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"TIS I, BE NOT AFRAID."

BY LEE H. DOWLING.

Out on Time's sea, deep, dark, and wide,
My bark was tempest tossed;
The storm beat hard on every side,
There was no beacon star to guide,
And with my hopes all crushed, I cried:
"I'm lost! forever lost!"

Amid that storm of dread and fear,
No human power could aid;
But Jesus on the waves drew near;
Above the storm his voice rang clear,
And thrilled me with those words of cheer:
"'Tis I, be not afraid."

He spoke, and all the winds were stilled,
The angry storm oneyed;
The sea was tranquil when he willed,
And all my soul with joy was filled;
His words of peace my being thrilled:
"'Tis I, be not afraid."

And now, all peaceful is the sea;
On Christ my hope is stayed;
The beacon-star shines bright and free,
I'm nearing blest eternity,
And every day Christ says to me:
"'Tis I, be not afraid."

And when at last I reach that shore
For which I've toiled and prayed,
The Chief of loved ones gone before,
My Master, King forevermore,
Will say to me, just as of yore:
"'Tis I, be not afraid."

—*Christian Union.*

PERSONAL AND VISIBLE COMING OF CHRIST. WHAT IS IT?

BY LEONARD BACON.

The papers exhibited at the late "Prophetic Conference," and the ensuing discussions, have led me to inquire, with some carefulness, what it is which our "Millennarians" or "Premillennialists" mean when they talk about "the coming of the Lord." Are their ideas and expectations consistent—or how far are they logically consistent—with that spiritual religion of which Christ is not teacher, but the center?

There lies before me the "New York Tribune Extra No. 46, Christ's Second Coming," a folio of some twenty pages, four columned and closely printed. I am not proposing to review it. That would be too great an undertaking for a newspaper article. All that I propose is to find, if possible, an authentic answer to the question which I have just stated. If I mistake not, such an answer is given—more positively, perhaps, than was intended—by the younger Dr. Tyng in the first of the papers presented to the Convention; first in the order of time, and first (I may also say) in the order of value to the inquiring reader.

The title of Dr. Tyng's paper—"Christ's Coming: Is it Personal and Visible?"—arrested my attention; and I inquire now he understands and would have me understand these two words, "personal" and "visible." That which is visible in one sense may be invisible in another. Moses "endured as *seeing* Him who is *invisible*." It is an inspired declaration that "the *invisible* things of God—even his eternal power and godhead—are *clearly seen*" We read, "No man hath seen God at any time," and yet Jesus Christ himself tells us, "He that hath seen me hath seen the Father." What is invisible to these mortal eyes of ours may yet be visible to our immortal faculty of seeing; visible to the soul, visible to reason, to faith, to affection. It is thus that the pure in heart see God.

I have studied Dr. Tyng's paper in vain, if, when he uses these two words, "personal" and "visible," as descriptive of Christ's promised "coming," he does not use them in an entirely material sense. In his conception the Christ whom we are to expect is a "person" in the lowest meaning of the word and the most remote from its original signification; as when one says of the first Napoleon, "His person was somewhat diminutive," or of Abraham Lincoln, "His person was tall and ungainly." I do not find that any member of the Prophetic Convention differed from Dr. Tyng on this point. Unless I misunderstand their doctrine, they expect the coming of Christ in a material body, made of "glorified flesh," and visible as other material objects are visible—material, and therefore visible.

Our Lord Jesus Christ was once living on the earth as we are now living. His person (if we use that word in the artist sense, which is the same whether the artist be sculptor, painter, or tailor) was a certain structure of organized matter, alive because informed by a living spirit. His relation to space or place was like that of any other body. When he was at Capernaum he was not at Nazareth. When he was beholding Jerusalem from the Mount of Olives he was not on the Lake of Galilee. He has not been thus resident anywhere on the earth since the hour when he went up beyond the gaze of his disciples,

"His human form dissolved on high,
In its own radiancy;"

but the doctrine of the Prophetic Conference is (if I understand it) that, just in the way in which he was resident at Nazareth when he was a child, he is now resident, and has been all this while, at some place too far away for human eye or telescope to see him. The expectation is that our Lord, *i. e.*, the material organization which *is* the *person* of Christ, will very soon come away from the place where he has been residing for these eighteen hundred years, and will thenceforth reside for a thousand years or more somewhere on this planet. He will be visible to the bodily eye, as the Pope is visible, or the Czar; visible to as many as are near enough to see him; visible wherever the material light reflected or diffused from his *person* (in Dr. Tyng's meaning of the word), and moving in straight lines, strikes upon the retina of a living eye.

Lest I seem to misrepresent this much respected brother, let me transcribe his identical words: "We look for our king in glorified flesh." "All the Greek nouns, pronouns, and adverbs which are employed by the sacred writers in this connection necessarily imply both a full, real, and individual appearing of our Lord, and that this will be a proper object of sight. But the force of these terms has been clouded by the prominence given to the Latin word *persona*. The dream of a personal as distinct from a visible demonstration of the Lord's presence is not warranted by the classic use of the word, but is a sequence of the controversy over the distinctions in the Blessed Trinity. Theologians writing in Latin chose this word *persona*, divested it of visibility among other ideas, and employed it in its modified definition to express the separate relations of the Father, Son, and Holy Ghost. So in theology the word has come to have a narrow and peculiar meaning, quite distinct from that of its derivation." "Let *persona* have its Ciceronian meaning, and the title of this essay will be seen to be tautological. The appearing of our Lord, because personal, must be visible."

I will not take it upon me to correct this explanation of the word "person"—though I think that if the author of it had consulted a little more carefully Webster's Dictionary of the English language and Andrews's of the Latin, he would have given a different explanation. I can not but think that with a better understanding of that word he would not have assumed as the basis of his argument, and certainly would not have affirmed, that Christ can not be personally present unless he is present in a material body. He would not have denied, even by implication, that Christ is personally present "where two or three are met together in his name," personally present with all who love and serve him, "always, even unto the end of the world." He would not have implied that all the presence of Christ with his church since the fortieth day after his resurrection has been not personal and literal, but only "the spiritual influences of her absent Lord."

"Spiritual influence!" Is that all? There have been "spiritual influences" in the church from Paul and Peter and all the apostles, "spiritual influences" from martyrs and confessors, from reformers and theologians, from Christian preachers and Christian poets, from the saintly living of believers and their victorious dying in successive ages. Has Christ been present, all this while, only in that figurative way of speaking—present only in his spiritual influences? Through all these centuries the churches have been praying to him as if he were personally present walking among his golden candlesticks; believing souls in times of distress, in sorrow, in fear, in death, have verily thought that he was present with them, while they were putting their hands, as it were, in his hand that he might lead them; and has all this been an illusion? Yes, if we implicitly accept the teaching in Dr. Tyng's school of the prophets. There is no personal Christ in all his churches. The only Christ we have is a memory, a hope, and a stream of spiritual influences. He to whom the churches have been praying has not been with them, nor near them, except in a highly figurative sense; he has been, and is now, far away among the stars. I confess—nay, I am thankful—that I have not so learned Christ.

More than the third part of a hundred years ago there was much prophesying about the personal and visible coming of Christ. One of my associates then in the ministry at New Haven was that loving and gushing brother, Henry G. Ludlow, whom to remember is like a benediction. He was not a metaphysician—he could not have read "Day on the Will," without a headache—but he could pray. He was not a learned exegete, but he could preach, melting into tears and flaming with zeal, for he knew Christ's power to save. I thought that his enthusiastic soul would rise into exaltation at the prophetic expositions which were then so current. But, to my surprise, he stood calm. The mysterious and fascinating mathematics of Apocalyptic interpretation failed to charm him. It was enough for him that Christ was already with him, hearing him and leading him. "What is it to me if Christ is coming next year, in a material body, to set up his throne at Jerusalem? I can never go so far to see him. Now he is with me, and I can speak to him; but then he will be 5,000 miles away, and those who have the time and the means for a journey to Jerusalem will have a great advantage over me." I thank God for what Brother Ludlow taught me.

Have we no personal Christ in this world—only spiritual influences from a Christ who was once here, but has gone to an ineffable distance and does not yet return? That is what Doctor Tyng *seems* to say. Is that what he *means* to say?

Where, then, and what is the God whom we worship? Is God anything else than a mighty stream of spiritual influences running through the ages and through the universe? If visibility is essential to personality, how can we escape the conclusion that the invisible God is impersonal? If there is no invisible personality—none but what can be seen with a material organ of vision—none but what must be literally "absent" from one place in order to be "present" in another—what is there to create and govern the worlds other than that impersonal force, that stream of tendency with neither will nor thought, those impersonal laws, intelligible to the human mind, but with no intelligence behind them, which atheistic science would substitute for the living and loving God?—*Christian Union.*

NEED OF RIGHT INFLUENCE.

The fire-patrol of Chicago is a wonderful combination of agility with skill. Our readers will scarcely believe us, and we therefore dislike to say the truth, that the firemen will be out of their beds and into the wagon, the horses taken out of their stalls and hitched up, and the driver be on his seat with the lines in his hands and start for the fire all within *three* seconds after the alarm sounds. The bed clothes are jerked off the sleeping firemen, traps thrown open at their bedsides, step ladders run down to the wagon, all by electricity, and as instantaneously as a lightning flash. Their pantaloons and boots are in one piece, and their coats, cloaks and hats are in the wagon, and they dress while the team rushes through the streets at the utmost gallop. All this to stop the destruction of property by fire. Now our readers every one know how much property is worth when weighed against the personal safety or purity of a beloved one, a son or daughter, or any dear friend. It counts for absolutely nothing when thus weighed in the scales—dead leaves, cobwebs and rubbish are as heavy as gold. The firemen will in most cases stop the flames, with more or less destruction of property, but it is a great deal more difficult to quench the fire of passion, of strong drink, or any evil habits and tendencies, when they once get started. You can not rush upon them, dashed forth by an electric stroke and by fleet-footed horses. You must wait, with a sore and impatient heart, almost in despair sometimes. You must pray. You must study the approaches, and you will need the gentle, patient, loving wisdom, almost, of the great and good Shepherd, in seeking to quench that fire. Why not then strive to prevent its being enkindled? You need the church with all its holy influences, and the loving vigilance of an active and wide-awake pastor; you need the religious newspaper, home religion, and every and all means of grace to guard against and prevent such fires from starting, or to suppress them at the first feeble show of their flames.—*The Interior.*

THE NEW COMMANDMENT.

