commandments, which I have written." Ex. 25 : 16. "And thou shalt put into the ark the testimony which I shall give thee." Ex. 31 : 18. "And he gave unto Moses, when he had made an end of communing with him on Mt. Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 34 : 28. "And he wrote upon the tables, . . . the ten commandments." See also Deut. 4 : 12, 13 ; 5 : 22; Matt. 5: 17 ; 19 : 16, 17 ; Rom. 3 : 31 ; 7 : 7–12. The two terms, "testimony" and "law," are used in the text, to avoid the repetition of the same word, both referring to the moral law of Exodus 20.

To "bind up the testimony," implies that it has been wounded or broken. God gave it to his people to be a "hedge" or wall of protection around them. The law of the United States is a wall of protection to every loyal citizen, in any part of the world. By disloyalty, any citizen may forfeit that protection, make a gap, or breach in the hedge, and expose himself to seizure by the enemy. So disloyalty to God has made a gap in the hedge which he set around his people, and has left them exposed to the shafts of the enemy. At what point has the breach been made? Let Ezekiel answer (13: 4, 5): "O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." 22: 26—"Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane, . . . and have *hid their eyes from my Sabbaths*, and I am profaned among them." v. 30—"And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." Isaiah testifies (58: 12, 13): "And thou shalt be called the repairer of the breach, the restorer of paths to dwell in, if thou turn away thy foot from the *Sabbath*, from doing thy pleasure on my holy day." Here we find the gap in the hedge, here is the breach in the wall. Here is where "the testimony" has been broken. Here is where the work of binding up is to be done. The disciples of Christ are to repair the breach, and make up the hedge, by returning to the observance of God's holy day, his "memorial . . . throughout all generation." Psa. 135: 13.

"Seal the law." Webster gives these definitions of seal: "Any act of confirmation." "That which confirms, ratifies, or makes sure." "To set or affix a seal as a mark of authenticity." Every legal document must be confirmed or authenticated by a seal. Hence seal is inseparably connected with law. See Esther 3: 12; 8: 8, 10. Every legal document must be signed by the person executing it. Dan. 6 : 8, 9. Every official document must be signed officially, to give it validity. The official signature is what gives it authority. This shows the right of the party issuing it, and the extent of that right or authority. For example, a proclamation signed simply, "U. S. Grant," would be of no validity; but let "President of the United States" be added, and it becomes authoritative, for it now shows the extent of jurisdiction, and the right by which it is exercised. Thus it is with the law of God. He has set his seal to it, showing the extent of his dominion, and his right to reign, and to make laws for the government of his subjects. But where in his law shall we look for his seal? The first command is: "Thou shalt have no other gods before me;" but who is *me?* The second, third, and fifth give the name of "the Lord thy God," but do not define *what* Lord or God it is. Paul says: "For there are gods many and lords many." To which of these does this code of laws belong? Who can tell from these commands, or from the last five, which do not name any one as their author? How is it with the fourth? "But the seventh day is the Sabbath of the Lord thy God." But who is this "Lord thy God?" "For in six days *the Lord made heaven and earth*, the sea, and all that in them is." Ah! here we find who he is; he is the Creator of the heavens and the earth. As such, he has the right to require the obedience of all the inhabitants thereof. Here, and here alone, we find the official signature of the author of the law, the great seal which his own hand set to his organic law, in the day that, with the finger of God, it was written on tables of stone. And we notice that when the writers of the Bible would distinguish between the true and false gods, they make use of the same expressions here employed by God to distinguish himself and his law. See Psa. 96: 5; 136: 3–6; 146: 3–6; Isa. 45: 18–20; Jer. 10 : 10–12 ; 51 : 14–18. In the Sabbath commandment, then, we find that God affixed his seal to his moral law, thus giving it validity and authority over all the earth. And the strength of the command lies in the fact that God set apart the seventh day as holy time. Remove this from the command, and the whole force of it is gone. Remove this command from the law, and it is utterly invalidated, and is of no more force than if it had been enacted by one of the heathen gods. But we find that, practically, the seal of Jehovah has been torn from the law; the day of his appointment has been set aside, and the authority of the law thus practically denied. And this among those claiming to be disciples of Christ! With these facts before us, we can readily understand the import of the language, "Seal the law." The seal of God must be restored, his authority must be reinstated, by the restoration of his holy day to its original position. And that this must be done by and among Christ's disciples, is a proposition which needs but to be stated to be readily perceived. Hence the agitation which is now going on in the land upon this important question. We have reason to thank God that we live in a day when the honor of his name and the authority of his holy law is being vindicated in the earth. And we ought to be thankful for the privilege of bearing a part, however humble, in this work. May the Lord help us to realize the importance of the work, and to do what our hands find to do with our might.

D. P. CURTIS.

## LETTER FROM BRO. FULLER.

FREELAND, Saganaw Co., Mich., Jan. 30th, 1877.

*Dear Brethren in Christ*,—I have just received a package of tracts and a copy of the articles of faith of the Seventh-day Baptist church, from Glasgow, and have examined the same with much interest, especially the articles of faith, for it is a brief of doctrines and practice of the Seventh-day Baptist denomination, and they speak to the purpose; so do all your publications in fact that I have yet had the good fortune to read. I like their clear Scriptural tone. I can heartily indorse all fifteen of those articles as a rule of faith and practice, and I will state the reasons why I do.

When a man, enjoying the blessings of a well lighted room, is suddenly transferred into darkness, how very dismal and gloomy it seems. Just so it has seemed to me several times lately; after reading your excellent tracts and articles, and, on my knees, with my family, holding communion with God, until the soul was all aglow with the glory of the commandments of God and the faith of Jesus, and then going to some of the meetings around here, and hearing the precious word of God misquoted and misapplied. Oh, how dark and unpromising it seems of ever accomplishing the object of God in giving us his excellent Book. The darkness that enshrouds many of the religious denominations of the present age seems almost inpenetrable. The vail of human inventions hangs heavy over their ordinances, their confessions of faith, their church practices, and especially their daily walk. They ask me if I don't think it wrong to help create another denomination while there is such a confusion of churches already existing? Why not join some of the popular churches of the day? Let us see what the denominations of the age are that are so popular. Would you have me join the Romanists, or so called Catholics? Their errors are legion: 1st. Their idolatry is an objection, for the Book of God says thou shalt not make to thee any graven image, &c. 2d. Their Mass is a perversion and an abomination in the sight of all reason. 3d. Their sprinkling is no baptism. 4th. Their abrogation of the Sabbath of the Lord God is a curse to all their adherents. I can not here name all their errors. I can not join the Methodists, Presbyterians, Episcopalians, and others, for they have accepted and adopted too much of her faith and practice. Then there are radical reason for differing with modern societies. The Campbellites deny the gift of the Holy Spirit, and Jesus says that sin is unpardonable, and so it is with delusive doctrines. Some deny the divine nature of the Son of God, others deny rewards and punishments, and another degrades our poor mortality and would bring in as Paul says damnable heresies. But all these are of a modern origin and therefore too young to be Christian churches. But in the history of the Seventh-day Baptists, I find a Bible church, whose history originated in Christ, for my blessed Lord and Savior was a Seventh-day Baptist, being baptised by John the Baptist in the Jordan, and acknowledged of God as his beloved Son, and so will all those be called his children that obey from the heart the form of doctrine delivered unto us by him.

ELD. R. L. FULLER.

We think our correspondent misapprehends the position of the Disciples concerning the operations of the Holy Spirit, and yet we fear we could not do them full justice were we to attempt a statement of their views. But the statement that they deny the gift of the Holy Spirit we are confident is an error. Mr. Campbell believed and taught that men's hearts were changed by the Holy Spirit. In his debate with N. L. Rice, pp. 144–45, he says:

"No man believes more cordially, or teaches more fully, the necessity of a spiritual change of our affections—a change of heart—than I do. I have said a thousand times, that if a person were to be immersed twice seven times in the Jordan for the remission of his sins, or for the reception of the Holy Spirit, it would avail nothing more than wetting the face of a babe, unless his heart is changed by the word and Spirit of God. I have no confidence in any instrumentality, ordinance, means, or observance, *unless the heart is first turned to God*. This is the fundamental, the capital point; but, with these, every other divine ordinance is essential for the spiritual enlargement, confirmation and sanctification of the faithful."

