





The Sabbath Recorder.

Published at New York, N. Y., Fifth-day, March 28, 1878.

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

Advertisements, communications, or notices of any kind, should be addressed to THE SABBATH RECORDER, Alfred Centre, Albany, N. Y.

LAW-GOSPEL.

There exists what by common consent is called the *moral law*. The existence of this law is a necessity where there are moral beings. Whether it is an outgrowth of the nature and relations of these beings, is not essential. It may as well come by appointment, for aught we can see. The only question of importance to us, is as to its existence, nature, and our relation to it. But before we discuss these points, it may be well to say that this law is an essential element of the system of revealed religion. This renders the question, whether the moral law is discoverable by the light of nature, of less moment in this discussion. Besides, since the fall, men's minds are too much involved in darkness to reason, with certainty, on a question like this. But what ever there may be of this, "having a more sure word of prophecy," we certainly do well that we "take heed to it," so that we may come to the "true light." That this law should proceed from God and bind his moral creatures to him, is inevitable. Also, in its essence, it must be the same, whether in its relation to God or his creatures, but in the form of its development it may vary. This comes from the fact that the conditions under which these creatures exist, vary, as for instance, angels and men. That it is the duty of angels to love and serve God, none will deny; but that the nature of their service differs from that of men's, is evident, because of the difference in the field of service they both occupy. This is true, also, of men, when circumstances change with them. In the future state, those who are saved will still love and serve God, but evidently the form of their service will differ from the present, though the inspiration to that service will be the same.

This leads us to notice the nature of the law itself, as to its essence, not as to its form, and we take it that all will admit that in this respect it must express the nature of its author. If this be so, then in its essence it expresses the moral sentiments or character of God, the central one of which is love. 1 John 4: 8, 16; 2 Cor. 13: 11. Around this is gathered every moral attribute, and these dwell together in perfect harmony. From this it follows that the essence of the law is love, and that with this every moral sentiment is connected. It follows, also, from this, that the essence of the law is unchangeable, and beside, a holy being, the inspiration to obedience to this law is the essence of the law itself. Only can a law of love be obeyed by love; whatever its precepts may be. To observe the precepts of the law in form, is not enough; the inspiration to obedience must be in harmony with the spirit of the law, and hence the statements of Paul, Rom. 13: 8, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law," and verse 10, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Gal. 5: 14, "For all the law is fulfilled in one word, even in this, 'Thou shalt love thy neighbor as thyself.'"

Let us now apply this principle of reasoning, starting at the beginning. That man in his innocency was in spiritual harmony with God, is accepted by all. In Genesis 1: 27 it says, "So God created man in his own image, in the image of God created he him." According to Eccl. 7: 29, this was a moral likeness to God. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." From this state of holiness man fell, and as said above, "sought out many inventions," but while in it he must have obeyed God from the impulse within him, in harmony with the law of love. By his holy affection he was held to God, and therefore to obedience. We do not say that he was not influenced by the hope of reward, or the fear of punishment, but that the power in himself, that held him to obedience, was his spiritual union with God.

Consider now the relation of the law to this kingdom of Christ. We have already shown that the essence of this law is love, but in justification of this position we will offer a few more passages. Deut. 6: 5, "And thou shalt love the Lord thy God with all thy heart, and with all thy might," Lev. 19: 18, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." These Christ (Matt. 22: 37-40) declared to be the greatest commandments in the law in the words following, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." We take it now that Christ declares this to be his religion. And reader, is it not so, that love to God and love to men is the essence of all true religion? A man who, under the former dispensation, loved God and his fellow-men, was equal to any man under the new order of things. No one does or can go beyond this under any dispensation, whether on earth or in heaven. But as some one may say that the new dispensation did not commence until after Christ ascended, and that therefore we need to ascend from the teachings of Christ to the teaching of his apostles, we will look into their letters and see

what they say. In Rom. 7: 12 Paul says, "Wherefore the law is holy, and the commandment holy, and just, and good." And in verse 14, he says, "For we know that the law is spiritual; but I am carnal, sold under sin." In the course of his arguments, having shown that on account of his sinful nature he could not be saved by this spiritual law, he accepts the salvation provided by Christ, and shows the effect of this salvation upon those who receive it to their relation to this law. Now bear in mind the fact that without Christ the sinner could not observe the law, and then see what he can do after he has received the salvation of Christ. Rom. 8: 1-4, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The weakness of the law referred to above was twofold. It could neither forgive sin nor give the sinner power to truly obey it, but Christ had power to do both, and so by his Spirit he both forgave sin and then imparted to the forgiven one power to observe truly this law, the nature of which was spiritual, and the commandment of which was holy. James (2: 8), when speaking of the second table of the Decalogue, says, "If ye fulfill the royal law according to the scripture, 'Thou shalt love thy neighbor as thyself, ye shall do well.'" Here the Decalogue is called, "the royal law," and its observance is called, "well doing." Peter, in his epistles, constantly draws lessons of righteousness from the Old Testament Scriptures. For example, take the following from his first Epistle (2: 17), "Fear God." This is a quotation from Psa. 111: 10, which reads, "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."

John, in his first letter, chapter 3: 1-5, says every one who has the hope of seeing God as he is, purifies himself and does not sin, for in the transgression of the law, and that Christ was manifested to take away our sin. This is a clear statement, and shows that Christ came not to take away the law, but to take away our sin.

Concerning Jude's letter, it is enough to say that the violation of the law of God was the basis on which all his denunciations rested. The Revelator says (22: 18), "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." This article will be followed by one next week, God willing, on the "old and new covenants."

IGNORANCE AND BIGOTRY.