BY REV. D. T. PHILLIPS.

In that memorable valedictory of our Lord, recorded in John 23: 34, we have fraternal affection as he commands, described as a novel principle of action. What are we to understand by its being a new commandment? It is evident that the Lord Jesus Christ affixes a new signification to the term "love." The word, of course, had been in use before, and the emotion felt. But the sense in which he employed it made it a new word.

1. It was new in its Christly exemplification. It was vastly different from and infinitely superior to any love known before. To such an extent as the love here inculcated, this duty was never observed prior to the life of Christ. Jehovah's ancient law to the Jewish race was, "Thou shalt love thy neighbor: I am the Lord." But by the term "neighbor," the Jew simply meant his own countrymen, and that was even narrowed down to his "friends" among his countrymen, so that the rabbinical gloss on these words current in the time of Christ is too well known. "Thou shalt love thy neighbor, and hate thine enemy." It was a very easy going love. The Gentile's idea of the extent of the law of love was quite as contracted as that of the Jews. We learn this from one of their wisest philosophers, who thanked heaven that he was born a man, not a brute; a Greek, not a Barbarian; as if to be a Barbarian was identical with being a brute. Let us, however, listen to Christ's interpretation of the term "neighbor." "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies," etc. He went further. He gave an example of what was a neighbor. He introduces one of that nation who as a theologian and patriot the Jew was taught to hate. He had not learned any better. Jesus Christ in his own life and doctrine came to teach what true neighborly and brotherly love meant. He gave a most practical illustration of it in his own life and self-sacrifice, and death of efficacious power. In the person of our Lord we behold love a new principle. Who can point to its parallel? And as he enjoins us as his followers to emulate him in this love, he may well affirm it to be a "new commandment." We must try to master the meaning of this mighty, magnetic word "love" in the light of the Savior's life. "As I have loved you"—that alone explains it. The love of Christ was no mere sentiment. It cost him his life to utter these soul thrilling words, "As I have loved you." It was a self-sacrificing love. "He loved us, and gave himself for us." His merciless enemies, though not intending the compliment, bore honorable testimony to this, "He saved others, himself he can not save." That which was meant as a taunt was indeed the sublimest panegyric they could possibly give—a testimony higher even than that of the Roman centurion. "He saved others!" What an admission! O testimony sublime! The first clause contains the answer to the last, "Himself he can not save." How could he, and save others? How can any one keep what he gives away? Unconsciously these relentless persecutors were enunciating the very principle of Christianity; the grand law of all existence, that only by losing self, you can save others. Love gives itself cheerfully away. The true mother will make any sacrifice for the sake of her child's safety and comfort. The true soldier is willing to die for his country, etc. "He saved others, himself he can not save." And why? Because of his infinite love. He could not save himself. Why? Because he was bent upon saving others. That was his mission in the world to "save sinners." And in order to save others he himself must die. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," etc. But it is the must of choice; not of compulsion. A "must" prompted by infinite love, not by brute force. And this is the love he wishes us to emulate. A love that is prepared to make any sacrifice for one another as brethren.

Let us learn the lesson of brotherly love from his illustrious example. Though because of their peculiar temperament some may be very hard to love; and though some be unworthy of our affection, yet if we would love like Christ, we shall overlook the defects, for "love hideth a multitude of sins." Christ's love was such that neither faults, denials, nor desertions could chill, though his tender heart was often wrung by them. Neither should our love be foiled by the unworthiness of those on whom we bestow it. As one of old said, "The strength of affection is a proof, not of the worthiness of the object, but of the largeness of the soul which loves." Love descends, as well as ascends. The might of the river depends not on the quality of the soil through which it passes, but on the depth, and exhaustlessness of the spring whence it emanates. The mind cleaves with more force to the smaller than contrariwise. The parent loves his child more than the child the parent, partly because the parent's heart is bigger, not that the child is worthier. Jesus loved his disciples more than his disciples loved him, because his heart was infinitely larger. So must we love one another. Try to outshine one another in this noble emotion. Nothing kills enmity like love. Would we had thought of this! Men may try to subvert our interests, yet must we not hate them. We win by tenderness. We conquer by forgiveness. O to understand the "new commandment" more than we do. To love as he loved.

2. It was made the central principal of a system. Never till now had obedience to divine authority been entrusted to a principle. It had always been hedged around by a law. The religion of the Lord Jesus is not a law in the ancient sense, but a spirit; not a creed, but a life; not abstract theories, but principles practically exemplified. To this sublime principle of love, God has entrusted the work of winning souls to the Redeemer—yes, the world of Christ. If we are exclusively under the laws of love, we may, without danger of being called "heterodox," affirm we "are no more under the law, *i. e.*, the law of works, but under grace." In other words, if guided and governed by the law of love, the old law no more binds, or restrains, or controls us, now that we love as Christ commands us, than the "dyke is built to keep in the sea at high tide, restrains it when the sea has sunk to low water mark." Not that we would disannul the law, but rather we establish it by observing the same from a different standpoint from that of the ancient Jews. Love in us is the fulfilling of the law. For instance, we abstain from violating the second table of the law from a higher motive than fear of punishment. Not the fear of death deters us, but the constraining love of Christ. We can not commit murder, theft and other abominable crimes specified in the Decalogue; not because we are afraid of the penalty of the law; not simply self-respect; not dread of punishment, etc. Such feelings governed men under the Mosaic dispensation. Having the Spirit of Christ, we abstain from such foul sins, because absolutely under the royal sway of this divine principle—this Christlike love. If we have imbibed the Spirit of the Savior—if we resemble our Elder Brother—if we are born of God, we are deterred by no punishment, frightened by no law, driven by no whip, coaxed by no briber. This "eleventh commandment," as Archbishop Usher once described it while reviling Samuel Rutherford *in cognito* completely sways us. We are not afraid to trust our all to this "new commandment." Oh that this heaven-born principle, like a golden fetter, might bind all hearts to the throne of God. When all men shall be governed by the love portrayed in Christ's words and life, then indeed shall there be "new heavens and a new earth wherein dwelleth righteousness."—*Baptist Weekly.*

BAPTISM.

In Geike's "Life of Christ," a work of surpassing interest just issued in this country, a chapter is devoted to the character and labors of John the Baptist. Geike himself is an English churchman, and the work is dedicated to an English Bishop. From this chapter on the Baptist, the following selections are made. Treating upon John's ministry, Geike says: "With the call to repent, John united a significant rite for all who were willing to own their sins and promise amendment of life. It was the new and striking requirement of baptism, which John had been sent by divine appointment to introduce. The Mosaic ritual had indeed required washings and purifications; but they were mostly personal acts for cleansing from ceremonial defilement, and were repeated as often as new uncleanness demanded. But baptism was performed only once, and those who sought it had to receive it from the hands of John. The old rites and requirements of the Pharisee would not content him" (Vol. I, pp. 394, 395).

Again he says: "Bathing in Jordan had been a sacred symbol, at least since the days of Naaman, but immersion by one like John, with strict and humbling confession of sin, sacred vows of amendment, and hope of forgiveness, if they proved lasting, and all this in preparation for the Messiah, was something wholly new in Israel." (Vol. I., p. 396.)

On page 405, Vol. I., in a further description of John's ministry, we read: "The sorrow and hope of Israel seemed to shine out from his eyes—bright with the inspiration of his soul, but sad with the greatness of his work—as he summoned the crowds to repentance; alarmed them by words of terror, or led them in groups to the Jordan, and immersed each singly in the waters, after earnest and full confession of their sins."

The following beautiful passage relates to the baptism of Christ. It is found on pages 413 and 414, Vol. I.: "John resisted no longer, and, leading Jesus into the stream, the rite was performed. Can we question that such an act was a crisis in the life of our Lord? His perfect manhood, like that of other men in all things except sin, forbids our doubting it. Holy and pure before sinking into the waters, he must have risen from them with the light of a brighter glory in his countenance. His past life was closed; a new era had opened. Hitherto the humble villager, veiled from the world, he was henceforth the Messiah, openly working among men. It was the true moment of his entrance on a new life. Past years had been buried in the waters of the Jordan. He entered then as Jesus, the Son of man; he rose from them the Christ of God."—*Christian Standard.*

CHRIST A PROPITIATION.—God has simply set forth Christ as a propitiation. You have to look upon him as such, and he becomes your propitiation. Make no doubt of its being an honest exhibition, which God makes of his son. It is not an exhibition by which he intends to deceive you. And great will be your peace when thus drawn away from yourself, and drawn toward the Savior. It will be the commencement of a trust that will establish the heart in comfort; and though a mystery which can not be demonstrated to the world, it will be the experience of every true believer, that it is the commencement of an affection which will establish the heart in the love and in the habit of holiness.—*Chalmers—Romans—Lecture* 11.

OUR EARLY FRIENDS.

BY ALEXANDER W. BUCHAN.

The friends we loved in days of yore,
On life's rough journey parted,
The good, the sure, the bright, the pure,
The warm and social-hearted,
Where'er, beneath the load of life,
In this wide world ye bend now,
We pledge your name, we breathe the prayer
"May all that's good attend you."

Your manly forms, your sparkling eyes,
Your words of wit and shrewdness,
Your generous love, unchecked, unmarred
By self or low-bred rudeness,
The glorious hours when young Hope soared
Aloft on Fancy's pinion,
Come back, and sway our hearts again,
In uncontrolled dominion.

"Our early friends!" Ah, me! the words
Stir up a mingled feeling,
And, while I sing, the bitter tear
Adown my cheek is stealing.
Bright stars have set in endless night
In that fair constellation,
And few, now, in the western sky
Maintain their lonely station.