The dispute, we think, between Mr. C. and others concerned rather certain forms of the Spirit's operation than its presence and work in human salvation.

## WOMEN'S AUXILIARY SABBATH TRACT SOCIETY OF ASHAWAY.

To the Editor of the Sabbath Recorder:

Owing to the multiplicity of societies in our community, it has been rather up hill work to create much interest in ours; and it was with many fears and doubts that we undertook to prepare for a public session, our Executive Committee being novices in such business. The following is a programme of our session, held on the evening after the Sabbath, Jan. 27th, at the church:

1. Prayer by A. E. Main, in which strength and help for our infant society was asked from above.

2. Music, quartette, arranged by H. C. Burdick. Title, "When the Hour Comes for Sleep."

3. Select Reading, by W. J. Moore. Subject, "The True Gentleman." The author of this article is to us unknown, but the essay itself is worthy of being taken for a text book by every one who aspires to be, that something incomparable, "a true gentleman."

4. Concert Exercise. "Where Shall the Soul Find Rest?" Recited and sung by a number of girls, from the ages of five to fifteen. They were trained by Mrs. M. J. D. Estee, and they did great credit to her and themselves too; and we, as a society, feel indebted to them for the readiness with which they helped us.

5. A song by Mattie Collins, aged four years. No one could help being touched to hear that little voice sing the praises of the "Precious name."

6. Address. Subject: "Sabbath," by L. A. Platts. By our By-Laws it is recommended that a delegate from some neighboring society be invited to represent the same with an essay or an address; and that of Plainfield, N. J., being our nearest sister society, we gladly extended the invitation to Eld. Platts, and he favored us with an article, which we hope to send you for publication.

7. Music. Quartette. "Arranged by H. C. Burdick. Title, "Bow Down Thine Ear." We feel exceedingly grateful to Mr. Burdick for the interest which he gave to our session, and hope we did not presume too much on his universal kindness, as we may want him to do so again.

8. Poem, "City of Waco," by Mrs. W. L. Clarke. We send you the poem, knowing you will be glad to publish it. The subject is close to the hearts of many, who either knew and loved the unfortunates lost, or those to whom they were dear.

9. Select Reading, D. W. Clarke. Owing to a slight indisposition, the reader was not on hand.

10. Collection, in which we received the sum of $10 18, followed by a vote of thanks from the Society to those who contributed to the interest of our session, and to the audience for their appreciative attention, of which they gave a solid and *gratifying* proof.

11. Congregational singing, "Savior, Like a Shepherd Lead us." Benediction, pronounced by Eld. H. Clarke.

We are pleased to inform you that our session was pronounced "a success" by competent judges, and we feel renewed courage and hope for the future.

Per order of Executive Committee. M. J. C. MOORE,
*Rec. and Cor. Sec.*

ASHAWAY, R. I., Jan. 29th, 1877.

SIX YEARS PEOPLE.—*The Indian Evangelical Review* gives an account of the rise of a sect in Travancore called the "Six Years People." In their doctrine respecting Christ's coming and in their religious excesses they resemble the Adventists of thirty years ago. The revival excitement of 1873–4 in Travancore strongly affected the Syrian Christians who were brought under its influence and some of the native Christians connected with the Church Missionary Society. The revival was accompanied with those physical manifestations which attended the preaching of the early Methodists in England and America, and whole congregations might be seen shaking or dancing with excitement. Naturally, scenes of great extravagance and fanaticism followed. One of the preachers professed prophetic powers, and, claiming to act under the direct inspiration of the Holy Ghost, he announced that the end of the world would come in 1881. This prediction was made in 1875, and hence the name "Six Years People." The prophet is one Justus Joseph, a native preacher of the Church Missionary Society stationed at Kannit. His mother, who was formerly a singer in the heathen temples, and his brothers go about the streets beating a gong and preaching the coming of the Lord. The people go in procession to church, ringing a bell and singing. Before entering they march around the church three times. In the center of the church a table is placed, which is regarded as the throne of God. Four men are stationed at the corners, who are called "the four living creatures;" around these the "four and twenty elders" are placed, and then the common people. Singing and dancing performances, in which both men and women join, are first held, and then they raise their hands and shout: "Christ will come." Public confession is made, in which the people accuse themselves of the most shocking crimes; and even children, in imitation of their elders, confess impossible acts. The prophets, of which there are now several, go about among the congregation beating their breasts and leaping and calling upon all to confess, if they would save themselves from dreadful punishments. "The fanatics," says Mr. Saley, a missionary, "sometimes become extremely violent, and jump and shout to such an extent that the neighbors have lodged complaints against them. The dancing around in a circle until they become nearly wild is a regular thing with them now. The prophets were increasing too fast, so they have put a check upon them. They have established a custom of sealing; but before they can be sealed they must pass through the 'strait gate.' It is formed by two persons taking hold of hands and forming a sort of arch, under which the person about to be sealed passes." The sect numbers now between four and five thousand and has eighteen Syrian priests. Nearly all its converts are Syrian Christians.

## HOME NEWS.

### A Surprise at Lost Creek, W. Va.

The writer and family were completely taken by surprise a few days ago by the sudden appearance of a large number of brethren and sisters of the Lost Creek church, old and young, who came to call on their pastor, and to leave very tangible expressions of their good will. This is "a new departure" in this country, surprise parties being unknown in this section, so far as I am informed. This being the case, not only we, but the village of Rockford were surprised, (for it was in the day time,) and I should not be surprised if the *surprisers* were themselves surprised at the unexpected degree of enjoyment which they derived from the occasion, as they have since testified. The village of Rockford, where we are living at present, is a little out of our society, and so the visitors collected together at a small village just below, and all came in a procession, some in wagons and some on horseback. They testify that the doors and windows of the houses which they passed were points of observation, occupied by many puzzled looking faces, and the village was all agog, some leaving their own houses (it was on Sunday) to find better points of observation. When the visitors arrived, they hitched their horses along the road in front of our house, and began to pour in unceremoniously. We were the more surprised, because we had not heard of such a thing in this country. Having summoned us all together without delay, Bro. Albert Shock, in behalf of the company, made a brief presentation speech, to which, in our confusion of mind, we replied as best we might, after which they put into our hands $25 in money already made up, including a little box filled with bright new silver coin, still a rarity here, and then began to bring in bags and parcels of various descriptions until they had deposited a fraction over $35 in value, making $60 in all. They also brought eatables, intending to set a table, but as the rooms were crowded they passed the victuals around in the company. After lunch and music, Dea. M. H. Davis called attention of the company in a droll little speech which amused us, to the fact that Bro. G. B. Utter had offered a number of hymn books, amounting to $15 in value, to the church on payment of $5. The money was immediately made up, and by vote the books were committed to the care of the sexton of the church to be distributed in the congregation on Sabbaths. Taken all together, it was a very enjoyable occasion.

C. A. B.

### Walworth, Wis.

God is graciously visiting Walworth. The prayers of Christian people are being abundantly answered by the general revival of religious zeal among professing Christians, and an unusual awakening among those who have long been delaying the work of attending practically to their souls' highest interests. The attendance and interest have been gradually increasing for the past two weeks, and many are inquiring the way to Zion. We hear the same glad tidings from Milton and Albion. God seems to be breathing the breath of life into our churches in Southern Wisconsin. To him be all the praise.

L. E. L.

### Alden, Minn.

"It is more blessed to give than to receive." Then the company who made the undersigned such a pleasant and liberal donation visit at the residence of Dea. A. G. Hall, in Alden, last Tuesday evening (Jan. 30th), must have been a very happy party indeed. The night was dark and rainy, but the deacon's house was well filled. All donated liberally. The evening was spent in visiting and music, and the whole affair passed off to the entire satisfaction of all concerned. Dea. Hall and family are especially entitled to our thanks for the interest they took by freely opening their house for the occasion.

Regular Sabbath services are now held every Sabbath afternoon, in the school house at Alden, Minn. Eld. Backus still supplies the First day people with preaching on First-days.

Four more additions have recently been made to the Carlston church.

JAMES E. N. BACKUS.

JAN. 31st, 1877.

Alexander H. Stephens is very low, and thinks he shall not recover, though his physicians entertain hopes that he may.

## CONGRESS.

The usual business of Congress has been almost eclipsed by the general interest in the Electoral Count.

In the Senate, a large number of petitions was presented by various Senators, and referred, asking the adoption of a 16th amendment to the Constitution, granting female suffrage.