I notice in the editorial of your issue of March 14th, 1878, that you give Senator Jones, and such Senators and others as stood by him, in attempting to have passed, by the Legislature of Pennsylvania, the Religious Liberty Bill, March 7th, 1878, credit for having done what they could. In this I think you have done them justice, inasmuch as they had to contend, as you suggest, with ignorance and its offspring, bigotry. In fact, the question is only one of Constitutional law, intelligence, and civilization. And, where there is a disregard of the first, and only a limited degree of the latter, even Christianity too often becomes little more than bigotry, especially in its bearing upon such questions. And, as an illustration, we have only to remember that in the ten religious persecutions, each of Pagan and Christian Rome, it is literally true, as Bishop Newton justly states, in his excellent work on the Prophecies (page 571), that "while Rome Pagan slew her thousands, Rome Christian slew her tens of thousands." Now the persecuting parties, in both cases, Pagan and Christian, as is usual, were doubtless sincere. But while the Pagan, as a rule, cares little except to preserve the form and protect the state or government, the Christian, in such cases, has also a blind and bigoted zeal for God, not according to enlightened knowledge, but in addition to his care for the State, which impels to greater exertion, as was illustrated by Charles the Great (Charlemagne) of France, who caused 4,000 Saxons to be beheaded in one day, because they would not submit to be baptized. (Chamber's Encyclopaedia, vol. 2, p. 528.)

At the first thought it appears a little strange that the State of Pennsylvania should tolerate such an abominable and clearly unconstitutional (National and State) Sunday statute as it does; and refuse by a two to one vote, to repeal it; and thus, by a fair Religious Liberty Bill, such as was before the Legislature so recently, to place Pennsylvania, in this respect, on a level with Rhode Island, New Jersey, New York, and many other States of the Union. But there is a cause. And while Pennsylvania has many intelligent, noble, and true men, as I know from a former residence there, I think it is presuming too much upon the general intelligence of her people to expect as yet, to get, even in its Legislature, a majority in favor of any act based upon organic constitutional law, and enlightened moral

Christian civilization, as was the late Religious Liberty Bill, introduced, and so nobly and ably urged, by Senator Jones, aided by a minority of the Legislators of the State. But Senator Jones and the other friends of this and similar kindred measures, based upon national and State Constitutional law, and in accordance with enlightened modern civilization, such as our Saviour for evermore recognized and taught, may rest assured, that just as certain as light comes with the rising sun, or as any effect follows a cause, when the slave of ignorance and bigotry, which now blinds the judgment of the majority of the Legislators of Pennsylvania, and which has doubtless covered them "as a garment" for their forefathers, since they came or many of them, as heirs of Great Britain, to fight against our country and its institutions, shall have been wiped off by the light and intelligence which should even now prevail there, will that State be enrolled with New York and other enlightened States, in this and other kindred measures, and not till then.

OSWEGO, N. Y., March 18th, 1878.

SOcialITY.

This term, though usually applied to human beings, may, in a general sense, be used to designate that union or sympathy of feeling or action, or that affinity, which is exhibited in nature, in seeking and maintaining companionship. It is based upon a resemblance more or less complete, and more or less appreciated, with generally some divergence or contrast sufficient for fitness or adaptation, so as to have each supply for the other something necessary for completeness. Minor details that are alike are found together, or associated with substance for which they have an affinity. Vegetables seem to make their own selection of soil, temperature, elevation, and moisture. Boreal magnetism attracts austral, and repels its negative and repels positive. Hydrogen and oxygen, the former a combustible, but not a supporter of combustion; the latter a supporter, but in no sense a combustible, embrace each other with such earnest, fervid companionship as to evolve a heat unknown in any other case; yet when the union is formed, it is the universal fire-extinguisher, water. All visible, sentient beings have their associations. Man is no exception. Why should he not appreciate the word of the Lord, that "it is not good to take away the law, but to take away our sin."

Concerning Jude's letter, it is enough to say that the violation of the law of God was the basis on which all his denunciations rested. The Revelator says (22: 18), "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." This article will be followed by one next week, God willing, on the "old and new covenants."

I notice in the editorial of your issue of March 14th, 1878, that you give Senator Jones, and such Senators and others as stood by him, in attempting to have passed, by the Legislature of Pennsylvania, the Religious Liberty Bill, March 7th, 1878, credit for having done what they could. In this I think you have done them justice, inasmuch as they had to contend, as you suggest, with ignorance and its offspring, bigotry. In fact, the question is only one of Constitutional law, intelligence, and civilization. And, where there is a disregard of the first, and only a limited degree of the latter, even Christianity too often becomes little more than bigotry, especially in its bearing upon such questions. And, as an illustration, we have only to remember that in the ten religious persecutions, each of Pagan and Christian Rome, it is literally true, as Bishop Newton justly states, in his excellent work on the Prophecies (page 571), that "while Rome Pagan slew her thousands, Rome Christian slew her tens of thousands." Now the persecuting parties, in both cases, Pagan and Christian, as is usual, were doubtless sincere. But while the Pagan, as a rule, cares little except to preserve the form and protect the state or government, the Christian, in such cases, has also a blind and bigoted zeal for God, not according to enlightened knowledge, but in addition to his care for the State, which impels to greater exertion, as was illustrated by Charles the Great (Charlemagne) of France, who caused 4,000 Saxons to be beheaded in one day, because they would not submit to be baptized. (Chamber's Encyclopaedia, vol. 2, p. 528.)

At the first thought it appears a little strange that the State of Pennsylvania should tolerate such an abominable and clearly unconstitutional (National and State) Sunday statute as it does; and refuse by a two to one vote, to repeal it; and thus, by a fair Religious Liberty Bill, such as was before the Legislature so recently, to place Pennsylvania, in this respect, on a level with Rhode Island, New Jersey, New York, and many other States of the Union. But there is a cause. And while Pennsylvania has many intelligent, noble, and true men, as I know from a former residence there, I think it is presuming too much upon the general intelligence of her people to expect as yet, to get, even in its Legislature, a majority in favor of any act based upon organic constitutional law, and enlightened moral

Christian civilization, as was the late Religious Liberty Bill, introduced, and so nobly and ably urged, by Senator Jones, aided by a minority of the Legislators of the State. But Senator Jones and the other friends of this and similar kindred measures, based upon national and State Constitutional law, and in accordance with enlightened modern civilization, such as our Saviour for evermore recognized and taught, may rest assured, that just as certain as light comes with the rising sun, or as any effect follows a cause, when the slave of ignorance and bigotry, which now blinds the judgment of the majority of the Legislators of Pennsylvania, and which has doubtless covered them "as a garment" for their forefathers, since they came or many of them, as heirs of Great Britain, to fight against our country and its institutions, shall have been wiped off by the light and intelligence which should even now prevail there, will that State be enrolled with New York and other enlightened States, in this and other kindred measures, and not till then.