Sweet be the flowers that deck their graves,
Sincere the tears that wet them,
And shrined in memory's sacred depths
The dead! we'll ne'er forget them.
And you, who still are struggling on,
Our deepening love we send you,
In this one word: May Heaven be kind,
And all that's good attend you.

PUTTING UP THE PARAPETS.

BY THEODORE L. CUYLER, D. D.

There is a most lamentable waste of power in the Christian church; in fact, among the best elements of society. This waste arises from misdirection. The power is applied at the wrong time and in the wrong quarter. Instead of being applied in the way of prevention, which would commonly be certain, it is applied in the effort to reform and restore, which is always difficult, and often impossible. An ounce of prevention is worth a ton of cure.

This principle is happily illustrated in an ancient regulation among the Jews—to be found in the Book of Deteronomy. The regulation was this: "When thou buildest a new house, then thou shalt make a battlement [or parapet] for thy roof, that thou bring not blood upon thy house if any man fall from thence." No intelligent reader need be told that the roofs of Oriental house are perfectly flat, and that they are constantly used for promenading, for rest, for drying fruits, for sleeping, and often (as in Peter's case) for religious devotions. It required but small expenditure of time and money to build the parapet. When that measure of precaution has been taken, the little children may romp there with impunity; good old grandfather may walk there without danger of stumbling over through dimness of vision. But if the inviting roof was left unprotected, and even a single child was pitched into the street below, what skill could restore the mangled form? What human power could bring back the dead darling unto life?

This Oriental law of the parapets teaches just what vaccination teaches—that prevention is well nigh certain; but cure is exceedingly difficult. Often all attempts in that direction are well nigh hopeless. I have been laboring in the temperance enterprise for over thirty years, and during that period have watched the various movements for the reformation of drunkards. Each of these movements—from the "Washingtonian" onward—has been attended with sanguine hopes at the outset, and usually with bitter disappointment at the close. The percentage of inebriates who are reformed by *any* method is pitiably and painfully small. "Inebriate asylums" do not cure one-half of those who are sent there. Of the converted drunkards who are received into our churches, nearly all have had one or more temporary lapses into drinking, and every man of them is in constant danger to their dying day. Such men as Gough and Sawyer and McAuley are only upheld by the omnipotent grace of God. Gen. Scott once remarked that of all the intemperate officers he had ever known in the army, only two had ever been permanently reformed.

Yet all the multitudes of victims of the bottle who have gone down to darkness and their doom, might have been saved by the simple processs of prevention. If one-twentieth part of the effort which is put forth in attempted reformation of the dissipated had been spent in persuading them never to drink at all, how different would have been the result! The right time to put up the parapet of total abstinence is in childhood or early youth. The right place to plant the parapet is at home and in the Sabbath-school. Then is the time to instruct boys and girls as to the deadly peril which lies concealed in the glass of intoxicant. A "family pledge" of abstinence, signed by every one in the household, hangs on the walls of some dwelling as a sort of palladium. Such homes are commonly insured.

If I know my own temperament, I am quite sure that but for a pledge of abstinence signed in my boyhood, I should have been swamped into ruin by the drinking usages then prevalent in Princeton College. There was no half-way ground. Those whose consciences had erected the parapet of entire abstinence were safe. Those who tampered at all commonly went off the roof; and it is no easy thing to stop when half way down to the pavement. My own early experiences have been confirmed by all my later observations, and I have now reached two very positive conclusions. The first one is that the only effectual way to prevent drunkenness is by total abstinence, and that ought to commence in early life. The parapet should be put up in childhood. My second conclusion is that the only effectual method of dealing with dram-shops is by erecting the parapet of prohibion. The attempts to limit the number of moral slaughter-house by the farce of a "license," or by the still more transparent farce of allowing all which are labeled "hotels" to sell *ad libitum*, have always ended and always will end in ignominious failure. A prevention that does not prevent is a sham.

But there are other lessons taught by the Jewish battlements besides those which apply to the bottle. One lesson is that willful neglect is as fatal as willful crime. Not doing is twin brother to wrong-doing. Many a father and mother have had their heart broken by the disgraceful sins of a son; and yet the blame of the boy's ruin rested on themselves. They had either set him a most pernicious example, or else they had left him to drift into bad practices unrestrained. Eli, the weak-backed high priest of Israel, put up no parapet of restraint around his household. When he began to "coax" his ill-disciplined, reckless sons, it was too late. Building battlements after our children have broken their own necks and our hearts is a sort of posthumous precaution that comes to nothing. Elkanah and Hannah did the wiser thing, to surround their humble dwelling with the parapet of prayer and holy, winsome example. Their Samuel lived to be the sunshine of the "Indian Summer" of their peaceful old age.

It is from the neglect of the cultured, influential classes in ourtowns that the terrible harvests of the streets (in the shape of thieves, rioters, and criminals) are constanly reaped. If tenement-houses reek with filth and debauchery, if the young are unreached by any mission school or church, or any kind of purifying agency, what else can we expect than wholesale demoralization among "the masses?" Prisons, pauperism, and gibbets are God's assessments upon society for neglecting the children. If society fails to put up parapets, society must "foot the bill."

These are the very times for parapet building. The Puritans built them around their frugal, Bible-loving homes, and those homes turned out but few *roues* or rogues. The pulpits in these times ought to fence their congregations with more of God's commandments. The Bible furnishes plenty of good precepts with which to build parapets. The fifth commandment and the eighth are peculiarly good timber.

Happy is the man whose daily life is walled around with a Bible conscience. His religion is a prevention. Half of his life is not lost in attempting to cure the effects of the other half. Blessed is that Christian, cheerful, wholesome life which, like an Eastern battlemented roof, is lifted up into the sunshine of God's countenance! Its flowering graces charm the eye and perfume the neighborhood. From such a housetop of grace it is a short step to the glory of heaven.—*Independent.*

DISCOURAGEMENT.

No species of discouragement weighs so heavily on the tired heart as to be discouraged with itself. It is a high and brave doctrine to preach against discouragement, yet that does not hinder one from becoming so verily disheartened. One would rather not hear preaching when tired, soul and body tired. All brave and soul stirring sentiments appear almost as mockery. All ambitions are asleep. Character growth itself seems unapproachable. The soul would be willing to forget itself. It has friends, but they seem distant. It has purposes, but they are nearly lifeless. It has tried and failed, and tried and failed, and what is the use for it to again try and again fail? The gloominess of the picture can not be overdrawn.

Nothing remains but to go to the Father of all mercies, and there in secret wait on the Lord. Relief may come, and quite as likely it may not. But never so little, something of the strength has come. A glimmer of searching light shines into the darkness, and it is not long before faint traces of self-living are seen. These traces grow more distinct and enlarge, and in due time it is realized that the selfishness of the soul will balance its despondency. Perhaps one has been priding himself on the attainment of some virtue, and a simple occurrence has shown that he has been mistaking the form for its spirit. Or it may be that a large ambition which it was believed was in the line of God's work, and so sanctified of him, proves to be a glossed-over selfishness after all. Or, again, it may be that an abnormal desire to be eccentric, not to do as other people do, but to do in a peculiar manner, is at the bottom of what results in the discouraged mood.

One of the most effective of workers for Christ in our acquaintance wrote in a private letter the other day: "Unspeakable good might be accomplished in this world if the friends of Jesus would be willing to do little things for his cause. It has been one of my most successful plans, viz., to do a great many little things, and not profess to great deeds." Is there not food here for the soul that would arise from its despondency? Let us not be satisfied with doing one or two little things now and then, and thus engender the pride of humility, but rather let us do "a great many little things" for the Master. Perhaps some of us will not find his service so hard if we adopt this motto, and, perhaps, the times of discouragement will grow to be farther and farther apart.—*Morning Star.*

THE ECCLESIASTICAL GRUMBLER.—Isn't there somebody in your church that is always talking about the coldness of the brethren, the divisions that abound, the low state of piety, the conformity to the world, who is continually confessing other people's sins instead of his own? My word for it, that man is the cause of much of the evil that he complains of, and magnifies it by his complaining. (Those who choose can put she and her in this last sentence instead of he or his.) Tell such grumblers the fable of "Bell Clapper." The bell in which it was hung was cracked, and the clapper was always complaining of its sad fate in being hung in such a bell. A good many unsophisticated people pitied the clapper, and condoled with its sad lot. At length the spirit of Diogenes, the old cynic, who could not endured shams of any kind, came along. He heard of the clapper's complaint, and said: "Before you make any more fuss about the bell, remember two things. First, you cracked it; and, second, nobody would know that it was cracked if you did not tell them." The moral is obvious, but those who need to ponder it, will be the last to see it. —*Herald and Presbyter.*

POVERTY IN YOUTH.

Poverty in youth, when it succeeds, is so far magnificent that it turns the whole will toward effort, and the whole soul toward aspiration. Poverty strips the material life entirely bare, and makes it hideous; thence arise inexpressible yearnings toward the ideal life. The rich young man has a hundred brilliant and coarse amusements, racing, hunting, dogs, cigars, gaming, feasting and the rest; busying the lower portions of the soul at the expense of its higher and delicate portions. The poor young man must work for his bread; he eats; when he has eaten, he has nothing more but revery. He goes free to the play which God gives; he beholds the sky, space, the stars, the flowers, the children, the humanity in which he suffers, the creation in which he shines. He looks at humanity so much that he sees the soul; he looks at creation so much that he sees God. He dreams, he feels that he is great; he dreams again, and he feels that he is tender. From the egotism of the suffering man he passes to the compassion of the contemplating man. A wonderful feeling springs up within him; forgetfulness of self and pity for all. In thinking of the numberless enjoyments which nature offers, gives, and gives lavishly to open souls, and refuses to closed souls, he, a millionaire of intelligence, grieves for the millionaires of money. All hatred goes out of his heart in proportion as all light enters his mind. And then is he unhappy? No. The misery of a young man is never miserable. The first lad you meet, poor as he may be, with his health, his strength, his quick step, his shining eyes, his blood which circulates warmly, his black locks, his fresh cheeks, his rosy lips, his white teeth, his pure breath, will always be envied by an old emperor. And then every morning he sets about earning his bread, and while his hands are earning his living, his backbone is gaining firmness, his brain is gaining ideas. When his work is done he returns to ineffable ecstacies, to contemplation, to joy; he sees his feet in difficulties, in obstacles, on the pavements, in thorns, sometimes in the mire; his head is light. He is firm, serene, gentle, peaceful, attentive, serious, content with little, benevolent; and he blesses God for having given him these two estates, which many of the rich are without, upon which makes him free, and thought which makes him noble.