In the House, the bill appropriating $500,000 to pay Eads for the construction of the Mississippi jetties, &c., was passed. Also a bill relative to damages for infringement of patents, providing that damages can only be recovered for infringement which shall have occurred during a year preceding the notice of infringement. The bill abolishing the police commission of the District of Columbia was passed over the President's veto by a vote of 158 to 78. The resolutions reported by the majority of the committee declaring Colorado a State, and Mr. Belford its Representative, was adopted, and Mr. Belford was sworn in.

TURKISH SENTIMENT TOWARD CHRISTIANS.—Dr. Monfort, of the *Herald and Presbyter*, Cincinnati, writes to his paper from Syria where he is traveling, that ten thousand soldiers were being drafted from Syria and Palestine by the Turkish government, and soldiers were met everywhere on the way from Damascus to Jerusalem. While the conscripts were sullen and desperate and the people generally would be glad to be free from the Turkish rule, yet there is also, he says, a general feeling that the Christians are the cause of the war and ought to be its victims, not only of the Greek Church, but of all others. There is great apprehension among this class of a wholesale massacre in case of war with Russia, and many are removing from the country. Travelers and missionaries are less in danger than others, yet the latter are sending their families to places of greater security. The Turkish government is aware of this fanatical spirit, and has instructed the subordinate rulers to guard against it."

THE POOR POPE CALLING FOR HELP.—It is reported in the *Independent* that the wife of Gen. Sherman has been requested to distribute circulars, prepared in Rome, among the Catholic bishops and clergy of the United States, calling for gifts of money and signatures for the celebration of the Pope's Episcopal Jubilee, next spring. The Roman committee asks that "both gifts and signatures be returned to Rome by the end of March, the first to be put on exhibition at the Vatican, the second to be bound in an illuminated album in Rome. Deputations from each country are invited to flock to the feet of His Holiness on this his Jubilee Feast, and they will be received in one audience, together with the Roman committee; and thus we trust the whole world will be represented, like one family, celebrating the feast of the common Father of the Faithful at the Vatican, on the 21st of May, 1877."

THE HENDRYX TRIAL.—This trial, which was noticed in last week's RECORDER, was concluded and submitted to the jury on the 3d, and the telegraph this morning, Feb. 5th, announces that the jury came in at 8.15 A. M., could not agree, and was discharged. The trial has been very interesting, and the Court House has been crowded with spectators from all parts of the county; and many who could not attend have watched the evidence as reported in the *Daily Reporter and Democrat*, with great interest. The people have discussed the merits of the case freely, and from the diversity of opinion expressed by the public, the disagreement of the jury had been looked for by careful observers of the workings of the human mind.

NEW REFORMED EPISCOPAL SYNOD.—A convention of Reformed Episcopal ministers recently held in New York, inaugurated a movement for the organization of a synod in the jurisdiction of the East. A constitution was presented and adopted which provides that the synod shall embrace the states of New York, New Jersey, and Connecticut; that it shall hold three regular meetings annually; that there shall be a standing committee elected at the annual meeting in January, whose duties shall be similar to those of standing committees in the Protestant Episcopal church, and that the president and other officers shall be elected annually. It was resolved to hold a council at Newark, April 10th, to establish the synod.

## SUMMARY OF NEWS.

The Baptist Year Book for 1876 reports the net increase of numbers at 117,055. Part of this increase, *The National Baptist* explains, is due to "the fact that several associations in Georgia that were dropped last year as being anti-mission have laid aside their anti-mission character and are enrolled with their brethren." The number of baptisms was 109,684, against 87,874 in 1875. The total membership is 1,932,385, which falls behind that of the Northern and Southern Methodist Episcopal churches (a fair comparison) by at least 400,000. The number of churches is 22,924, increase 1,669; of ministers 13,779, increase 662.

The Scottish Reformation Society held a conference in Edinburgh Dec. 28th, 1876, with special reference to the present aspects of Romanism—viz., the growth of Ritualism in professedly Protestant communities, and the openly aggressive policy of the Roman Catholic Church. Dr. Begg repeated his warning that special efforts were being made at the present time for the establishment of the supremacy of the Pope in Great Britain and the United States.

A Congregational church of 17 members has been organized in Dallas, Texas, and a Presbyterian church of 20 Mexicans in Taos, New Mexico.

"The Queen of England," says the *Christian Guardian*, "has again shocked the lofty church people of England by receiving the communion at the hands of a Scotch Presbyterian minister. With the Princess Beatrice she recently attended Crathie Church, when the Lord's Supper was dispensed, and partook of the Sacrament with other parishioners. Queen Victoria is a Presbyterian when in Scotland, being the head of the Established Church in either part of Great Britain. Besides, she is a Christian woman who does not put the Church of Christ above its divine head."

The *Universalist Almanac* for 1877 shows 22 State conventions; 69 associations; 880 parishes, embracing 41,029 families; 656 church organizations, having 32,947 members; 640 Sunday-schools, with 59,463 teachers and pupils; 756 church buildings, the church property (above indebtedness) amounting to $7,465,495, and 706 ministers, including licentiates and superannuates. Massachusetts is the stronghold of the denomination, reporting 5,841 members against 5,442 in New York.

The Commissioner of Internal Revenue has called the attention of the Secretary of the Treasury to the increase of illicit distillation and difficulty of enforcing the revenue laws in several of the Southern States. In North Carolina, Georgia, and Northern Alabama, with Southwestern Virginia and East Tennessee, there are operated in the mountain gorges and thinly settled districts, not fewer than two thousand illicit distilleries. The loss to the revenue is estimated at $2,500,000 annually.

"Toddie," one of the originals of "Helen's Babies," died suddenly of membranous croup on Tuesday evening, Jan. 30th, in Brooklyn. He was the youngest son of John Habberton, the author of the book named, and was a child of unusual quaintness and promise.

President Grant is of the opinion that the time has arrived for the resumption of specie payments. He will very likely send to Congress a special message on the subject.

Gold reached 105 1-8 on the first of February, the lowest point since the war.

The Public Debt Statement shows a reduction of $2,069,669 71 during the month of January.

FROM THE PRESIDENT OF THE NEW YORK STATE TEACHERS' ASSOCIATION.—Dr. Fenner's Improved Cough Honey—(1) Will break up a cold in the head, before any cough has any formed, in two or three hours. (2) It will relieve any cough in our hour or less. (3) It is the best remedy known for the relief of irritable and worrisome children. It is pleasant to take, handsome in appearance, safe in its action, and certain in its effect. It does not dry the cough, but loosens and heals. From the lowly cottage to the princely palace and offices of State come orders and commendations.

From Prof. H. R. Sanford, President of the New York State Teachers' Association, Supt. of Public Schools at Middletown, N. Y., etc.:

From repeated and present use of Dr. Fenner's Improved Cough Honey in my family, I am free to say that I consider it the best remedy now known for coughs. Its action is prompt and reliable. In the frequent colds so common among children the use of the Cough Honey will prove a great boon. H. R. SANFORD.

From John B. Miner, a wealthy banker of Fredonia, N. Y.: I was afflicted with a harrassing cough. Three doses of Dr. Fenner's Improved Cough Honey entirely relieved me. J. B. MINER.

PAINTED POST, N. Y., Aug 26, 1875.
Dr. M. M. Fenner, Fredonia, N. Y.: *Dear Sir*,—I have used your Improved Cough Honey for the past two years for asthma and colds, and find it the best remedy I ever tried. It is a real pleasure to recommend it.
Yours truly, J. W. BORST.

LIST OF PETIT JURORS drawn to serve at County Court and Court of Sessions, to be held at the Count House in Belmont, in and for the county of Allegany, on Monday, the 12th day of February, 1877:

*Amity*—John Windus, Frank Hall.
*Alfred*—George J. Palmiter, James W. Hoard, Stephen C. Burdick.
*Alma*—James O'Connor.
*Andover*—Jacob Elwell, John Nichols, John E. Burch, C. M. Bowlsby.
*Clarksville*—Thomas Compton.
*Friendship*—Ovid Rew, Marcellus L. Middaugh, Joseph D. Ballard, Chester Clark, Frank Van Ordale, Jacob O. Price, Nohadiah Adams.
*Genesee*—Wm. H. Britton.
*Independence*—Wm. R. Crandall, Ransom L. Briggs, James L. Crittenden, Jesse Baker.
*Scio*—George Blackman.
*Wellsville*—William Tompkins, Hiram L. Jones, George B. Gordon.
*Willing*—Andrew Johnson, Carlton Cline, Samuel Rolf, Lucas L. Babcock.
*Wirt*—Charles Satterlee, Warren Ballard, William Belcher, William H. Daniels, James Wm. Jordoh.