OSWEGO, N. Y., March 18th, 1878.

SOcialITY.

This term, though usually applied to human beings, may, in a general sense, be used to designate that union or sympathy of feeling or action, or that affinity, which is exhibited in nature, in seeking and maintaining companionship. It is based upon a resemblance more or less complete, and more or less appreciated, with generally some divergence or contrast sufficient for fitness or adaptation, so as to have each supply for the other something necessary for completeness. Minor details that are alike are found together, or associated with substance for which they have an affinity. Vegetables seem to make their own selection of soil, temperature, elevation, and moisture. Boreal magnetism attracts austral, and repels its negative and repels positive. Hydrogen and oxygen, the former a combustible, but not a supporter of combustion; the latter a supporter, but in no sense a combustible, embrace each other with such earnest, fervid companionship as to evolve a heat unknown in any other case; yet when the union is formed, it is the universal fire-extinguisher, water. All visible, sentient beings have their associations. Man is no exception. Why should he not appreciate the word of the Lord, that "it is not good to take away the law, but to take away our sin."

Concerning Jude's letter, it is enough to say that the violation of the law of God was the basis on which all his denunciations rested. The Revelator says (22: 18), "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." This article will be followed by one next week, God willing, on the "old and new covenants."

I notice in the editorial of your issue of March 14th, 1878, that you give Senator Jones, and such Senators and others as stood by him, in attempting to have passed, by the Legislature of Pennsylvania, the Religious Liberty Bill, March 7th, 1878, credit for having done what they could. In this I think you have done them justice, inasmuch as they had to contend, as you suggest, with ignorance and its offspring, bigotry. In fact, the question is only one of Constitutional law, intelligence, and civilization. And, where there is a disregard of the first, and only a limited degree of the latter, even Christianity too often becomes little more than bigotry, especially in its bearing upon such questions. And, as an illustration, we have only to remember that in the ten religious persecutions, each of Pagan and Christian Rome, it is literally true, as Bishop Newton justly states, in his excellent work on the Prophecies (page 571), that "while Rome Pagan slew her thousands, Rome Christian slew her tens of thousands." Now the persecuting parties, in both cases, Pagan and Christian, as is usual, were doubtless sincere. But while the Pagan, as a rule, cares little except to preserve the form and protect the state or government, the Christian, in such cases, has also a blind and bigoted zeal for God, not according to enlightened knowledge, but in addition to his care for the State, which impels to greater exertion, as was illustrated by Charles the Great (Charlemagne) of France, who caused 4,000 Saxons to be beheaded in one day, because they would not submit to be baptized. (Chamber's Encyclopaedia, vol. 2, p. 528.)

At the first thought it appears a little strange that the State of Pennsylvania should tolerate such an abominable and clearly unconstitutional (National and State) Sunday statute as it does; and refuse by a two to one vote, to repeal it; and thus, by a fair Religious Liberty Bill, such as was before the Legislature so recently, to place Pennsylvania, in this respect, on a level with Rhode Island, New Jersey, New York, and many other States of the Union. But there is a cause. And while Pennsylvania has many intelligent, noble, and true men, as I know from a former residence there, I think it is presuming too much upon the general intelligence of her people to expect as yet, to get, even in its Legislature, a majority in favor of any act based upon organic constitutional law, and enlightened moral

Christian civilization, as was the late Religious Liberty Bill, introduced, and so nobly and ably urged, by Senator Jones, aided by a minority of the Legislators of the State. But Senator Jones and the other friends of this and similar kindred measures, based upon national and State Constitutional law, and in accordance with enlightened modern civilization, such as our Saviour for evermore recognized and taught, may rest assured, that just as certain as light comes with the rising sun, or as any effect follows a cause, when the slave of ignorance and bigotry, which now blinds the judgment of the majority of the Legislators of Pennsylvania, and which has doubtless covered them "as a garment" for their forefathers, since they came or many of them, as heirs of Great Britain, to fight against our country and its institutions, shall have been wiped off by the light and intelligence which should even now prevail there, will that State be enrolled with New York and other enlightened States, in this and other kindred measures, and not till then.

OSWEGO, N. Y., March 18th, 1878.

SOcialITY.

This term, though usually applied to human beings, may, in a general sense, be used to designate that union or sympathy of feeling or action, or that affinity, which is exhibited in nature, in seeking and maintaining companionship. It is based upon a resemblance more or less complete, and more or less appreciated, with generally some divergence or contrast sufficient for fitness or adaptation, so as to have each supply for the other something necessary for completeness. Minor details that are alike are found together, or associated with substance for which they have an affinity. Vegetables seem to make their own selection of soil, temperature, elevation, and moisture. Boreal magnetism attracts austral, and repels its negative and repels positive. Hydrogen and oxygen, the former a combustible, but not a supporter of combustion; the latter a supporter, but in no sense a combustible, embrace each other with such earnest, fervid companionship as to evolve a heat unknown in any other case; yet when the union is formed, it is the universal fire-extinguisher, water. All visible, sentient beings have their associations. Man is no exception. Why should he not appreciate the word of the Lord, that "it is not good to take away the law, but to take away our sin."