OLD EDITIONS OF THE BIBLE.

Queer titles have been given to some old editions of the Bible. The "Bug" Bible was printed in London, in 1551; and received its nickname from the fact that Psalms 91: 5 was translated, "Thou shalt not need to be afraid of any *Bugges* by night," instead of, as in our version, "Afraid for the *terror* by night."

The "Breeches" Bible was printed in Geneva, in 1560; and is so called from Gen. 3: 7, being translated, "They sewed fig leaves together, and made themselves *breeches*," instead of *aprons*, as in our version.

The "Treacle" Bible was printed in 1568; and in it Jeremiah 8: 22 reads, "Is there no *treacle* in Gilead," etc., instead of *balm*. In 1609, this word was changed into "rosin," and so came the name of the "Rosin" Bible; and in 1611, this last word was changed for "balm," as now.

The "He" Bible, printed in 1611, takes its name from an error in Ruth 3: 15, "He measured six measures of barley and laid it on her, and *he* went into the city," when the word should have been *she* went into the city, etc.

The "Wicked" Bible was printed in 1631, and

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

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

SABBATH DISCUSSION

Between Rev. N. V. Hull, Editor of the SABBATH RECORDER, and Rev. Joseph Walker, of Rollo, Mo.

Dear Brother Hull,—In this, my last article, I do not not deem it necessary to notice any but the principal points in your replies to my affirmatives.

You begin by intimating that I have mistaken the "holy character" of the Sabbath. Possibly I have. I confess that I have never regarded time and days as holy, or possessing any moral quality in themselves; but have supposed that the sanctity of the Sabbath is due to the spirit and exactitude with which it is observed. "Remember the Sabbath day to keep" not *make* "it holy." The word "holy," according to Gesenius, comes from a root which means "*whole*," or entire, and the Jews kept "holy" the Sabbath by abstaining from work, trade, pleasure, and kindling fire in their houses; and by setting the shew-bread and offering sacrifices in the temple. Now, if I must take the whole of the Decalogue or none, as you insist, you force on me this Sabbath which, as any one can see, is not suited to the gospel dispensation. The moral principles which underlie all the covenants, including the Decalogue, I joyfully accept, since these emanate from God, and are immutable and eternal. They were alive in rational beings before expressed by the Decalogue, and have not lost their virtue by a transfer to the kingdom of Christ or the new covenant.

In passing, I have half a notion to complain of illiberality on the part of my worthy opponent; for while cautioning me against relying on "pious divines," he introduces about three critics to my one, whether "pious" or not, he does not say. These famous gentlemen begin their work with a combined attack on the second Psalm, as if they would demonstrate that the verb "raised up," did not predict the resurrection of Christ; but Paul (Acts 13: 30–37) tells a different story, so that Dr. Hull himself is constrained to admit that it does foretell "the fact" of his resurrection, but not "the time." Well, as to the time, the angel took care of that, when he rolled the stone from the sepulchre, "on the first day of the week."

This army of critics next assail the 118th Psalm, with the addition of Henry, my critic, to make a grand success for Sabbatarians. But Henry, while he admits that "day" may, in a general sense, denote the gospel dispensation, adds: "Or it may very fitly be understood of the Christian Sabbath, the Lord's day." I refer the reader to my remarks on this Psalm, and on the passages in Isaiah 11: 10, and Heb. 4: 9, feeling confident that my arguments have neither been damaged nor refuted by these learned critics.

If Christ was the Jehovah-angel who conducted the Israelites out of Egypt, then I have justly given him credit for the institution of the manna-Sabbath. By "the law and the prophets were until John," as contrasted with "the preaching of the kingdom of God," I understand the whole Mosaic economy. I never believed in a dual law, part ceremonial and part moral, nor in "first and second tables;" but in one law, of which the ten commandments were a synopsis, as a rule of action to the Israelites while passing through, and dwelling among idolatrous nations. This whole law has been superseded by the gospel, or new covenant. If not, why have we had no prophets since the Apostolic age? What has become of circumcision? of the passover? of setting the shew-bread, and the offering of two lambs every Sabbath? That the word *sabbatoon*, in Col. 2: 16, is plural, as I have myself shown, admits not of a doubt. But it is this fact which destroys your ceremonial sabbaths; for it is the same form, number, and case, which we find in Exod. 20: 8, where, as all admit, the regular Sabbath is meant.

It is enough for my argument that neither the young man who came to Christ, nor Christ himself, named a Sabbath, though the commands in the Decalogue formed the topic of their conversation. The lawyer was directed to a law not in the Decalogue—"Love to God and his neighbor"—as the chief law; and told that on these lovely maxims hung all the law and the prophets. No Sabbath was even hinted at. Now, my brother, our different views of the law of Moses lead us to different conclusions. I take the law as a whole, including the ten precepts, while you are content with its fractional parts. At least, so it seems to me.

If Jews counted their days from evening to evening, any hour of the twenty-four before sunset, would pass for a day and a night; this will enable us, unless we are resolved to stickle with trifles, to find the three days and three nights required. I do not suppose, however, that you designed this as an argument. There is no authority whatever for punctuating Mark 16: 9 differently from what it is in our common version. To leave out all after "early," as you have done, is an unwarrantable liberty with the Word of God. This passage, however, may be literally rendered: Jesus "having risen early on the first of the Sabbath," and this ought to fix the time of our Lord's resurrection. But you will have it that the disciples, on the evening after our Lord's resurrection, met to eat and not to worship. Why might they not have met for both? That upper room was a place for prayer as well as for meals. See Acts 1: 14. Why were the doors fastened for fear of the Jews, if eating was the inducement to call them together? Violent as the Jews were, they would hardly have wanted to starve these humble Nazarenes.

"After eight days." Does that mean the second first day after our Lord's resurrection? You concede in a round about way that it does, but interpose a little objection. I had almost called it a quibble. Matthew and Mark speak of an event as taking place "after six days," and Luke, referring to the same, puts it "at about an eight days after." You demand an explanation of this discrepancy. Well, I suppose the first two spoke from definite knowledge, while Luke, having less accurate information, supplied an "about." Yet there is no real discrepancy after all, since "about an eight days after" was certainly "*after* six days." Has it never struck you, my brother, that a resort to these apparent objections—only apparent—betrays the weakness of your cause?

Luke makes the meeting of the disciples at Troas, to break bread, take place on the first day of the week, and as he was present, I suppose he knew that the time was not on the seventh day. But here you seem to want to shut the disciples off from the communion table by rendering the passage, "We having come together to break bread." This won't do. There is no "we" in the text. "The disciples" is conspicuously in the Greek, and can not be displaced or substituted. How and when Paul left Troas is not material to the argument. The disciples came together to break bread on that day, and if the communion was delayed by his long sermon, I suppose that liberties might be taken by an inspired apostle which might not be expedient now. You give us numerous explanations of the phrase "day of the Lord," but finally conclude that "the Lord's day" means the veritable seventh-day Sabbath. "This is pure fancy."

You admit that the primitive Christians observed such an ordinance as the Lord's Supper. Now, if the Lord had a supper, he may have had a day, or night, if you please, on which the disciples partook of this supper, in commemoration of his death. As you do not pretend that the supper was ever celebrated on the seventh day, might not the Lord's day have taken its name from this custom, which was, as we learn from Acts 20: 7, and infer from 1 Cor. 16: 2, on the first day of the week?

MARCH 27th, 1879.

I have just received, *via* St. Louis, your reply to my article on the originals. I find that you have gathered honey from all sorts of flowers, without, however, much benefit to your cause. Those lexicographers exhibit a show of wisdom, but I have no more confidence in their infalibillity now than I had on my first acquaintance with them. Robinson, Noyes, Sawyer, and Clark, however, bear testimony against your "late in the Sabbath" theory, coinciding with Mark, who gives us "when the Sabbath was past." But we do not need critical evidence on this subject, however high the authority may be, since a case for first-day Sabbatarians can be made out without them.

If the Jewish Sabbaths began at six o'clock on Friday evening, they would end at the same hour on Saturday, between which time and day light there was ample time for Christ to rise early on the first day of the week, before the arrival of the Marys at early dawn.

I think the quotation from the Encyclopedia of Religious Knowledge fails to furnish a reason for rendering *eis mian sabbatone*, by first day of the week, as I have shown elsewhere.

"The lucid statement" from Uriah Smith is, to my mind, clouded over by their clumsy contradictions and flippancy of style. He says that *sabbatone*, in Matt. 28: 1, "has a singular signification," while in another place he claims that it "is always plural." Then he gives it the same signification with *sabbaton*, but in Col. 2: 16, he invests it with plurality again to tally with Jewish festivals. So that singular or plural with him depends on the part the change can perform for his theory. His demand for and agreement in gender between *mian* and a word to be supplied, is answered by my quotation from Bullion's Grammar, yet for my part I am willing that he shall put *hemera* there—*eis mian hemeran toon sabbatoon*, literally, into the first day of the Sabbaths—that is, the first one of the new series of Sabbaths. This would be very similar to Ex. 20: 8, where we have *teen heemeran toon sabbatoon*. This would make the *mian* the pivot on which the old Sabbath might swing round to the new.

Hackett's criticism on Acts 20: 7, is lame, because he had Jewish festivals in his head. I refer the reader to my remarks on the passage, and also to those on Mark 16: 9.

Finding that I have anticipated all of the principal objections urged against my arguments, I am ready to submit the case to the jury.

I thank you for the kind spirit which you have manifested in this discussion, and I flatter myself that if we have done no good, we have not done much harm.

Yours very truly,
JOSEPH WALKER.