HOLLOWAY'S PILLS.—The most powerful existing medicine for the cure of female complaints. Fifty years experience, incontestably proves these remedies unrivalled for the disorders incidental to the softer sex. No family should be without them. They may be taken by young and old, as they will restore health when every other means prove unsuccessful. 25 cents per box or pot.

NATURE'S BALSAM for all complaints of the lungs, the throat, and the bronchial tubes is "Hale's Honey of Horehound and Tar." Coughs and Colds vanish as if by magic under its soothing, healing operation. Sold by all Druggists.

Pike's Toothache Drops cure in 1 minute.

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

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

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

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

## SPECIAL NOTICES.

☞ REQUEST.—Those who know persons in Chicago that are or have been Sabbath-keepers are requested to give me their street and number, so that I can visit them. It is much more difficult to find such in a city of 450,000 inhabitants than in any country locality. J. BAILEY.

☞ THE QUARTERLY MEETING, composed of the Independence, Andover, 2d Alfred, and Hartsville churches, will be held with the 2d Alfred church, beginning on Sixth-day afternoon, Feb. 9th, with our Covenant Meeting. Preaching, Sabbath morning, by J. Kenyon, to be followed by the Communion; in the evening by U. M. Babcock, and First-day morning by T. R. Williams. We cordially invite the brethren and sisters of the Quarterly Meeting and of the surrounding churches to meet with us and renew our work in the Lord. L. R. SWINNEY.

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

THOS. R. WILLIAMS.

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

E. R. POPE, *Treasurer*.

Plainfield, Union Co., N. J.

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

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

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

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

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

## MARRIED.

In Scott, N. Y., Jan. 20th, 1877, by Rev. D. K. Davis, Mr. SYLVESTER J. HAZARD and Miss ELLA M. PRATT, all of Scott.

In Milton Junction, Rock Co., Wis., at the residence of Mr. F. C. Buten, on the evening of Jan. 28th, 1877, by Eld. L. Courtland Rogers, Mr. JOSEPH MILLS, of Lima, and Miss ANNA NELSON, of Milton Junction.

## DIED.

In Alfred, N. Y., Feb. 2d, 1877, MARILLA, wife of Frederick Sherman, in the 54th year of her age. She had for several years suffered from a derangement of the liver, from which she could get no permanent relief although resort was had to every remedy in which there was any hope. Toward the close of her life, she came to suffer very much both from pain and exhaustion, and this continued with her until death closed the struggle. For many years she had been a member of the First Seventh-day Baptist church of Alfred, in the fellowship of which she died.

At Alfred Centre, N. Y., Feb. 3d, 1877, of pheumonia, Mr. HENRY SHELDON, in the 83d year of his age. He had been a resident of this town, with the exception of a few years of his life, for more than a half century. By a change in the town line, his farm for the years excepted, lay in the town of Ward. Mr. Sheldon was not only an honored citizen, but for more than fifty years had been a faithful member of the First Seventh-day Baptist church of Alfred. But he was more than simply a faithful and covenant-keeping member of the church, he was a man of broad views and sympathies, regarding every man as his brother, and with a generous good will putting his hand to every good cause. He lived a good man, and died firmly trusting in the merits of Christ as the world's Redeemer.

In Lincklaen, Chenango Co., N. Y., Jan. 23d, 1877, of typhoid pneumonia, Mrs. ABIGAIL STILLMAN, widow of the late Wm. Stillman, aged 81 years. The deceased made a profession of religion in early life, and united with the Seventh-day Baptist church in DeRuyter. She was one of the constituent members of the Seventh-day Baptist church in Lincklaen, of which she remained a worthy member until death. Good and faithful in every relation in life, she was hopeful and happy in death. "Blessed are the dead that die in the Lord." J. C.

At Adams Centre, N. Y., Jan. 29th, 1877, Mrs. POLLY WHITFORD, relict of Ezra Whitford, in the 80th year of her age. She was a faithful Christian woman, always very highly esteemed by her acquaintances. For many years she had been a member of the Adams church. She has gone to her reward, "like as a shock of corn cometh in his season." A. B. P.

In Milton, Wis., Jan. 22d, 1877, GEORGE SAUNDERS, son of Julius T. (deceased) and Alvira C. Davis, aged 8 months and 4 days. Bro. Davis died last August, and thus again is this afflicted sister called upon to bow in sorrowing submission to the will of him who doeth all things well. The funeral sermon was preached by Eld. J. C. Rogers, from Rev. 3: 19. L. E. L.

In Boonboro, Iowa, Dec. 23d, 1876, Mrs. HANNAH BURCH, youngest daughter of Eld. S. Davison. Hannah was born at Baldwinsville, N. Y., Aug. 12th, 1840. She professed to experience religion while we lived in Fulton county, Ill., was baptized while in Michigan by Eld. J. White. For more than a year past, she has been a great sufferer from a cancer in the rectum. She bore her sufferings with great patience and fortitude, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 13. Her funeral sermon was preached at her own request by E. S. Sheffield, from Heb. 11: 13. S. D.

## LETTERS.

S. D. Davis, L. C. Rogers (they are all right now), A. M. West 2 (corrected, thank you), E. Lanphear 2, Mary F. Randolph, T. R. Reed, J. Greene, S. Davison, Philip Burdick, R. Stillman, A. B. Prentice 2, A. E. Rogers, H. G. Booth, H. W. Randolph, P. B. Alexander, Dorcas Crandall, J. Clarke, N. L. Burdick, L. E. Livermore, Almon Hall, J. J. Hevener, C. A. Burdick, R. E. Burdick, F. H. Williams, Mrs. A. G. Vars, M. B. Vars, G. W. Hills, G. W. Duff, S. S. Griswold, A. B. Crandall, Hannah Coon, L. Coon, Mrs. Camp, W. H. Stillman, Alex. Barril, J. B. Whitford, R. L. Fuller, Ansel Tyler, N. S. Burdick, J. B. Somers, J. B. Clarke, J. H. Babcock, J. E. N. Backus, J. Bailey, M. J. C. Moore, L. A. Platts, M. S. Wardner, D. K. Davis, D. P. Curtis.

## RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

| | Pays | to Vol. | No. |
|---|---|---|---|
| G. F. Allen, Alfred Centre, | $5 83 | 34 | 52 |
| W. C. Burdick, " | 5 00 | 33 | 52 |
| F. W. Hamilton, Alfred, | 2 50 | 33 | 52 |
| Mrs. S. Sweet, " | 2 50 | 33 | 52 |
| Mrs Ezra Potter. " | 2 50 | 33 | 52 |
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| A. A. Brundige, " | 2 50 | 33 | 52 |
| Mrs. T. R. Green, " | 2 50 | 33 | 52 |
| N. G. Whitford, " | 2 50 | 33 | 52 |
| T. Holmes, Brookfield, | 2 50 | 33 | 52 |
| Mrs. O. D. Kellogg, " | 2 50 | 33 | 52 |
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| H. W. North, Leonardsville, | 2 50 | 33 | 52 |
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| Mrs. L. Crandall, " | 1 75 | 33 | 52 |
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| J. J. Hevener, Roanoke, W. Va., | 5 00 | 34 | 22 |
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| G. S. Kenyon, Hopkinton, R. I. | 3 50 | 33 | 52 |
| G. H. Spicer, " | 4 00 | 34 | 2 |
| S. S. Griswold, " | 1 75 | 33 | 52 |
| Sarah Lewis, " | 2 00 | 33 | 52 |
| Mrs. A. G. Vars, Niantic, | 2 50 | 34 | 5 |
| Hannah Coon, " | 2 70 | 34 | 9 |
| Almon Hall, Transit, Minn., | 2 20 | 31 | 46 |
| [illegible] | 1 80 | 31 | 1 |
| Mrs. C. A. Green, Alden, | 1 75 | 33 | 52 |
| D. P. Curtis, " | 1 75 | 34 | 7 |
| Miss C. [illegible]rall, Dodge Centre, | 1 75 | 34 | 4 |
| J. Jones, " | 2 00 | 33 | 52 |
| J. S. Langworthy, " | 2 50 | 33 | 52 |
| G. W. Buten, Utica, Wis., | 2 50 | 33 | 52 |
| C. W. Crumb, Walworth, | 1 00 | 33 | 21 |
| Mrs. David Coon, " | 2 50 | 34 | 1 |
| R. L. Fuller, Berlin, | 50 | 33 | 14 |
| Miss Mary Randolph, Delhi, Ill., | 2 50 | 33 | 52 |
| N. S. Burdick, W. Hallock, | 2 00 | 33 | 52 |
| J. Burt, Dubuque, Iowa, | 1 75 | 33 | 52 |
| Mrs. C. Tyler, Nottawa, Mich., | 2 50 | 32 | 52 |
| Mrs. C. Camp, Brick Tavern, | 1 50 | 34 | 52 |
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| J. H. Babcock, Jackson Centre, Ohio, | 10 |

## WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Feb. 3d, 1877, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 23,657 packages. Exports 3,314 packages. The market is again 1 @ 3 cents lower on the bulk of stock, and for a month back prices have been gradually sinking, trying to get to a point where stock could be moved. There has been and is a good deal of condoling and groaning over hard times, and all hands are bull dozing each other into the belief that there were never such low prices, and that values are gone to the dogs. Butter is now supposed to be way down, while in fact the January prices of this year were higher than for any year from 1847 to 1862, inclusive—a period of 16 years. In 1849, New York State dairies sold in March and April at from 10 to 15 cents; in '50, 12 @ 18 cents; in '51, 8 @ 10 cents; in 1852, the year of great shipments to California, butter went out at 20 to 25 cents; in 1859, at 15 @ 22 cents; and in 1860, with the Southern ports closed, March and April market for old butter was a complete slough hole and a large part of the crop wallowed out as grease, at from 10 to 15 cents; 1861, wasn't much better—the butter couldn't be sold, and in the Spring was consigned to England largely for owners' account, at a valuation of 12 to 16 cents, and new butter opened in July at 14 cents. After this, the Deluge, and it becomes impossible to trace real values in an illegal "legal tender," varying from 33 to 90 odd cents on the dollar. Just at present, the commerce of the country is near to gold, but the commercial mind is working more or less in the habit of its late green back dissipations, and is not disposed to rate fair and true valuations as being scarcely less than disastrous; and sure enough, so long as the people countenance the usurpation, and Congress choses to continue to compel the settlement of contracts in paper of its own make, just so long there is the chance of a galvanic paper money reaction, no stability as to the future, and, as a resultant, slow and irregular and uncertain commercial motion. This week there has been rather more doing, and if salesmen could really get a free English demand and respond to it freely, there is no telling but that the market may yet go out with the last year's crop entirely disposed of. We quote:

Finest September & October creamery .......... 33 @ 35
Fall make, good to choice .......... 25 @ 30
Winter make, common stock .......... 15 @ 20
Middle and Southern tier counties, entire dairies, fine .......... 24 @ 25
Northern Welch dairies, fine .......... 23 @ 25
New York State dairies, good to choice .......... 20 @ 23
Western fresh mill butter .......... 20 @ 24
Fresh roll butter .......... 15 @ 20
Debris of the market .......... 13 @ 17

CHEESE.—Receipts for the week were 3,653 boxes. Exports 17,597 boxes. Liverpool cable 71s. Greenbacks nearer to par than at any time since June, 1862. Gold 105⅛. Stock in small compass—holders stiff on price, and 15½ cents extreme top. We quote:

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

EGGS.—Mild open weather causes lower prices. We quote:

Fresh, near by marks, ℔ doz..... 30 @ 31
Western, Southern, and Canada.. 28 @ 29
Limed eggs .......... 18 @ 22

DRESSED POULTRY.—We quote:

Turkies, per ℔ .......... 11 @ 14
Chickens .......... 9 @ 12
Ducks .......... 10 @ 14

APPLES are higher. We quote:

Western N. Y., selected ...... 2 00 @ 2 50
Mixed lots .......... 1 75 @ 2 00

DRIED APPLES.—We quote:

N. Y. State, sliced .......... 4¼ @ 5¼
" " quarters .......... 4¼ @ 5¼

CRANBERRIES.—We quote:

Choice, bushel crates .......... 2 50 @ 2 75

ORANGES.—We quote:

Florida, per 100 .......... 2 00 @ 3 00

GAME.—Venison is outlawed, and the business goes to Boston; partridges out of favor; quail plenty. We quote:

Quail, per doz .......... 75 @1 25
Grouse, per pair .......... 50 @1 00
Rabbits, " .......... 15 @ 25

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# The Bible Service.

Conducted by a Committee OF THE *AMERICAN SABBATH TRACT SOCIETY.*

## INTERNATIONAL LESSONS, 1877.

### FIRST QUARTER.

### VII.—ELIJAH AND HIS SACRIFICE.

*For Sabbath Day, February 17.*

1 KINGS 18: 36-46.

36. And it came to pass *at the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37. Hear me, O Lord, hear me, that this people may know that thou *art* the Lord God, and *that* thou hast turned their heart back again.

38. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39. And when all the people saw *it*, they fell on their faces: and they said, The Lord, he *is* the God; the Lord, he *is* the God.

40. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41. And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43. And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

**TOPIC.—The triumph of truth.**

TOPICAL READINGS.

| | |
|---|---|
| 1. 1 Kings 18: 36-48. | 4. Isa. 47: 1-15. |
| 2. Deut. 42: 15-36. | 5. Psalms 91: 1-16. |
| 3. Isa. 48: 1-15. | 6. Psalms 97: 1-12. |
| 7. John 16: 1-15. | |

**GOLDEN TEXT.—"The God that answereth by fire, let him be God."—1 Kings 18: 24.**

**OUTLINE.**

I. **The prayer.** v. 36, 37.
II. **The answer by fire.** v. 38.
III. **The decision.** v. 39-41.
IV. **The silent prayer.** v. 42.
V. **Patient faith.** v. 43.
VI. **Answer by rain.** v. 44-46.

**QUESTIONS.**

Why did Elijah want the people to come near unto him? v. 30. Have we any account of this altar that Elijah repaired, before this time? Of how many stones did Elijah build this altar? v. 31. Was there any reason why he should have chosen this number? What did he dig around the altar? v. 32. How did he prepare the sacrifice? v. 33. How many barrels of water in all were poured over the altar? v. 34.

I. v. 36, 37. For what three things does the prophet pray in verse 36? For what does he pray in verse 37? "Turned their hearts back" from what?

II. v. 38. How was the prayer answered? What did the burning of the stones and dust and the water prove? What similitude is there between this fire and the operation of the Holy Spirit upon the hearts of men?

III. v. 39-41. What did the people say when they saw this thing? What did the prophet direct in regard to the prophets of Baal? What did Elijah then say to Ahab?

IV. v. 42. Where did the prophet then go? What did his prostrate position signify?

V. v. 43. What did he tell his servant to do? What sea was this? How many times did the servant go and look?

VI. v. 44-46. What did he see the seventh time? What did Elijah tell Ahab to do? How would the rain stop him? (So great a fall of rain would fill the dry water courses and render them impassable.) Where did Elijah go? What does this lesson teach in regard to prayer? What in regard to patient waiting on the Lord.

**CONNECTION.**

The prophets of Baal retired from the contest. The unconquered sacrifice was a strong witness against their impostures. Elijah then proceeded to vindicate the claims of the true God, by reconstructing an altar that previously had been erected here to Jehovah (v. 30), using twelve stones, "as if (v. 31) to declare that the twelve tribes of Israel should again be united in the service of Jehovah." (*McClintock*), also making a trench around it as great as would contain "two measures of seed." v. 32. According to Gesenius, a seah is one and a half pecks; Bertheau, six hundred and sixty-one and ninety-two one-hundredths cubic inches. Having laid the wood and the sacrifice upon the altar, he caused to be poured upon it twelve barrels of water, so that the sacrifice, the wood, and the loosely constructed altar were thoroughly saturated, and the trench filled. This was undoubtedly done to show that there was no fire concealed about the altar, and to take away every suspicion of deceit or trickery.