Concerning Jude's letter, it is enough to say that the violation of the law of God was the basis on which all his denunciations rested. The Revelator says (22: 18), "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." This article will be followed by one next week, God willing, on the "old and new covenants."

I notice in the editorial of your issue of March 14th, 1878, that you give Senator Jones, and such Senators and others as stood by him, in attempting to have passed, by the Legislature of Pennsylvania, the Religious Liberty Bill, March 7th, 1878, credit for having done what they could. In this I think you have done them justice, inasmuch as they had to contend, as you suggest, with ignorance and its offspring, bigotry. In fact, the question is only one of Constitutional law, intelligence, and civilization. And, where there is a disregard of the first, and only a limited degree of the latter, even Christianity too often becomes little more than bigotry, especially in its bearing upon such questions. And, as an illustration, we have only to remember that in the ten religious persecutions, each of Pagan and Christian Rome, it is literally true, as Bishop Newton justly states, in his excellent work on the Prophecies (page 571), that "while Rome Pagan slew her thousands, Rome Christian slew her tens of thousands." Now the persecuting parties, in both cases, Pagan and Christian, as is usual, were doubtless sincere. But while the Pagan, as a rule, cares little except to preserve the form and protect the state or government, the Christian, in such cases, has also a blind and bigoted zeal for God, not according to enlightened knowledge, but in addition to his care for the State, which impels to greater exertion, as was illustrated by Charles the Great (Charlemagne) of France, who caused 4,000 Saxons to be beheaded in one day, because they would not submit to be baptized. (Chamber's Encyclopaedia, vol. 2, p. 528.)

At the first thought it appears a little strange that the State of Pennsylvania should tolerate such an abominable and clearly unconstitutional (National and State) Sunday statute as it does; and refuse by a two to one vote, to repeal it; and thus, by a fair Religious Liberty Bill, such as was before the Legislature so recently, to place Pennsylvania, in this respect, on a level with Rhode Island, New Jersey, New York, and many other States of the Union. But there is a cause. And while Pennsylvania has many intelligent, noble, and true men, as I know from a former residence there, I think it is presuming too much upon the general intelligence of her people to expect as yet, to get, even in its Legislature, a majority in favor of any act based upon organic constitutional law, and enlightened moral

Christian civilization, as was the late Religious Liberty Bill, introduced, and so nobly and ably urged, by Senator Jones, aided by a minority of the Legislators of the State. But Senator Jones and the other friends of this and similar kindred measures, based upon national and State Constitutional law, and in accordance with enlightened modern civilization, such as our Saviour for evermore recognized and taught, may rest assured, that just as certain as light comes with the rising sun, or as any effect follows a cause, when the slave of ignorance and bigotry, which now blinds the judgment of the majority of the Legislators of Pennsylvania, and which has doubtless covered them "as a garment" for their forefathers, since they came or many of them, as heirs of Great Britain, to fight against our country and its institutions, shall have been wiped off by the light and intelligence which should even now prevail there, will that State be enrolled with New York and other enlightened States, in this and other kindred measures, and not till then.

OSWEGO, N. Y., March 18th, 1878.

SOcialITY.

This term, though usually applied to human beings, may, in a general sense, be used to designate that union or sympathy of feeling or action, or that affinity, which is exhibited in nature, in seeking and maintaining companionship. It is based upon a resemblance more or less complete, and more or less appreciated, with generally some divergence or contrast sufficient for fitness or adaptation, so as to have each supply for the other something necessary for completeness. Minor details that are alike are found together, or associated with substance for which they have an affinity. Vegetables seem to make their own selection of soil, temperature, elevation, and moisture. Boreal magnetism attracts austral, and repels its negative and repels positive. Hydrogen and oxygen, the former a combustible, but not a supporter of combustion; the latter a supporter, but in no sense a combustible, embrace each other with such earnest, fervid companionship as to evolve a heat unknown in any other case; yet when the union is formed, it is the universal fire-extinguisher, water. All visible, sentient beings have their associations. Man is no exception. Why should he not appreciate the word of the Lord, that "it is not good to take away the law, but to take away our sin."

Concerning Jude's letter, it is enough to say that the violation of the law of God was the basis on which all his denunciations rested. The Revelator says (22: 18), "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." This article will be followed by one next week, God willing, on the "old and new covenants."

I notice in the editorial of your issue of March 14th, 1878, that you give Senator Jones, and such Senators and others as stood by him, in attempting to have passed, by the Legislature of Pennsylvania, the Religious Liberty Bill, March 7th, 1878, credit for having done what they could. In this I think you have done them justice, inasmuch as they had to contend, as you suggest, with ignorance and its offspring, bigotry. In fact, the question is only one of Constitutional law, intelligence, and civilization. And, where there is a disregard of the first, and only a limited degree of the latter, even Christianity too often becomes little more than bigotry, especially in its bearing upon such questions. And, as an illustration, we have only to remember that in the ten religious persecutions, each of Pagan and Christian Rome, it is literally true, as Bishop Newton justly states, in his excellent work on the Prophecies (page 571), that "while Rome Pagan slew her thousands, Rome Christian slew her tens of thousands." Now the persecuting parties, in both cases, Pagan and Christian, as is usual, were doubtless sincere. But while the Pagan, as a rule, cares little except to preserve the form and protect the state or government, the Christian, in such cases, has also a blind and bigoted zeal for God, not according to enlightened knowledge, but in addition to his care for the State, which impels to greater exertion, as was illustrated by Charles the Great (Charlemagne) of France, who caused 4,000 Saxons to be beheaded in one day, because they would not submit to be baptized. (Chamber's Encyclopaedia, vol. 2, p. 528.)