Reply.

Dear Bro. Walker,—I think the character of the Sabbath day can be best learned from the Scriptures. The question whether time in itself possesses any moral quality or not, does not cover the ground. The Sabbath day is made holy by a special, divine act. God "blessed the seventh day," and surely this means something. A character was given to the day by this act, which it did not possess before, and one that was never given to any other day. Even the resting of God upon it did not give it this distinction. The day, then, has a specially sacred character, which it received from its author after he had rested on it. The day is not made holy or sacred because used for religious purposes by men, but because God added this blessedness to it. It will be seen that, from the beginning, the seventh day received the blessing of God, and "was therefore blest." What is meant by the command to keep the day "holy," is thus beautifully explained by Isaiah: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and shall call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, then shalt thou delight thyself in the Lord," &c. Isa. 58: 13, 14. In order, then, to keep the Sabbath in a manner pleasing to God, it must be kept with the *heart* as well as with the *body*. It must be kept *religiously*.

In this connection, another thought should be expressed, which is, that the Godward idea of the Sabbath, if I may so state it, is that it was the appointed witness that Jehovah was the world's creator; and as this is a truth to be remembered while time endures, so the witness for this truth should endure, ever offering its testimony. With this view of the question, I do not see why the Sabbath is not suited to all dispensations. I can not see why the Sabbath of Jehovah's appointment is not as well fitted to bear its testimony as the festival of creation now, as it ever was. The Christian dispensation has no need of another ordinance besides baptism and the Lord's Supper, as these symbolize all the facts and doctrines peculiar to redemption. The incarnation, the death, the resurrection, and the new life are all there! I can but think if the author of redemption had seen the need of a new Sabbath, he would have said so. The idea that *we* are to discover this need and supply it through the agency of certain supposed *hints*, is too unnatural for rational belief. Under the old covenant, the law was written by the finger of God on the tables of stone, and the new covenant is the writing of this law on the human heart by the Spirit of God; and I can not see how it can do otherwise than clothe itself in actions in the believer's life, corresponding to the words written by the finger of God. My only object in introducing the "critics" you refer to, was to show that those you introduced were outweighed by the testimony of equally learned men from their own ranks. If there had been any proof in these passages in favor of the new Sabbath, it seems reasonable to suppose that these would have discovered it, seeing they, too, were observers of the first day. If I have violated the well-settled rules of debate in introducing too large a number of witnesses, I am sorry; nevertheless, I am glad that I had them on hand, and especially so, as they came from "your side of the house." In this connection, I make this statement: In the whole range of my reading, I have not found a single writer of note who gives, as the primary and direct meaning of these passages you quote, the one tacked on to it by Henry, and a few others; and even these do not give this as the original thought of the writers. The expression of Henry: "Or it may very fitly be understood of the Chrisian Sabbath, the Lord's day," shows that, in his mind, this was an added thought.

That Christ was the "Jehovah-angel" who led the Israelites out of Egypt, I believe, and that he gave them the Sabbath he instituted at creation, I admit; but that is a very different thing from instituting it for them in the wilderness. I freely admit if the Sabbath was instituted in the wilderness for the Israelites, then it was indeed a "Jewish Sabbath," and that it is abolished. But against this position there are Scripture objections that can not be overcome except by forms of interpretation unnatural and violent.

That the Christian dispensation is distinct from the Mosaic, I admit, but underlying and permeating all dispensations, as a rule of right actions, is the same law; and, therefore, it is not peculiar to any dispensation. Under the Mosaic economy, this law was called "the ten words," and by all Christianized peoples is now called "the moral law," or "ten commandments," and is everywhere acknowledged as the basis of all law. Even international law rests upon it. The definition given to it by Christ in love—love to God and love to men. This definition refers to it as an inspiration, or to the law as an essence. But that under the Mosaic dispensation there was a law of types and shadows, differing from the law written on the tables of stone, even you admit, and that is sufficient. It referred to Christ as our atoning sacrifice or sin-bearer, and ended in him. It would be difficult to prove that the Jews were released from the law of circumcision, but it is clear that it is not binding on the Gentiles.

That *sabbaton* and *sabbata* are words denoting the weekly Sabbath, I admit; but *sabbaton* also in Lev. 16: 31; 23: 32, and 25: 2, 4, 6, as found in the Septuagint, is used with reference to the day of atonement, an annual sabbath of the Jews, and its association, which is the rule for determining the meaning of words, clearly decides that in this case the annual sabbaths are meant, and to this the Englishman's Greek Concordance of the New Testament agrees, by making it neuter plural of the third declension, in Col. 2: 16. Robinson's Lexicon of the New Testament marks it plural, also. Barnes says, "Greek of the sabbaths." Dean Alford says, "Of sabbath days." But it is useless to multiply quotations, as all, or nearly all, agree that here *sabbaton* is plural, and its connection proves that it refers to the annual sabbaths of the Jewish economy. It is impossible to prove that the weekly Sabbath is included in this list. It it should first be proved to be simply a Jewish institution, then it would of necessity be included in the sabbaths here named; but this has not been done. It is, then, a begging of the question at issue, to include it in this category.

In regard to the young man referred to in Matt. 19: 16, *seq.*; Mark 10: 17, *seq.*; and Luke 18: 17–27, after having looked the case over, I am satisfied I gave the right interpretation. It seems to me that he was only tried by the second table of the law, and that, too, for a special reason. The Savior knew his vulnerable points, and selected that one which would most manifestly show his shortcomings. Inasmuch, then, as the Sabbath was included in the first and not in the second table, and the conversation turned on the contents of the second, it would be unreasonable to suppose the matters in the first table would be referred to. Your argument, then, as it seems to me, fails of its object.

As I make no account of the time of Christ's resurrection in regard to the Sabbath question, I only mention it to show there are difficulties about it which should cause men to speak less confidently when they say he rose on the first day of the week. If it could be shown that the resurrection of Christ affected the Sabbath, it would be important to inquire in regard to the time in which it occurred; but as this has never been made to appear, discussion here is both time and labor spent in vain. You say that Christ rose on the first day of the week, and that we ought to celebrate that important event by religiously observing that day. I say, perhaps he arose on that day, and yet, possibly, he rose in the end of or late in the Sabbath; but however that is, the Bible says nothing about either celebrating that event, or of keeping the day on which it occured.

I have, for many years, considered the matter of the punctuation of Mark 16: 9, and am confident that the common practice is wrong. Occasionally I have found editions of the Scriptures which punctuate correctly. Cranmer's translation, in 1539, reads: "When Jesus was rysen early the fyrst daye after the Sabboth he appeared fyrst to Mary Magdalen, out of whom he had cast seuen deuyls." The Genevan, 1557, reads: "When Jesus was rysen agayn, in the morrow (whych was the fyrst daye of the weeke) he appeared fyrst to Mary Magdalene, out of whom he had cast seuen deuils." If Mark was attempting to tell when Jesus arose, and he did rise on the first day of the week, then the common punctuation is correct; but if he was attempting to tell, as I maintain he was, when he appeared to Mary Magdalene, then the common punctuation is wrong. It is known to all, that there was no punctuation in the Greek from which our translation was made, and that editors punctuate the English copies of the Scriptures according to their ideas of the sense of the original Greek, and that different editors punctuate differently. Your charge, then, that I have taken unwarrantable liberty with the Word of God, is precipitate, and, I think, unjust. If the punctuation of the Scriptures was inspired, that would end the controversy; but it is asmuch a human work as is their translation, and you take the liberty to change that. Why, then, may I not, humble and unlearned as I am, have an opinion of my own concerning their punctuation, without being subjected to the charge of having taken unwarrantable liberties with the Word of God? That the disciples of our Lord were found by the disciples from Emmaus, on the evening following his resurrection, partaking of their evening repast, is fully stated, but nothing is said about their having come together for worship, and so I leave the matter there. Why interpret into the text something it does not say? May I hint that that looks like taking unwarrantable liberties with the Word of God? As to the matter of "about an eight days after," I am satisfied you have not fully overcome the difficulty (not *quibble*), and I do not see it necessary to repeat or strengthen the argument I offered, as there is no hint of a religious meeting on the occasion referred to. The disciples were "within," as they were before, and this was, as I suppose, simply their custom of coming together in their own hired house, there not being, necessarily, connected with it any religious services of a special character. Whether I weaken my cause by these objections, those who note them must judge for themselves. Of course, if this is a fact, it helps your cause, and I confess I should be very sorry to do anything in that direction, although there may be those who would be very glad to see that done.

I did not argue that the meeting at Troas (Acts 20: 7–12) was held on the Sabbath. It was held either on the night after the Sabbath, or on the night following the first day of the week, and commentators have to leave the matter there. One thing, however, is made certain, and that is, that the meeting was held in the night, the bread having been broken after midnight.

Concerning the *we* that stumbles you, I have the following testimonies to offer: "And on the first day of the week, we having come together to break bread."—American Bible Union. "And on the first day of the week, when we came together to break bread."—Dean Alford. "And on the first day of the week, when we had assembled to break bread."—Noyes. "And on the first day of the week, we having assembled to break bread." Emphatic Diaglott. This, I think, is sufficient to show that I intended no revolution in the use of the word *we*, nor had I any thought but that all the disciples at Troas were embraced in those called "we."

That there was such a service appointed as the Lord's Supper, I do freely and joyfully admit, and rejoice that it was fully explained as to its nature and object. All this is clear; but there is not one word of Scripture going to show that the phrase, "Lord's day," means the first day of the week. You *assume* that this is the first day of the week, but do not *prove* it. That is the trouble. There is no evidence that the partaking of the Lord's Supper was confined to any particular time. The passages you quote prove nothing concerning this. You also suppose something in a very quiet way, but, of course, you do not offer this as testimony. I repeat, there is not a word in the Bible showing that the phrase, "Lord's day," means the first day of the week. If there is, surely you should have produced it, and I doubt not you would have done so had it been there.

I am sorry for the miscarriage of your paper, through the mails, but am glad it has reached you, although at a late hour.