**NOTES AND SELECTIONS.**

I. **The prayer.** v. 36, 37. **Lord God of Abraham, Isaac, and Jacob.** In this designation of God, he points back to the covenant that God had made with the progenitors of his people. "It brings to mind the proofs of the grace that Israel had shared from the first."—*Lange.* The intense earnestness, the simplicity and beauty of this prayer may well command our admiration. The prophet thinks of himself only that it may be known that that he is the messenger of God, and that he has acted by his direction. The burden of his prayer is, **that this people may know that thou art the Lord God,** and that from the low and debasing worship of Baal and Asherah, their hearts may be "turned back again" to the God of Israel, and to his pure forms of worship.

II. **The answer by fire.** v. 38. **Then the fire of the Lord fell** as falls the lightning stroke, swift and sure. Whether this was an electric flash directed by the Lord's own hand, or a fire entirely different, is a matter of but little moment. It was a fire so intense as to burn up wood, flesh, stones, dirt, and water, and to burn up the delusions that the prophets of Baal had woven around the people, so that with one voice, and with faces in the dust, they made

III. **The decision.** v. 39-41. **The Lord he is the God; the Lord he is the God.** "Take the prophets of Baal." The slaughter of the prophets of Baal has been severely criticised by a certain class of writers, and Elijah represented as a bloodthirsty man; but, really, Elijah had no election in the matter. The law provided the penalty for idolatry. Deut. 13: 5; 18: 20. The cause of truth, the good of humanity sometimes require very severe measures. As Beecher remarks: "Humanity has its severities; even love, striving for a crown, must fight."

That Elijah did not slaughter them in his own person is self-evident; he demanded it on the ground of the law." —*Lange.* **For, there is the sound of abundance of rain.** "Assurance of rain." The prophet's faith was so strong in the promises of God, that now, although the sky above them was cloudless, he felt as sure as though the welcome sound of the rain-drops were falling on the heights of Carmel.

IV. **The silent prayer.** v. 42. It may be asked, if Elijah was sure that God would send rain, why did he pray for it? Prayer is God's ordained way to bestow blessings on men. Jer. 29: 7; Matt 6: 6; Mark 11: 24; 1 Thess. 5: 17; 1 Tim. 2: 8; Jas. 5: 13. Prayer, in its proper sense, is not simply the utterance of petition; it is placing the human heart in connection with the divine. It is putting the sacrifice on the altar, that the fire from above may kindle it. What more consistent than that the prophet, bowed down with the sense of his responsibility, with a heart full of praise and thanksgiving for the sublime display of God's glory, should have sought the solitude of the mountain, and there, in silent outpouring of soul, waited for the coming rain.

V. **Patient faith.** v. 43. **Go again seven times.** "And he spake a parable unto them to this end, that men ought always to pray and not to faint." Luke 18: 1. To human eyes, the movement of God's hand of times seems slow, but he always knows best when to answer our prayers.

VI. **Answer by rain.** v. 44-46. A little speck of a cloud, not larger than a man's hand, hovers over the blue waves of the Mediterranean. The prophet knows well what is coming. The drought is at an end. Ahab must hurry now with his chariot, or the rain, descending in such abundance as to fill the dry water courses, will render them impassable. **And the hand of the Lord was on Elijah.** v. 46. "Denotes an inward impulse excited by God" (*Lange*), and not necessarily a physical strengthening. **Girding up his loins.** Gathering up his loose outer garment, and binding it with his girdle, just as the runners do to this day in Syria, he ran on before the chariot of Ahab, even to the entrance of Jezreel. "As there was reason to suppose that Ahab would cast off the yoke of his scandalous wife, and give himself hereafter wholly to Jehovah, the prophet wished to stand by his side, counseling and helping him in his good resolution."—*Von Gerlack.* "Impressed with the hope that the report of God's miraculous acting might not only reach the ear, but penetrate and soften the heart of Jezebel, and anxious that the reformation of his country might spread in and about Jezreel also."—*McClintock.*

# Miscellaneous.

## RESCUED.

BY MRS. CELIA THAXTER.

"Little lad, slow wandering across the sand so yellow,
Leading safe a lassie small—O, tell me, little fellow,
Whither go you, loitering in the Summer weather,
Chattering like sweet-voiced birds on a bough together?"

"I am Robert, if you please, and this is Rose, my sister,
Youngest of us all"—he bent his curly head and kissed her;
"Every day we come and wait here till the sun is setting,
Waiting for our father's ship, for mother dear is fretting.

"Long ago he sailed away, out of sight and hearing,
Straight across the bay he went, into sunset steering,
Every day we look for him, and hope for his returning;
Every night my mother keeps the candle for him burning.

"Summer goes and Winter comes, and Spring returns, but never
Father's step comes to the gate. Oh! is he gone forever?
The great gray ship that bore him off, think you some tempest wrecked her?"
Tears shone in little Rose's eyes, upturned to her protector.

Eagerly the bonny lad went on, "O sir, look yonder!
In the offing see the sails that east and westward wander;
Every hour they come and go, the misty distance thronging,
While we watch and see them fade, with sorrow and with longing."

"Little Robert! little Rose!" The stranger's eyes were glistering;
At the honest, sunburned face, up-gazed the children listening;
He knelt upon the yellow sand, and clasped them to his bosom,
Robert brave, and little Rose, as bright as any blossom.

"Father! father! Is it you?" The still air rings with rapture;
All the vanished joy of years the waiting ones recapture!
Finds he welcome, wild and sweet, the low, thatched cottage reaching,
But the ship that into sunset steered upon the rocks lies bleeching!

—*Wide Awake.*

## THE UNKNOWN PILGRIM.

BY MRS. J. D. CHAPLIN.

On a bright autumn afternoon, half a dozen fishing smacks were drawn up on a beach which glowed in the sunlight like frosted silver, and their owners were gossiping about village matters.

An old man, whose face looked as if made of sole-leather, and whose gray beard and hair stood out round it like a circular saw, making the countenance look like a very homely "rising sun," sat in the prow of his boat, mending his stockings with very coarse yarn and a sail-needle.

One of the younger men, looking tenderly at the old skipper, said:

"It's a shame for you to be mending stockings, Uncle 'Zekle, when the world is full of women folks. Why don't you get married again?"

"Me! Oh, my day for marryin's gone by," replied the old man. "I've had four as good wives as the Lord ever gave to any man. And I, that never had a child of my own, have raised up three families of fatherless ones for their mothers; and they all fall back on me now when there's any trouble, and get all the money I have to spare. I don't take to marryin' somehow; and I guess I'll get down to the grave pretty comfortable, alone. But if there should come a time when I can't take keer o' myself, you'll look after me, won't you, boys, and see me towed safe into harbor?"

"Yes, that we will," said several voices at once.

The old man began to push his needle through the stocking again; but looking up suddenly, he exclaimed:

"Who's that ere stranger jist comin' round the pint, with his coat in one hand, and his shoes in the other?"

"Never see him afore," replied one of the company, "but he's used to walkin' the deck; and he's been travelin' a good piece, or he wouldn't be so hot as to take off his coat and shoes. You speak to him when he comes up, Mr. Wardell," he added, addressing the school-master, who had just joined them.

When the usual greeting about wind and weather had passed, the stranger, a grave looking man, asked: "Can any of you give me a lodging, to-night?"

"Yes, shipmate," replied a merry-eyed fellow, "any of us can, thank the Lord. You may look at us all, and take your choice; for we've all learned the story of the man who entertained angels unawares, and are ready to try our luck at it."

The wayfarer smiled, and looking from one to another, as if to read their faces, he replied:

"Well, I'd like to go with the man who keeps and uses the most liquor of any one in town."

The men looked at him in surprise. They had been expecting tracts or a good word. They all saw they were deceived in the man.

"You're welcome to the best I've got; but my wife won't have even cider in her pies; she's more afraid of spirits than she is of small-pox, on account of the boys," said a brave young skipper.

"Well, I haven't touched a drop o' drink sence the Lord converted my soul, out in the Chiny seas, twenty-five years ago; and with his help never will again," said Uncle 'Zekle. "Better go home with me, and I'll tell you how the Lord took the love of drink clean out o' me, so that I don't hanker after it no more than an angel in heaxen does."

"Thank the Lord, then, and stick fast to your principles; but I want to find the man who has the most liquor in his house," repeated the stranger.