At the first thought it appears a little strange that the State of Pennsylvania should tolerate such an abominable and clearly unconstitutional (National and State) Sunday statute as it does; and refuse by a two to one vote, to repeal it; and thus, by a fair Religious Liberty Bill, such as was before the Legislature so recently, to place Pennsylvania, in this respect, on a level with Rhode Island, New Jersey, New York, and many other States of the Union. But there is a cause. And while Pennsylvania has many intelligent, noble, and true men, as I know from a former residence there, I think it is presuming too much upon the general intelligence of her people to expect as yet, to get, even in its Legislature, a majority in favor of any act based upon organic constitutional law, and enlightened moral

Christian civilization, as was the late Religious Liberty Bill, introduced, and so nobly and ably urged, by Senator Jones, aided by a minority of the Legislators of the State. But Senator Jones and the other friends of this and similar kindred measures, based upon national and State Constitutional law, and in accordance with enlightened modern civilization, such as our Saviour for evermore recognized and taught, may rest assured, that just as certain as light comes with the rising sun, or as any effect follows a cause, when the slave of ignorance and bigotry, which now blinds the judgment of the majority of the Legislators of Pennsylvania, and which has doubtless covered them "as a garment" for their forefathers, since they came or many of them, as heirs of Great Britain, to fight against our country and its institutions, shall have been wiped off by the light and intelligence which should even now prevail there, will that State be enrolled with New York and other enlightened States, in this and other kindred measures, and not till then.

OSWEGO, N. Y., March 18th, 1878.

SOcialITY.

This term, though usually applied to human beings, may, in a general sense, be used to designate that union or sympathy of feeling or action, or that affinity, which is exhibited in nature, in seeking and maintaining companionship. It is based upon a resemblance more or less complete, and more or less appreciated, with generally some divergence or contrast sufficient for fitness or adaptation, so as to have each supply for the other something necessary for completeness. Minor details that are alike are found together, or associated with substance for which they have an affinity. Vegetables seem to make their own selection of soil, temperature, elevation, and moisture. Boreal magnetism attracts austral, and repels its negative and repels positive. Hydrogen and oxygen, the former a combustible, but not a supporter of combustion; the latter a supporter, but in no sense a combustible, embrace each other with such earnest, fervid companionship as to evolve a heat unknown in any other case; yet when the union is formed, it is the universal fire-extinguisher, water. All visible, sentient beings have their associations. Man is no exception. Why should he not appreciate the word of the Lord, that "it is not good to take away the law, but to take away our sin."

Concerning Jude's letter, it is enough to say that the violation of the law of God was the basis on which all his denunciations rested. The Revelator says (22: 18), "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." This article will be followed by one next week, God willing, on the "old and new covenants."

I notice in the editorial of your issue of March 14th, 1878, that you give Senator Jones, and such Senators and others as stood by him, in attempting to have passed, by the Legislature of Pennsylvania, the Religious Liberty Bill, March 7th, 1878, credit for having done what they could. In this I think you have done them justice, inasmuch as they had to contend, as you suggest, with ignorance and its offspring, bigotry. In fact, the question is only one of Constitutional law, intelligence, and civilization. And, where there is a disregard of the first, and only a limited degree of the latter, even Christianity too often becomes little more than bigotry, especially in its bearing upon such questions. And, as an illustration, we have only to remember that in the ten religious persecutions, each of Pagan and Christian Rome, it is literally true, as Bishop Newton justly states, in his excellent work on the Prophecies (page 571), that "while Rome Pagan slew her thousands, Rome Christian slew her tens of thousands." Now the persecuting parties, in both cases, Pagan and Christian, as is usual, were doubtless sincere. But while the Pagan, as a rule, cares little except to preserve the form and protect the state or government, the Christian, in such cases, has also a blind and bigoted zeal for God, not according to enlightened knowledge, but in addition to his care for the State, which impels to greater exertion, as was illustrated by Charles the Great (Charlemagne) of France, who caused 4,000 Saxons to be beheaded in one day, because they would not submit to be baptized. (Chamber's Encyclopaedia, vol. 2, p. 528.)

At the first thought it appears a little strange that the State of Pennsylvania should tolerate such an abominable and clearly unconstitutional (National and State) Sunday statute as it does; and refuse by a two to one vote, to repeal it; and thus, by a fair Religious Liberty Bill, such as was before the Legislature so recently, to place Pennsylvania, in this respect, on a level with Rhode Island, New Jersey, New York, and many other States of the Union. But there is a cause. And while Pennsylvania has many intelligent, noble, and true men, as I know from a former residence there, I think it is presuming too much upon the general intelligence of her people to expect as yet, to get, even in its Legislature, a majority in favor of any act based upon organic constitutional law, and enlightened moral

Christian civilization, as was the late Religious Liberty Bill, introduced, and so nobly and ably urged, by Senator Jones, aided by a minority of the Legislators of the State. But Senator Jones and the other friends of this and similar kindred measures, based upon national and State Constitutional law, and in accordance with enlightened modern civilization, such as our Saviour for evermore recognized and taught, may rest assured, that just as certain as light comes with the rising sun, or as any effect follows a cause, when the slave of ignorance and bigotry, which now blinds the judgment of the majority of the Legislators of Pennsylvania, and which has doubtless covered them "as a garment" for their forefathers, since they came or many of them, as heirs of Great Britain, to fight against our country and its institutions, shall have been wiped off by the light and intelligence which should even now prevail there, will that State be enrolled with New York and other enlightened States, in this and other kindred measures, and not till then.

OSWEGO, N. Y., March 18th, 1878.

SOcialITY.

This term, though usually applied to human beings, may, in a general sense, be used to designate that union or sympathy of feeling or action, or that affinity, which is exhibited in nature, in seeking and maintaining companionship. It is based upon a resemblance more or less complete, and more or less appreciated, with generally some divergence or contrast sufficient for fitness or adaptation, so as to have each supply for the other something necessary for completeness. Minor details that are alike are found together, or associated with substance for which they have an affinity. Vegetables seem to make their own selection of soil, temperature, elevation, and moisture. Boreal magnetism attracts austral, and repels its negative and repels positive. Hydrogen and oxygen, the former a combustible, but not a supporter of combustion; the latter a supporter, but in no sense a combustible, embrace each other with such earnest, fervid companionship as to evolve a heat unknown in any other case; yet when the union is formed, it is the universal fire-extinguisher, water. All visible, sentient beings have their associations. Man is no exception. Why should he not appreciate the word of the Lord, that "it is not good to take away the law, but to take away our sin."