I do not know that I need to add other testimony against your translation of *mia ton sabbaton*, although the list of witnesses could be greatly increased. Your translation is not new to me, but has been repeatedly considered, in as careful and thorough a manner as I was capable of; having compared it with the most noteworthy translations known to me, beginning with Cranmer, in 1380, and these, without exception, are against you, as is every lexicon of New Testament Greek of which I have any knowledge.

Concerning the rendering of *opse*, in Matt. 28: 1, you must be aware that all translators have been stumbled with it, and hence the great variety of renderings found among them. Dr. Conant and others translate it "late." Others, "at," one of whom is Dean Alford. The authorized version translates it "in." But so far as this discussion is concerned, I have no objection to rendering it "after." This, in effect, I have repeatedly said; for it all amounts to nothing until it is shown that the Sabbath is affected by the time of Christ's resurrection.

Having said so much on Col. 2: 16, I will only add, in connection with your criticism on Mr. Smith's translation of *mia ton sabbaton*, that the surroundings of Col. 2: 16, compel a decision in his favor. Mr. Barnes says: "The word *sabbath*, in the Old Testament, is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of their great festivals. There is, doubtless, reference to those days in this place, as the word is used in the plural number, and the apostle does not refer to *the* Sabbath properly so called." This view he proceeds to support at considerable length. Dr. A. Clark also takes the same view of the passage.

I think you will find it difficult to set aside Dr. Hackett's criticism, and especially so as all eminent critics sustain him.

And now, I, too, dear brother, am ready to submit this case to our readers. I have sought, though in weakness, to call attention to the simple teachings of the Scriptures on this question. I firmly believe in the perpetuity of the Sabbath appointed in Eden, and that there will never be any true Sabbath reform until the church returns to Jehovah's holy day. I hold the Sunday as purely a human invention as I do the sprinkling of adults or infants, and pray that the church may cease to teach for doctrines the commandments of men. If in the course of this discussion, conducted so amiably on your part, I have said aught that has been ungentlemanly or unchristian, I ask pardon. I also invoke upon you the continued smiles of the Father in heaven, and shall welcome you to the columns of the SABBATH RECORDER while I remain its editor.

N. V. HULL.

GOOD WORDS.—In a private note to the editor are these words: "I can assure you that our church and society are united in the ministry of our pastor, and things are moving, as we hope, in the direction of prosperity. May the Lord keep us in peace and faithfulness to God and one another." These words come from a veteran in the cause, one who has long loved and labored for and with our Zion. The words he utters warm and strengthen our own heart, and we say, God bless the sons and daughters of peace! What a contrast is there between a church working together in peace and one committed to strife and contention.

A REMINISCENCE.

BY PHILIP BURDICK.

One night I heard a preacher say,
With accents plain and loud,
The Law of God is done away,
All vanished like a cloud.

And then the choir sang loud and long,
With merriment and glee;
This was the burden of their song,
We from the Law are free.

Now if the Law is done away,
Transgression can not be;
We would have nothing to obey,
From sin we should be free.
—*See Rom.* 4: 15.

But let us hear what Paul hath said,
See how his feelings stood;
The Law and the commands, he plead,
Are holy, just and good.
—*See Rom.* 7: 12.

The Law is perfect, good and true,
And should our life control;
It tells us we are sinners, too,
And helps convert the soul.
—*See Rom.* 7: 13; *Psa.* 19: 7.

Commandments ten God gave to men,
And if we would be blest,
Then keep them all, both great and small,
The Sabbath with the rest.
—*See Exod.* 20: 8–11.

God says it is the seventh day,
Men say it is the first;
Of all bold contradiction, pray,
Is this one not the worst?
—*See Exod.* 20: 8–11, *and Pennsylvania Sunday Laws.*

We keep them all save one command,
Are we from guilt then free?
When we before the Judgment stand,
Shall we not guilty be?
—*See James* 2: 10.

In God's most Holy Book we read
Their worship all is vain,
Who toke into their chosen creed
Tradition's endless chain.
—*See Matt.* 15: 9; *Mark* 7: 7.

He who the path of truth has trod,
Most fully understands,
This is always the love of God,
To keep his great commands.
—*See John* 5: 3.

And by the blessed Word of Truth,
We this conclusion draw:
We can not love the Lord forsooth,
And disobey his Law.
—*See 2 John* 1: 6.

The doer of the Sacred Word
Is justified, they say;
Not those who disobey the Lord,
And do his Law away.
—*See Rom.* 2: 13.

So turn and twist in every way,
Ye no-law preachers, then;
Ye can not do God's Law away,
The Law of God to men.

* * * * *

When we hear a preacher say,
God's commands are done away,
Honest, is he, in his views?
Any one can plainly see
What confusion there will be,
Doing only as we choose:
To love the Lord and hate his Law,
Beats all, I think, I ever saw.

UNION DALE, Pa.

OUR EUROPEAN LETTER.

Prince Napoleon's departure for Zululand—At the grave of Napoleon I.—The influence of France upon surrounding nations.

(From a Regular Correspondent.)

PARIS, March 24th, 1879.

The leading Imperialists of Paris, who were not a little dismayed at the sudden departure of Prince Napoleon for the war in South Africa, doubting, at first, the wisdom of the step, have not only become reconciled to his brave resolution, but regard it as a diplomatic *coup* of the utmost importance to their party. By consulting no one but his mother before deciding to join the British army in "the war of civilization against barbarism," the young Napoleon has shown himself independent of his advisers, and broken manfully away from his "leading-strings." From the moment of forming his gallant resolution, the Imperial Prince became an individuality, and is no longer the mere representative of the Bonapartist party. He is their head, their leader, their future emperor, perhaps; and there is no longer need of a "vice emperor," or a "council" of divided partisans to check his impulses and govern his aspirations. And what if the young soldier should return crowned with the laurels of a victorious campaign, and wearing spurs of his own winning! The Prince proposes a visit to St. Helena, on his way home. Standing or kneeling beneath that historical willow, planted by his great ancestors on that "lone barren isle," he will recall the glorious souvenirs of his dynasty, and repeat the roll-call of a hundred victorious battle fields. The picture is a most dramatic one, the shadow of the mighty dead fills the scene, and the solemn words of the poet seem palpitating in the air:

"Though the lightnings may flash and
the loud thunder rattle,
He heeds not, he hears not, he's free
from all pain.
He sleeps his last sleep, he has fought his
last battle,
No sound can awake him to glory again."

And what if he should be invited to enter France by the same path the First Napoleon trod, when the whole nation rose and rushed to greet the returning hero! Stranger things than this have happened in France, in whose political future one never knows what a day may bring forth. Great, however, as is the provocation which they have undergone, there appears to be happily no longer any doubt that the Republican party in France will forego their revenge upon their defeated adversaries. Each of the three sections of the Left has met to consider its attitude on the impeachment question; and two out of the three have declared against the contemplated prosecution with no divided voice. Thus it became certain that the motion proposed on Thursday in the French Chamber would be rejected, and the only doubt left was whether the majority would contain a sufficient number of votes of the Left to entitle the Government to treat the rejection of the motion as proving at the same time, that they themselves retain the confidence of their party. It is most earnestly to be hoped that M. Waddington's ministry will succeed in steering its way into calmer waters, and that the French Republic, undisturbed by these constantly recurring crises, may settle down to a future of tranquillity and moderated progress. It is to be hoped so, not merely for the sake of interests higher, wider, and more momentous to the world at large than those of any single nation. It might well seem superfluous to remind the countrymen of Victor Hugo of the essential need to Europe, to liberty, and to civilization, of a strong and united France; but it is only too common to find Frenchmen careless in practical politics of a truth to which they are never tired of listening in poetry. The aspect of the world to day, however, might even for the most reckless of them recall the importance of the part which their country has to play in Europe. There has never been a period when the prospects of European civilization—to those at least who judge of it by anything but the grossest material tests—have appeared more gloomy than at present. Every social circumstance which men have learned to regard as adverse to those prospects, every political influence which experience has proved to be malign, is flourishing and in full activity; while every favorable condition appears to be in abeyance, and every beneficent force in suspension. Peace, order, the repression of military despotism, liberty of speech and action, legislation for the good of the governed, freedom for industrial development—every idea, in short, which we have learned to associate with civilization in the higher sense of the word—that civilization which means the moral and intellectual progress of mankind, and the wider diffusion of human happiness, appears to be under a cloud of contemptuous neglect. It is hardly an exaggeration to say that Europe has for more than a decade appeared to be steadily receding towards barbarism; steadily returning to those primitive conditions of life when the interests of peoples were identified with the lusts of their rulers, and their rulers knew no other occupation than that of aggressive warfare. In one country despotism is letting loose the worst passions of rival races in a war of hypocritical ambition; in another, supposed to be more advanced, is seen an absolutist statesman cynically mortgaging the future prosperity of his countrymen to raise money for the soldiers' pay. And, what is worst of all, it is these two Powers which, for the last three years, have controlled the politics of Europe; and have forced peaceful neighbors, in mere necessity of self-defence, into a wasteful competition with them in the barbaric game they are engaged in. How and when this incubus of militarism and military despotism is to be shaken from the neck of Europe, no one knows; but the best, the only reasonable promise of relief, appears to offer itself in a firm alliance between those Western nations which still uphold the principles that a merely brutal autocracy elsewhere has trodden under foot. Of such an alliance as this, the freedom and strength of a free and strong France is an indispensable condition. Without it, Europe can do nothing; with it, little else would remain to do. No formal combination, no express treaty engagements, are necessary to construct the Western alliance which should be opposed to the league of Northern despotisms. They might draw a cordon round the nations which are now suffering under the scourge of military despotism, and let that plague exhaust itself of its own virulence; and once combined and consolidated, the work which they would have to perform might well be little more than defensive. There is already signs among both of the suffering populations that the very intensity of the malady is working its own cure; and that, through whatever terrible delirium of Socialism and Nihilism the patients may be doomed to pass, it will ultimately be cast out.

AUGUST.

THE ZULUS.