"Well, then," said one of the men, laughing, "you've got to go up the hill to that big house there among the trees—see? They say the old captain, and his father before him, and his sons after him, have drunk sperits enough from that cellar to float a man-of-war."

"Will they let a rough fellow like me in for the night?" asked the stranger.

"Land sakes! yes; and give you a welcome, too. The old captain is as free as the wind, and there's room in his harbor for all sorts o' craft; and mind, shipmate, we don't say he's a drunkard, for he isn't; but he can sail straighter with a heavy cargo of liquor aboard, than any Jackatar ever I saw. But he's a good neighbor, and we're all sorry for his trouble. He lost two sons, who broke their mother's heart."

"Has he had two little grandsons left in his care of late?" asked the stranger.

"Yes."

"Then he's the very man i'm after," and the stranger put on his coat and shoes, and ran his fingers through his hair, by way of making himself presentable at the big house.

The sun was setting in full glory, lighting every pane in the front of the house, when the stranger stood before the gate. The old captain, whose time hung heavily on his hands, was in the front yard, busily engaged in poking holes in the green sward with his stout cane. In answer to the stranger's question, he replied:

"Yes, friend, I can accomodate you and all your shipmates, if they were here. Walk in."

When the evening closed in, the captain and his guest sat before a blazing fire in the old-fashioned Franklin stove, which fashion had not power to remove.

They talked of storms and wrecks; of the build of different kinds of craft, and of foreign ports; while two bright boys, playing in the room, stopped now and then to listen to their stories.

"In what capacity do you sail?" asked the captain.

"Well, sir, I've been everything betwixt second mate and deck-swabber. I got up to second mate, and there the devil, who'd been close on my heels for a long time, got up with me, and grasped me by the throat, and—don't stare so, friend, I'm sober, and speakin' the livin' truth. I believe in a personal devil, who goes around like a roarin' lion, seekin' whom he may devour. He used his sharpest weapon on me; the weapon poisoned and cursed with skill above all others; and he wounded me so that I was left for dead.

"From that hour I felt the poison in my veins, and I was never myself again for years. I went down, down, down, till I was good for nothing but a ship's drudge. For years I came into Boston port, took my pay, and lost it all before next morning. Then I would go home ashamed and crushed, and be hid from my neighbors till my wife made me fit to be seen again. Then I'd promise her never to tamper with the devil again, and go off on another voyage, and come back the same way.

"I had a snug little place, that I hadn't power to alienate, and there my wife tried to bring up her boys for heaven—thankin' God, I sup pose, that I wasn't there, with my bad influence, to ruin them."

"All this time, I held on, with a powerful love to those boys; and when I gave myself up, I was proud of them; for I felt that their mother would make men of them. Sometimes I used to vow and swear that I would never yield to the devil again in a fight, but would turn to the God of my mother and my wife. But when I got into port again, he would bind me hand and foot, and lead me into sin.

"Well, one night, about three years ago, I lost my money, and everything else I had about me, but just change enough to buy a ticket to the depot, five miles from home. I reached our village as miserable a lookin' cretur as ever drew breath—the dogs even were afraid of me. I was cold, and hungry, and ragged, and as I passed through town on my way home, I stopped to look into the bar-room of the tavern, where it was bright and warm. But I was, thank heaven, ashamed to meet my neighbors who were tippling there, but who had strength to keep their heads above water. When I came to the ice cream saloon, I saw it was full of young fellows, rough and noisy, as if they'd been drinking, and my boys stood among them! That went like an arrow to my soul, and I said half aloud; 'Why don't their mother look after them?'

"I looked up at the stars, and I thought of God, and I heard—I thought I did—a voice saying, 'Why don't their father look after them?'

"Then I walked away to a lovely place near a bridge, and threw myself down on my face, and cried to God to save those boys! I saw there in the dark, and alone with God, all my life, and I felt that if drink was to cost me my soul, I must lose it, for I was beyond help. I was as dead as if I was buried out of sight; but I said: 'Oh, Lord, my children, my children!' Save them from drunkards' graves!' I thought as my example had ruined them, and that I would lie there and die. Then an awful fear of God seized me; and I asked what right I had to ruin souls he had made—mine and my children's!

"I don't know how many hours I lay there with God's hand heavy on me. But all of a sudden, I felt life in my soul. I rose and stood up like a man; and I said, with God's help, I swear under these high heavens never again to near the rock that had shipwrecked my honor, and almost my soul! I dared not think of my sons.

"I rose up and walked as I used to walk when I was a strong man. I went to my home; and, poor and miserable as I was, I found a welcome from my wife.

"I told my story, and I called my boys from bed to hear it; and there, on our knees, we wrote our names before God on a pledge, never to touch the unclean thing. It was a solemn hour. The boys had taken the first downward steps, but there God stopped them. We have since been a happy family, and have set up our banner in the name of the Lord, and vowed before him to put about whenever we saw a wreck, or a craft running on the rocks, and go to the rescue! From that hour I have loathed the smell of liquor.

"Sometimes folks say it's none of my business, that they've a right to ruin themselves if they please. But God says, 'No.' Whenever I hear of a case I can help, I go, no matter if it's a hundred miles, and I have to walk. I'd walk round the globe to save one soul from the clutches of the devil, and—and—and—and that's what brings me here to-night."

"What?" asked the captain, opening his eyes very wide, "where did you ever hear of me?"

"I went into an office in Boston to get a chance to ship—for I've got a duty to do to sailors as well as landsmen. As I went in one gentleman said to another: 'They say that family has used more liquor than all the other families in the town of ——. Some of them have gone under the billows without any one putting out a lifeboat to save them; and now there are two boys just left fatherless to fight the storm alone.' I came here to hunt you up, though I didn't even know your name, and I've walked forty miles to warn you not to send these dear boys down to drunkards' graves. Some skippers on the shore pointed out your house to me."

"Then my neighbors, the boys that have sailed with me, and whom I've helped out of many a gale in life, told you I was the greatest drunkard in ——?"

"No; they all said you never got capsized yourself; but—but that—"

"There, there, don't say any more. I know it all. I see it all. But I've drank so long I couldn't live without my toddy—"

"Then die!" cried the stranger, laying his hand heavily on the old man's shoulder; "die a soldier in an honest fight, and give these boys a chance for heaven!"

The two sat long over the fire. The captain offered the poor man money for his journey home, which was refused, because "this long tram was an offering to the Lord, who had crushed the head of the serpent and released me from his power."

"Where do you live? Tell me, that I may express my gratitude some way," the old man said.

"Forty miles ahead on the shore," was the reply; but which way was "ahead" the old man did not know

The captain rose early to give a solemn pledge of abstinence to his guest.

But the man was gone. And on inquiry, no one had seen him go through the village. He had gone about his Master's business long before the break of day.

The next day, the village expressman was surprised at the increase of his business; for he had boxes, hampers, and demijohns to take to all the hospitals in the region.

And the hotel-keeper, and two or three store-keepers, were still more surprised, when they were warned by the captain, who was their landlord, either to stop selling liquor from that moment, or to quit his premises at the end of a month.

The faces of his two ruined boys, now sleeping in dishonored graves, had risen before the old man, pleading with him to save the little ones left in his care from a doom like theirs.

That poor, weary wayfarer had, by God's help, wrought a miracle; and the man he released from Satan's grasp is now doing in his country what all the laws and all the temperance societies have failed to do.

Shall we not try the power of personal effort, with faith in God's power, to crush this terrible foe to man?

## ODDS AND ENDS.

The Burlington *Hawkeye* now has the reputation of having the funniest original paragraphs in the American press. The following extract is a fair illustration of its humor, which is in nearly the same vein as the original Danbury *News* paragraph: "The donation party season is opening rather early this year, and the ministers are wishing they had put off their Centennial holidays. The other night they had a donation party at a minister's out on North Hill. They brought him two dollars' worth of beans, four dollars' worth of wood, and a dollar's worth of potatoes, and ate up five dollars' worth of cake, one dollar's worth of cream, one dollar's worth of apples, two dollars' worth of nuts, broke seven dollars' worth of furniture and knick-knacks, ruined a sixty dollar carpet by breaking a lamp on it, and finally went away and left the gate open, and a forty-five dollar cow got out and hasn't been seen nor heard of since. The next day the sufferer went around and rallied all the clergymen of the city, and they formed an 'anti-donation society league.' They have sent on to Chicago for tarrier dogs and shot guns, which are expected to arrive some time next week."