Concerning Jude's letter, it is enough to say that the violation of the law of God was the basis on which all his denunciations rested. The Revelator says (22: 18), "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." This article will be followed by one next week, God willing, on the "old and new covenants."

I notice in the editorial of your issue of March 14th, 1878, that you give Senator Jones, and such Senators and others as stood by him, in attempting to have passed, by the Legislature of Pennsylvania, the Religious Liberty Bill, March 7th, 1878, credit for having done what they could. In this I think you have done them justice, inasmuch as they had to contend, as you suggest, with ignorance and its offspring, bigotry. In fact, the question is only one of Constitutional law, intelligence, and civilization. And, where there is a disregard of the first, and only a limited degree of the latter, even Christianity too often becomes little more than bigotry, especially in its bearing upon such questions. And, as an illustration, we have only to remember that in the ten religious persecutions, each of Pagan and Christian Rome, it is literally true, as Bishop Newton justly states, in his excellent work on the Prophecies (page 571), that "while Rome Pagan slew her thousands, Rome Christian slew her tens of thousands." Now the persecuting parties, in both cases, Pagan and Christian, as is usual, were doubtless sincere. But while the Pagan, as a rule, cares little except to preserve the form and protect the state or government, the Christian, in such cases, has also a blind and bigoted zeal for God, not according to enlightened knowledge, but in addition to his care for the State, which impels to greater exertion, as was illustrated by Charles the Great (Charlemagne) of France, who caused 4,000 Saxons to be beheaded in one day, because they would not submit to be baptized. (Chamber's Encyclopaedia, vol. 2, p. 528.)

At the first thought it appears a little strange that the State of Pennsylvania should tolerate such an abominable and clearly unconstitutional (National and State) Sunday statute as it does; and refuse by a two to one vote, to repeal it; and thus, by a fair Religious Liberty Bill, such as was before the Legislature so recently, to place Pennsylvania, in this respect, on a level with Rhode Island, New Jersey, New York, and many other States of the Union. But there is a cause. And while Pennsylvania has many intelligent, noble, and true men, as I know from a former residence there, I think it is presuming too much upon the general intelligence of her people to expect as yet, to get, even in its Legislature, a majority in favor of any act based upon organic constitutional law, and enlightened moral

Christian civilization, as was the late Religious Liberty Bill, introduced, and so nobly and ably urged, by Senator Jones, aided by a minority of the Legislators of the State. But Senator Jones and the other friends of this and similar kindred measures, based upon national and State Constitutional law, and in accordance with enlightened modern civilization, such as our Saviour for evermore recognized and taught, may rest assured, that just as certain as light comes with the rising sun, or as any effect follows a cause, when the slave of ignorance and bigotry, which now blinds the judgment of the majority of the Legislators of Pennsylvania, and which has doubtless covered them "as a garment" for their forefathers, since they came or many of them, as heirs of Great Britain, to fight against our country and its institutions, shall have been wiped off by the light and intelligence which should even now prevail there, will that State be enrolled with New York and other enlightened States, in this and other kindred measures, and not till then.

OSWEGO, N. Y., March 18th, 1878.

SOcialITY.

This term, though usually applied to human beings, may, in a general sense, be used to designate that union or sympathy of feeling or action, or that affinity, which is exhibited in nature, in seeking and maintaining companionship. It is based upon a resemblance more or less complete, and more or less appreciated, with generally some divergence or contrast sufficient for fitness or adaptation, so as to have each supply for the other something necessary for completeness. Minor details that are alike are found together, or associated with substance for which they have an affinity. Vegetables seem to make their own selection of soil, temperature, elevation, and moisture. Boreal magnetism attracts austral, and repels its negative and repels positive. Hydrogen and oxygen, the former a combustible, but not a supporter of combustion; the latter a supporter, but in no sense a combustible, embrace each other with such earnest, fervid companionship as to evolve a heat unknown in any other case; yet when the union is formed, it is the universal fire-extinguisher, water. All visible, sentient beings have their associations. Man is no exception. Why should he not appreciate the word of the Lord, that "it is not good to take away the law, but to take away our sin."

Concerning Jude's letter, it is enough to say that the violation of the law of God was the basis on which all his denunciations rested. The Revelator says (22: 18), "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." This article will be followed by one next week, God willing, on the "old and new covenants."



accept our thanks for generous remittances of London papers of a recent date. Although the telegraph is in advance of them, yet its revelations are very meager when compared with more fully-leaved and well-filled sheets.

WASHINGTON CORRESPONDENT. WASHINGTON, D. C. March 28, 1878. The second trial of Cephas Jones, colored, for outraging the person of Miss Smith, last Fall, is now in progress, and promises another disagreeing jury, though her identification of him was perfect. Cephas and his brother bear strong resemblance to each other, and the defense put the two in the box, asking her to identify her assailant. This she did unhesitatingly, though the District Attorney himself was deceived, and believed that she had erred. Her correctness of judgment and clear, straightforward testimony is convincing to the mass, but the trumped up evidence, which always appears at a second trial of criminals, will override her statements before the jury. One most painful feature in our criminal system appears in this trial, and should be remedied. Why must a young girl, who has suffered the foulest outrage and narrowly escaped death through the injuries received at the time, be subjected to the insults and sneers of a brutal cross examination, in the presence of a court-room crowded with loafers, who roll over their taunt and filthy allusion as a sweet morsel under their tongues? Russia arrests every person found near the spot where murder is committed, and the world raises its hands in holy horror, and yet it is worse than our practice of compelling a witness to give bail for his appearance in court, a course which has in New York city often incarcerated the victim of the robbery for months in prison, while the thief goes off scot free on straw bail, and which subjects every witness to the ignominy of testifying in open court.