Mr. Witt, the escaped missionary from Zululand, is one of the most modest of men—every inch a missionary—young, and quite prepossessing in appearance. On the day of the Isandula disaster (as he told us in the City Temple the other day), Mr. Witt saw from the top of a hill near his house several long, dark lines of men converging toward what afterward proved to be the place of dreadful slaughter; but it was too far off to distinguish what was going on. Before niggt the Zulus crossed the Buffalo river to attack the British force which had taken possession of his house and meeting house. He had just time to flee to care for his family. His house was burned, and the brave eighty or ninety men defended themselves from Mr. Witt's church and storeroom—the battle lasted all night—against nearly 5,000 of the enemy.

At one time the missionary was so reduced by hunger that he ate meat from an ox that had died of disease. One mission in that part of Africa has been at work twenty years without securing a convert, and yet the missionaries continue to hold on, fully believing that success will crown their labors. Snuff-taking is a matter of great importance with the Zulus, and if they were offered the whole world they would not take their snuff standing. A hole made in the ear is the Zulu's *pocket*, especially for his snuff box. This, when seated for the purpose, he takes with his right hand; with the left a pinch is taken, when the box is replaced by the right hand in the *pocket*, and then he proceeds to take a little pinch from the left hand and apply it to the nose to be followed by the tears rolling down the sable cheeks [laughter]. In returning a wife to her father, they will occupy a month in talking. Mr. Witt said that they talked so much that they acquired astonishing skill in discussion, and he knew many a lawyer who would envy them their powers in this respect [laughter]. If a Zulu had many cattle, he could buy many women; if he had many women, he was likely to get many daughters [laughter]; and if he had many daughters, he could sell them for a quantity of cattle, and thus acquire more women [laughter]. For each woman twelve head of cattle were usually paid, and if no children were born within a certain time, the husband was entitled to return the woman to her father, and claim back his cattle. If the cattle had been increasing in the meantime, of course the young belonged to the former owner.

In response to a request that I sent up, Mr. Witt repeated the Lord's prayer in Zulu. The beautiful sounds of which, the liquid abounding, greatly pleased the audience.

W. M. J.

LONDON, March 18th, 1879.

A CASE OF CONSCIENCE

To the First-day Baptist Church in _____, greeting:

This is covenant meeting day, and as the hour for the meeting draws near, I long to be with you, for my mind has been exercised upon the subject of the Sabbath for some time, and I have wanted to talk with the brethren and sisters about it, and, if I can, show them how I look upon it, with the light I get from God's Word, and if I am wrong get them to show me the right way; for I desire to be a Bible Christian, and to grow in grace and in the knowledge of the truth. The subject has been before me more or less from childhood. I was raised in the observance of the seventh day of the week as the Sabbath; and when I was converted and washed in the cleansing stream, and came forth to a newness of life in Christ, I united with a Seventh day Baptist church; but when I came to be loved by and to love a man who kept the first day, I thought much about the day; I lived in a First-day community, and I knew many good people, and there were Baptists among them, and I thought perhaps the Sabbatarians did make a hobby of the Sabbath, and that, although I was then unable to find when and where the change was made, I should find it in time, when I was better acquainted with the people who observed First-day, and then I should be satisfied. I accordingly said it would be no cross for me to turn and keep the first day of the week. (I could not say so now.) I did turn, and have kept or tried to keep the first day of the week as a Sabbath with my husband for more than nine years. Sometime ago when reading our Articles of Faith, I was startled by (what seemed to me) the inconsistency of quoting Ex. 20: 8—"Remember the sabbath day to keep it holy," omitting the remainder of the verse, and applying the quotation to the first day, when God says the seventh day. To me this looks inconsistent. Thinking there could not be an inconsistency in God's plan of salvation, I have been reading the Word for about a year, praying God to me an understanding of its precepts, and I believe he is answering my prayer. I have had a talk with our beloved pastor, and, as I understand him, he thinks that the law of the Sabbath was done away in Christ; but I can not find in the Bible where Christ or his apostles teach this. Paul says (Col. 2: 14) that those things that were taken "out of the way," were the things "that were against us, contrary to us." I I can not conceive how the Sabbath is against us—the weekly Sabbath—for Christ said (Mark 2: 27): "The Sabbath was made *for* man;" if so, and we can not doubt his word, then it was made for all mankind—Jew and Gentile, saint and sinner. Christ also gives us a law for the Sabbath in Matt. 12: 12: "Wherefore it is lawful to do well on the Sabbath days." He not only recognized the day, but here gives us an idea of what we ought to do on that day. And again in Matt. 24: 20: "But pray ye that your flight be not in the Winter, neither on the Sabbath day," and this among many things which he answered his disciples, when they asked him concerning the destruction of the temple, his second coming, and the end of the world. Now, as I look at it, this could not possibly refer to anything short of the destruction of the temple; and did this happen before Christ's crucifixion? Verily, no, not until about forty years after. The more I read this chapter (Matt. 24), I am the more persuaded that it refers not only to the destruction of the temple, but to the end of the world. Notice, this was only a few days before his death; for "when he ended all these sayings," he told his disciples that after two days was the feast of the passover, when he was to be betrayed. Now I can not think of Christ's teaching his disciples to pray to be delivered from something that had not been in existence for nearly forty years. If Winter means Winter, Sabbath means Sabbath.

I fear I am writing too long a letter; that it will be wearisome; but I beg you as friends to bear with me. In talking with our minister, he told me that he kept the first-day Sabbath in commemoration of the resurrection of Christ. I can find several passages where baptism is "a like figure," but not one where the change of the Sabbath is to be one. Another told me that he thought apostolic example would warrant the change. I find one place (Acts 20) where the Christians at Troas came together on the first day of the week, to break bread; Paul preached to them until midnight, then raised Eutichus to life, then came up, broke bread, ate, then talked till break of day, and went on his journey. Not one word here about Sabbath. This was an evening meeting, and a farewell meeting, and shows that Paul had power to raise the dead. I find again, when they were within for fear of the Jews, not by commandment to observe the day as a Sabbath; and Christ came and showed himself to them; some of them did not even believe he was risen. Whilst I only find a few places where the first day is mentioned, I find many places in the Acts of the Apostles where Paul, "as his manner was," went on Sabbath days, and reasoned out of the Scriptures; and again in Acts 13, on the Sabbath day, after the reading of the law, Paul preached to them; then the Gentiles desired that he would preach to them the next Sabbath, and it is said that the next Sabbath nearly the whole city came together to hear; and again, I read that Paul assembled with them every Sabbath day. Now, if it is to apostolic example we are to look, we shall find many for the observance of the Sabbath. The Book of the Acts was written by God's inspired apostle, St. Luke, in the year of our Lord sixty two or three, and he, at that late date, calls it the Sabbath; and I find no intimation of any change after that time. I would write more, but I fear this is already too long.

Respectfully, your sister in Christ.

EMMA K. STEVENS.

CLIFFORD CORNERS, Pa.

AID FOR THE SUFFERING.—The destructive flood which visited Szegedin recently, a brief account of which appeared in the RECORDER, has left so many destitute and suffering that it has been found necessary to forward relief from foreign countries, and we are happy to see that America has not been backward in responding to this demand upon humanity. The following call from Rev. Mr. Alexy has been received and is cheerfully laid before our people, that all having the means and the heart to aid the suffering, may know through what channel their contributions may reach their destination, the names of the members of the committee affording a sufficient guaranty of faithfulness:

UNIVERSITY OF CITY OF NEW YORK,
April 5th, 1879.

To the Editor of the Sabbath Recorder:

The great disaster which has befallen Szegedin, the second great commercial center of Hungary, my Fatherland (I being the only Hungarian Minister in New York), puts on me the painful duty to ask help for my destitute countrymen, not only in my own, but among the various denominations of the Christian Church in America. Therefore, I make bold to ask my dear brethren, are you willing to ask your congregations for voluntary contributions for the sufferers at Szegedin, in Hungary, where 80,000 people have been rendered houseless wanderers by the flood? If so, will you kindly send any contribution, however small, to the Chancellor of the University of New York, Rev. Howard Crosby, D.D., 116 East 19th Street.

Yours very sincerely,
GUSTAVUS ALEXY.

The New York *Observer* of March 20th says, "The Rev. Mr. Alexy called the attention of the Presbytery to the sufferings of the people in Szegedin, in Hungary, by the recent flood, and Rev. Messrs. Crosby, Alexy, and Hamilton were appointed to receive contributions for their relief."

"THE Sign of the Messiah; or how long was Christ in the tomb? and when did he rise from the dead?" is the title of a pamphlet of forty pages, published by Bro. Jones, of London, and is devoted to a discussion of the questions named above. It contains well-considered articles by P. S. G. Watson, Salvisa, Ky.; Rev. W. M. Jones, London; Rev. James Bailey, Milton, Wis.; Rev. A. H. Lewis, A. M., Alfred Centre, N. Y.; Rev. Robert Robinson, Cambridge, Eng.; George Carlow, and H. P. Ribton, M. D., Naples. This pamphlet will repay a careful study by those interested in the question discussed.

Bro. Jones has also sent us a number of excellent tracts, suited to the present position of the Sabbath question.

A discussion has also been going on in the *Courier* and East London *Advertiser* on the subject of the Sabbath between Laicus and Sabbaticus. Who Laicus is we do not know, but that he is bold and forward in making assertions which no man can prove, is certain. On the question who Sabbaticus is, we should be willing to venture a guess.

THE LIBRARY MAGAZINE for March has a table of contents embracing a wide range of thought, evincing a fine discrimination in selecting articles adapted to living issues of the day. Published by the American Book Exchange, 55 Beekman St., New York, for $1 a year.

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Yours very sincerely,
GUSTAVUS ALEXY.

The New York *Observer* of March 20th says, "The Rev. Mr. Alexy called the attention of the Presbytery to the sufferings of the people in Szegedin, in Hungary, by the recent flood, and Rev. Messrs. Crosby, Alexy, and Hamilton were appointed to receive contributions for their relief."