The ice in the Potomac river broke up Thursday night, Jan. 18th, doing considerable damage. Water rose suddenly six or eight feet, covering the wharves. Several schooners, tugs, and other small crafts were carried down and sunk.

Congressman McDougall has declined the appointment of Commissioner of Patents, and the President has decided to nominate Ellis H. Spear, of Maine.

Have the courage to acknowledge your ignorance, rather than seek credit for knowledge under false pretences.

Grace in the heart shows itself in the temper, conversation, and conduct; as life in a tree appears in its leaves, branches and trunk.

In politics as in religion, we have less charity for those who believe the half of our creed, than for those who deny the whole of it.

There have been more departures than arrivals of Chinese at San Francisco, during the past six months, by five or six thousand.

The main building of the Ohio bolt works company burned on the evening of Jan. 6th. Loss $40,000.

President Grant, it is said, offered no wine to his guests New Year's day.


CONSUMPTIVES, TAKE NOTICE! Every moment of delay makes your cure more hopeless, and much depends on the judicious choice of a remedy. The amount of testimony in favor of DR. SCHENCK'S Pulmonic Syrup, as a cure of Consumption, far exceeds all that can be brought to support the pretensions of any other medicine. See Dr. Schenck's Almanac, containing the certificates of many persons of the highest respectability, who have been restored to health, after being pronounced incurable by physicians of acknowledged ability. Schenck's Pulmonic Syrup alone has cured many, as these evidences will show; but the cure is often promoted by the employment of two other remedies which Dr. Schenck provides for the purpose. These additional remedies are SCHENCK'S SEA WEED TONIC and MANDRAKE PILLS. By the timely use of these medicines, according to directions, Dr. Schenck certifies that most any case of Consumption may be cured.

DR. SCHENCK is professionally at his principal office, Corner Sixth and Arch Streets, Philadelphia, every Monday, where all letters for advice must be addressed.

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Is now prescribed in cases of Scrofula, and other diseases of the blood, by many of the best physicians, owing to its great success in curing all diseases of this nature.

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Does not deceive invalids into false hopes by purging and creating a fictitious appetite, but assists nature in cleansing and purifying the whole system, leading the patient gradually to perfect health.

VEGETINE

Was looked upon as an experiment for some time by some of our best physicians, but those most incredulous in regard to its merit are now its most ardent friends and supporters.

VEGETINE,

Says a Boston physician, "has no equal as a blood purifier. Hearing of its many wonderful cures, after all other remedies had failed, I visited the laboratory and convinced myself of its genuine merit. It is prepared from barks, roots, and herbs, each of which is highly effective, and they are compounded in such a manner as to produce astonishing results."

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Is acknowledged and recommended by physicians and apothecaries to be the best purifier and cleanser of the blood yet discovered; and thousands speak in its praise who have been restored to health.

*PROOF.*

WHAT IS NEEDED.

BOSTON, Feb. 13, 1871.

MR. H. R. STEVENS:

*Dear Sir,*—About one year since I found myself in a feeble condition from general debility. *Vegetine* was strongly recommended to me by a friend who had been much benefited by its use. I procured the article, and after using several bottles was restored to health and discontinued its use. I feel quite confident that there is no medicine superior to it for those complaints for which it is especially prepared, and would cheerfully recommend it to those who feel that they need something to restore them to perfect health.

Respectfully yours,

U. L. PETTINGILL,
Firm of S. M. Pettingill & Co., 10 State street, Boston.

CINCINNATI, Nov. 26, 1872.

MR. H. R. STEVENS:

*Dear Sir,*—The two bottles of *Vegetine* furnished me by your agent, my wife has used with great benefit.

For a long time she has been troubled with dizziness and costiveness; these troubles are now entirely removed by the use of *Vegetine.*

She was also troubled with Dyspepsia and General Debility, and has been greatly benefited.

THOS. GILMORE, 229½ Walnut st.

*Feel Myself a New Man.'*

NATICK, Mass., June 1, 1872.

MR. H. R. STEVENS:

*Dear Sir,*—Through the advice and earnest persuasion of Rev. E. S. Best, of this place, I have been taking *Vegetine* for Dyspepsia, of which I have suffered for years.

I have used only two bottles and already feel myself a new man.

Respectfully, DR. J. W. CARTER.

*Report from a Practical Chemist and Apothecary.*

BOSTON, Jan. 1, 1874.

*Dear Sir,*—This is to certify that I have sold at retail 15½ dozen (1832 bottles) of your *Vegetine* since April 12, 1870, and can truly say that it has given the best satisfaction of any remedy for the complaints for which it is recommended that I ever sold. Scarcely a day passes without some of my customers testifying to its merits on themselves or their friends. I am perfectly cognizant of several cases of Scrofulous Tumors being cured by *Vegetine* alone in this vicinity.

Very respectfully yours,
AI GILMAN, 408 Broadway.
To H. R. Stevens, Esq.

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

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

MARY POTTER, *Administratrix,*
VOLNY A. POTTER, *Administrator*

Dated, Nov. 24th, 1876.

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

"Your Pills are marvelous."

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

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

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

"My nausea of a morning is now cured."

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

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

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

"Send me five boxes of your Pills."

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

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

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

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

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OFFICE, 112 LIBERTY ST., NEW YORK.

MORTGAGE SALE.—Whereas, default has been made in the payment of the money secured by a mortgage dated the twenty-ninth day of October, 1875, made and executed by Hale D. Young of the town of Independence, county of Allegany, and state of New York, to Sardinia Crandall of the town of Alfred, county and state aforesaid, and which mortgage was duly recorded in the office of the clerk of said county, in liber 40 of mortgages, at page 255, on the 9th day of November, 1875, and assigned by said Sardinia Crandall to Hiram P. Burdick, by assignment duly recorded in said office, and whereas, the amount claimed to be due upon said mortgage at the time of the first publication of this notice is the sum of nine hundred and seventy-six dollars and sixty-one cents, to wit: Nine hundred dollars of the principal and seventy-six dollars and sixty-one cents of interest, and which is the whole amount due and unpaid on said mortgage. Now, therefore, notice is hereby given that by virtue of the power of sale contained in said mortgage and duly recorded as aforesaid, and in pursuance of the statute in such case made and provided, the said mortgage will be foreclosed by a sale of the premises therein described, at public auction, at the front door of the Burdick House, a hotel kept in the village of Alfred Centre, in the county of Allegany, in the state of New York, on the 12th day of April, 1877, at 10 o'clock in the forenoon of that day. The said premises are described in said mortgage as follows, viz: All that tract or parcel of land situate in the town of Alfred, county of Allegany, and state of New York, being a part of lot number nine, in township number three, in the seventh range of townships in the county of Allegany, and a part of the lot formerly owned by Isaac Burdick deceased, and bounded as follows: Beginning at a hickory post standing in the line of said lot, nine chains and sixty-two links north, eighty-six degrees west from the county line, thence north four degrees east, thirty-three chains and twelve links to a post in Hiram P. Burdick's south line; thence south eighty-six degrees east, nine chains and sixty-two links to the county line; thence south four degrees west, thirty-three chains and twelve links, on said county line, to the corner of lands heretofore owned by William Crandall; thence north eighty-six degrees west, nine chains and sixty-two links to the place of beginning; it being the west half of said lot, and containing fifteen acres and ninety-three one hundredths of an acre of land, be the same more or less. Also all that certain other piece or parcel of land situate in the town of Alfred, county and state aforesaid, it being a part of the lot formerly owned by Isaac Burdick, deceased, and being a part of lot number nine, in township three, and seventh range of township in said county, and bounded as follows: on the east by the line between Steuben and Allegany counties; south by the line of great lot number nine, and land formerly owned by William S. Crandall, deceased; on the west by land heretofore deeded by Nathan C. Williams to the wife of Horace W. Palmiter; and on the north by lands owned by Hiram P. Burdick, and containing sixteen acres of land be the same more or less; the two pieces of land hereby conveyed containing, jointly, thirty-one acres and ninety-three one hundredths of an acre of land, be the same more or less, and the mortgages above described having been made by said Hiram C. Palmiter to said Stephen C. Burdick, to secure the payment of the purchase money of said land. SAMUEL N. STILLMAN,
Assignee of the above described mortgage

Dated, December 27th, 1876.

A. B. COLLINS, Attorney, at Alfred Centre, N. Y.

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