THE INTERESTING QUESTION is before us, Who holds the title to Arlington? The United States has held the property since 1864, buying it then at a direct tax sale, under a bid of about \$28,000. The amount of taxes assessed upon the property was \$88, and the excess of the bid over this sum was turned into the United States Treasury for the former owners. A deed in due form was given the United States by the tax commissioners, and as the property has been in possession of the government since that date, it would seem the title was sound. But the courts have, in every instance where suits of ejectment have been brought by the original owners of other tracts sold under the "direct tax" sale, ousted the purchasers; the title of the government is thus narrowed down to the mere possession of it, or might, not right. If the citizen can not retain his purchase, of course the government must hold its by the exercise of power alone. Judge Hughes, of the United States District Court of Virginia, decides adversely to the government, and if the Supreme Court affirms his decision under the appeal which has been taken, Congress must restore the estate to the Curtis heirs or purchase. The heirs would express the latter course, at least, they so express themselves; and as there are 30,000 Union soldiers buried in this cemetery, we presume the government will buy rather than remove the dead. Arlington is naturally a grand old estate. We have never seen one that seemed more nearly a home for a king than it. It contains 1,700 acres of land of sufficient fertility to support a family in splendor, while its natural beauty and contiguity to the city will necessarily render it an object of interest and attraction so long as Washington is the Capital of our nation. In the center of the tract is about 100 acres of woods, composed mainly of original oak trees—the only grove left standing in the country by our troops during the war—and in this the Cemetery, which is enclosed with a high stone wall. The old family mansion stands in the center, and with its huge pillared portico, which is dimly seen from the river and city, is of course noted by all visitors. Outside of the Cemetery the land lies in commons, or is worked in patches by the freedmen, who still live in the score of huts remaining on the site of Mr. Stanton's Freedman's Village. Of course, under the skimming, shiftless farming of these improvident, ignorant freedmen, the land has become impoverished and desolate in its appearance; yet under proper care, the whole farm would soon be, as it was before the war, one of the grandest rural homes ever seen. If Congress retains it, as it undoubtedly will, then the whole tract should be laid out in a great national park.

Secretary Thompson rules again that the Navy Yard employees must work ten hours for a day's labor, at which there is much grumbling, though no strike as yet. Times are too hard here to permit any sensible man to stop work because of this two hours' exaction, but we anticipate trouble in the future. Experience, under the eight and ten hours labor regulation, in our Navy Yard here, shows conclusively that laborers accomplish as much in one hour of the longer day as of the shorter, thus entailing two hours' additional loss in results under the eight-hour system. It is no wonder Secretary Thompson adheres to his ten-hour rule. The number of offices applying for permits for coaling of silver, established in them is rather surprising.

Indianaapolis has had a delegation before the Senate Finance Committee, urging its peculiar advantages for such purpose, and a dozen other cities have done the same thing. But it is unlikely that more will be done in that direction than to repair and restore the mint at New Orleans, though great weight is given the claims urged in behalf of Denver. The Sovereigns of Industry have held their National Convention here, and after adjournment, the delegates called on the President to pay their respects. They also visited Mount Vernon, and other places of interest in and around the Capital. We have been delighted with the proceedings of this Convention, as, for a wonder, the delegates ignored politics, and appealed to the intelligence of the people, as the means of accomplishing their ends, rather than to harrying for followers at the ballot-box. The unceasing cry for votes by National Conventions, held here, grows wearisome to us, who enjoy the comforts of a good city government, without the aid of legislators sent up by our slums and hells, and it is refreshing to hear such an intellectual body of men as these Sovereigns were, discuss reform from another standpoint than that of suffrage. Plans for the new building of the Bureau of Engraving and Printing are prepared, and we hope another year will find the structure completed. It has been evident for years that the Treasury was unfit for printing purposes, and that the Bureau should be in a detached building. The one proposed will be in the vacant space south of the Treasury, and by the plans, promises to be of finest architectural proportions and appearance. It will be large enough to do all the government money printing, short of Confederate inflation times.

FELIX. THAT OLOMOT AGAIN. The theme of the Sabbath Recorder: With your permission, I would like to say a little more in reference to the proposed colony. Having so many communications from different localities, inquiring in reference to the progress of the enterprise, I would say that the interest from many localities seems to give good reason to believe that we can find enough who will join in a colony to make it a complete success, if the proposed funds can be secured. It appears to me that there should be an advance step taken; that is, to organize, by choosing a chairman and secretary, or a committee, if you prefer, to visit the various localities, to see if they will join in a colony to make it a complete success, if the proposed funds can be secured. It appears to me that there should be an advance step taken; that is, to organize, by choosing a chairman and secretary, or a committee, if you prefer, to visit the various localities, to see if they will join in a colony to make it a complete success, if the proposed funds can be secured.

THE SEVENTH-DAY BAPTIST CHURCH at Welton recently enjoyed a visit from Dr. Bert Robertson, of Clear Lake, CerroGordo Co., Iowa, a recent convert to the Sabbath, of whom mention was made in the Recorder, in a communication from Dodge Centre, Minn. He preached for us five times while spending three days with us. He could not remain longer, as he had arrangements to meet in Illinois. He is an interesting speaker, and shows himself master of his situation, as a lecturer and evangelical minister of the gospel of Jesus Christ. He is a native of Salem county, N. J., and a graduate of Princeton College, a regular physician of the allopathic school, and an ordained minister, formerly of the regular Baptist denomination. For several years, he has been laboring as a lecturer and evangelist, outside of all denominations, exposing the popular errors of the churches, refuting the doctrines of infidels, spiritualists, pedobaptists, materialists, and all such are not well founded in the Bible, and immediately dispatched a steamer to the scene of the wreck. The Eurydice was a training ship for ordinary seaman, under command of Captain Hays. She carried 921 tons, and carried four guns.

WIDE AWAKE OF APRIL has a new and delightful feature—a Natural History Supplement of sixteen illustrated pages. These supplements will interest the children in Natural History, and three are to be given during the year. The magazine opens with a fine frontispiece, "We Boys," followed by a large variety of choice literary matter, some of which is beautifully illustrated. The little folks have a pretty tale about "Baby Bunting," and there are Parlor Pastimes, Prize Guesswork, and Original Music, while the work for 1878 is mapped out for the Society of Wide Awake Helpers, an organization which will do a great deal last year for the poor children of Boston. Many tempting prizes are offered, and children everywhere are invited to become members of the Society. Only \$2 a year, free of postage. Edited by Ella Farman. D. Lothrop & Co., publishers, Boston.

CONCESSIONS OF "LIBERALISTS" TO MODERACY, by Clotie Dorchester, D. D. 12mo. Cloth, \$1.25. Of this work, wrote Heman Lincoln, D. D., properly says: "The conception of the work is a happy one; the analysis of the subjects comprehensive and clear; the concessions pertinent and trustworthy, and wide enough in the range of authors to give them great cogency. The plan and execution are alike admirable."

RECEIVED, "Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.

RECEIVED, "The Sacred Melodist," by J. W. Staehelin, Tarrytown, Md., a small pamphlet of sacred music. Price 10 cents. The Illustrated Floral Tribune, an illustrated catalogue of vegetable and flower seeds, for sale by the publisher, W. H. Reid, Rochester, N. Y., with instructions for their cultivation.



The Bible Service.

Conducted by a Committee of the AMERICAN SABBATH TRACT SOCIETY. INTERNATIONAL LESSONS, 1878. SECOND QUARTER. April 1. Joshua's Early Piety. 2 Chron. 34:1-13.

II. His character. 1. Walking in the ways of David. v. 2. Seeking after the God of David. v. 3. His deeds. 1. Destroying idols. v. 7-9. 2. Repairing the house of the Lord. v. 8.

gan to purge Judah and Jerusalem, to be, to destroy idolatry. The high places were places upon the hills and mountains where the people worshipped, and this was contrary to his law. See Deut. 12: 13.

by the grace of God and the guidance of the Holy Spirit, we are built anew and made a fit dwelling place for the King of kings.

VEGETINE RELIABLE EVIDENCE. Mr. H. R. Stevens, Dear Sir: I will not conceal my great testimony to the great number you have already cured of your complaint.

I AM ONE WHO WAS CURED OF CONSUMPTION. LAWRENCE, Anderson Co., Ky., Feb. 10th, 1878. Messrs. Crockett & Co. GENTS:—Please send me twelve bottles of your medicine.

Table with columns: STATIONS, No. 12, No. 4, No. 8. Rows include Levee, Little Valley, Cleveland, etc.

THE SABBATH RECORDER. \$2500 A YEAR. AGENTS WANTED. Legitimate, Particulars Free. J. WORTH & CO., St. Louis, Mo.

FOR SALE AT THIS OFFICE. THE CONSTITUTIONAL AMENDMENT OF THE STATE. A DISCUSSION OF THE CHANGE AND RESTRICTION.

XIV.—JOSHUA'S EARLY PIETY.

FOR SABBATH DAY, APRIL 6. 2 CHRON. 34: 1-13. Joshua was eight years old when he began to study the law of the Lord.

HISTORICAL CONNECTION. During the later years of Manasse's life, the idolatrous party had been restrained by the repentance of the king.

For in the eighth year of his reign, while he was yet young, he began to study the law of the Lord.

And he had beaten the graven images into powder. And he had beaten the graven images into powder, and he had beaten the graven images into powder.

VEGETINE IS A VALUABLE REMEDY. SOUTH HAVEN, Feb. 1, 1878. Mr. H. R. Stevens:—I have taken several bottles of your Vegetine.

DEEP RIVER, Potosi, Iowa. GENTS:—Please send me your advertisement in your paper. I have just seen your advertisement in your paper.

Table with columns: STATIONS, No. 3, No. 2, No. 1. Rows include Levee, Little Valley, Cleveland, etc.

A GREAT BARGAIN. STRICTLY FIRST CLASS PIANO. AT VERY LOW PRICES. Lower than any first class maker.

THE SABBATH RECORDER. \$2500 A YEAR. AGENTS WANTED. Legitimate, Particulars Free. J. WORTH & CO., St. Louis, Mo.

Miscellaneous.

Dear Melinda:—I've set down to tell you, I got here all safe at last; My nephew was waiting here for me.

There are women just meant for crossers. Their work for them all anywhere; I'm not, I am sure, an outsider.

And Molly fixed her eyes on Bruin, and gave a peculiar whistle, and said, in a low, clear voice, "Hey, old Bruin!"

And Molly fixed her eyes on Bruin, and gave a peculiar whistle, and said, in a low, clear voice, "Hey, old Bruin!"

And Molly fixed her eyes on Bruin, and gave a peculiar whistle, and said, in a low, clear voice, "Hey, old Bruin!"

And Molly fixed her eyes on Bruin, and gave a peculiar whistle, and said, in a low, clear voice, "Hey, old Bruin!"

And Molly fixed her eyes on Bruin, and gave a peculiar whistle, and said, in a low, clear voice, "Hey, old Bruin!"

And Molly fixed her eyes on Bruin, and gave a peculiar whistle, and said, in a low, clear voice, "Hey, old Bruin!"

And Molly fixed her eyes on Bruin, and gave a peculiar whistle, and said, in a low, clear voice, "Hey, old Bruin!"

THE BEAR STORY.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE BEAR STORY.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE BEAR STORY.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE BEAR STORY.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE BEAR STORY.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE BEAR STORY.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.

THE mother of a big bear in the Zoological Garden of Fairmount Park, Philadelphia, had a very interesting story to tell.