"THE Sign of the Messiah; or how long was Christ in the tomb? and when did he rise from the dead?" is the title of a pamphlet of forty pages, published by Bro. Jones, of London, and is devoted to a discussion of the questions named above. It contains well-considered articles by P. S. G. Watson, Salvisa, Ky.; Rev. W. M. Jones, London; Rev. James Bailey, Milton, Wis.; Rev. A. H. Lewis, A. M., Alfred Centre, N. Y.; Rev. Robert Robinson, Cambridge, Eng.; George Carlow, and H. P. Ribton, M. D., Naples. This pamphlet will repay a careful study by those interested in the question discussed.

Bro. Jones has also sent us a number of excellent tracts, suited to the present position of the Sabbath question.

A discussion has also been going on in the *Courier* and East London *Advertiser* on the subject of the Sabbath between Laicus and Sabbaticus. Who Laicus is we do not know, but that he is bold and forward in making assertions which no man can prove, is certain. On the question who Sabbaticus is, we should be willing to venture a guess.

THE LIBRARY MAGAZINE for March has a table of contents embracing a wide range of thought, evincing a fine discrimination in selecting articles adapted to living issues of the day. Published by the American Book Exchange, 55 Beekman St., New York, for $1 a year.

WASHINGTON CORRESPONDENCE.

APRIL 4th, 1879.

The result of the extra session, or its probable duration, can be no better foretold now than it could last week. A rather tedious discussion of the army bill has consumed the time in the House, while the Senate is leisurely waiting for something to do. Mr. Garfield's speech on the legislation proposed by the Democrats, prohibiting the use of troops at the polls on election days, is the leading effort on the Republican side, and his friends have admired it rather profusely. But what use to look for consistency in a politician? They are about all alike in advocating what, for the time being, seems to serve the ends of their party. A prominent Republican, in private conversation with the correspondent of a leading independent journal, a day or two since, said: "We are all President making. It is not a question whether these laws should or should not be repealed, but a contest for position in the presidential race. Of course, we don't think there is any revolution about it, but we want to consolidate and unite the party." This is the thing in a nut-shell. The country is not effected one way or the other, but the Democrats are bound to repeal these Republican laws, and the Republicans are bound they shall not. The Democrats have both houses of Congress, and can pass the acts, but the Republicans hope to sufficiently stiffen the spine of the White House to insure a veto. And it is all for party—all "President making."

The Cameron Oliver trial came to an end with about the result that had been anticipated—a verdict for defendant. The case occupied two weeks, filtering an unusual amount of nastiness through its proceedings, and the verdict is pretty generally indorced by the public sentiment. Simon had already been bled by this bold, bad woman enough—and while he now escapes a judgment for damages, it has cost him a heavy expenditure of funds, and a smirching of character that few men of position would bear for any amount of money. The wonder is that a man of Simon Cameron's knowledge of the world, a man of varied experience and extensive observation, should have become involved in such an affair. It is strange that a crafty, cool, long-headed man like him should have permitted a bad, weak-minded, unlettered, unattractive woman to draw him into such a position that he had to refer her to his lawyer. And there is a moral to adorn this tale. It is, perhaps, too much to expect that public men will not keep mistresses, and so long as they do Washington will be, as it now is, more or less infested with this class of brazen adventuresses, but there certainly should be some way to prevent these influential men from quartering their paramours upon the government. They should not be allowed to place them upon the pay-rolls of the various departments, where they draw the salaries that ought to go to respectable women with families to support. There are in the employ of the Treasury and other departments hundreds of worthy women and honest, charming girls, but they are constantly humiliated and contaminated by contact with the creatures whom Congressmen, Senators, and others cause to be associated with them. It is a disgrace and a shame, and there ought to be some way to stop it.

While waiting for the appropriation bills to reach the Senate, the Wallace-Teller Committee are amusing themselves with looking up the means employed by Secretary Gorham to raise his campaign fund last year. There is a law against assessing government employees, but it seems a pretty large fund was raised in this way. It is amusing to note the different bent of this Teller Committee since its complexion changed. The other ox is being gored now. But such is politics.

DOM PEDRO.

HOME NEWS.

Central New York.

Within a few months, I have made two tours as far east as Madison and Chenango counties, N. Y. I have not preached or lectured many times in any one place, but preached or lectured eighty-one times all told. I made brief calls upon several of our churches in Central New York, and found them quite as prosperous as I had reason to expect. The Scott Church was without a pastor when I was there. Their congregation was large Sabbath day, and their singing by a large and well-trained choir, under the leadership of Prof. Burdick, was excellent.

DeRuyter. Nothing more than the old Institute, inside whose walls many of our dear and useful friends have studied and taught, reminds one that he is in DeRuyter. The bell that once called Sabbath-keeping students to their recitations, now calls the village children to a graded school. Though our denominational paper has tried other localities, the Sabbath flag of the institute been furled, and the purpose of the building and bell changed, yet perhaps the church was never more prosperous or influential for good than now, under the able pastorate of Rev. Joshua Clarke. Few towns in the last two years have done as much for temperance as this. The different denominations are united, well organized, and officered. With such men as Eld. Clarke, the pastors of the other churches, J. B. Wells, Mr. York, Mr. Coon, and the irrepressible popular Dell, who, under God, has turned so many from their evil habits, to push, the work must go on. When I think of DeRuyter, I can not forget the accomplished Christian lady who was our first preceptress at Alfred. She, and all her father's family, save one, have gone over the river.

Lincklaen. At a time when the roads were so blockaded with snow that Bro. J. B. Wells, who had charge of my appointments in Madison county, could not go about to make them, I stopped with the Lincklaen Church about one week, and preached or lectured every day and evening. Even under these discouraging circumstances, the congregations were sometimes large, always attentive, and some new resolutions formed that I trust are being lived up to. Brother and Sister Clarke of DeRuyter have supplied this church with preaching for eight years, in the hope that some one would soon settle with them as their pastor. It is a good country, a worthy people, and just the place for a man that wants plenty of work; the field is large, the harvest is white.

Brookfield Church.—Eld. J. M. Todd, its faithful pastor for twenty years. As I left, I looked back upon the church and village and soliloquized in this way: "Seventy years since, Eld. Eli S. Bailey settled here, and often traveled this, then a poor road, in more of a hurry than I am now, though it is 10 A. M., and I must arrange for a lecture on First-day night at Leonardsville, visit a relative, and reach West Edmeston in time to give notice for a lecture this evening. Fifty-one years since, Eld. Bailey gave the first temperance lecture I ever heard, the first ever given in Allegany county." I repeated portions of it. Then said, "Will any eight-years old boy remember what I say as well as I remember what he said? Oh, is there one that will be as much benefited by what I may say as I was by what he said?" I hurried on, arranged for my lecture in Leonardsville, called upon my relative, went to West Edmeston, and by the help of Bro. J. B. Clarke gave the notice, and had a good congregation. In due time, filled my appointment at Leonardsville, and still remember with great pleasure the beautiful song by the children, under the training, as I supposed, of the daughter of Bro. Whitford. Bro. Burdick, of Leonardsville, and Bro. Clarke, of West Edmeston, are both doing a good work. I called upon Bro. U. M. Babcock at Verona; was pleased to find him so comfortably situated and useful. The sacrifice he has made to fit himself for the work is a very commendable one.

The day I left Verona I was run over by a run-away team; my left leg, hip and arm were injured, one rib broken, and my cutter badly damaged. I think I will come out of these smash ups after a little; they grow lighter every time.

H. P. BURDICK.

MADAME BONAPARTE.

Madame Bonaparte died at Baltimore, Md., on the afternoon of April 4th. She has been a woman of note, of whom we find in a cotemporary, the following brief history: "The history of this woman is not only sad, but it also has a romantic aspect. In 1803, Jerome Bonaparte, who was nineteen, visited Baltimore. He was the youngest child in the family, being the junior of Napoleon by fifteen years. He had some experience in naval matters, and had reached the rank of Lieutenant. In Baltimore, he became attached to Miss Patterson, a young lady of wealth and beauty, whom he married, notwithstanding the protests of the French Consul. The bride was a year younger than her husband, whom she accompanied to Europe, but the imprudent couple found to their surprise that they were not allowed to enter France. Jerome left his wife at Lisbon in order to seek an interview with his brother, the emperor. The latter not only refused to recognize the marriage, but worse than this, he persuaded Jerome to abandon his wife, and the young couple thus suddenly separated never to meet again. The neglected wife was early called to suffer great agony. Having no hope of her husband's return, she took passage to England, where she became the mother of a son, with whom she sailed for Baltimore. Since then she has passed her life in that city, with the exception of a trip to Europe many years ago. How strange to recall the fact that this woman, though thus shamefully deserted, has always cherished an affection for her husband! She refused any second alliance, and hence has remained Mme. Bonaparte. Chief among the sorrows of her later days was the death of her only son, which occurred in Baltimore in 1870. He bore his father's name, and was bred a lawyer, but never practiced, for having married a woman of wealth, he was enabled to live in handsome style until removed by death at the age of sixty-six."

CHEAP telegraphy is promised before we are ready to adopt the postal system. It is reported that a new company has been incorporated in New York with a capital of $3,000,000, which promises to construct double lines to the West and South and operate telegraphic machines capable of transmitting one thousand words per minute, and of performing with these wires the whole telegraph business of the country at the maximum rate of twenty-five cents for thirty words, east of the Rocky Mountains; night messages fifteen cents for fifty words; press reports ten cents for one hundred words. Under an arrangement with the post-office they promise to use stamps for messages, and utilize the street letter-boxes for stamped messages collected every fifteen minutes during the day. The company claims to operate under an entirely new invention which has been thoroughly tested. The conjury of invention has disarmed doubt, and we have ceased to wonder at the powers of electricity. By Edison's quadruplex instrument four men can now operate at each end of a wire, and do for twenty-four hours each week day between Chicago and New York, two transmitting and two receiving dispatches. The only wonder about this new invention is that it should be unheard of until a company, full armed like Minerva, springs into being. It will be hailed throughout the land as a destroyer of the existing monopolies.

PRAIRIE FIRES.

A Sioux City (Iowa) dispatch of March 31st, says that the *Journal* has startling reports of ravages of prairie fire up the Big Sioux Valley, and throughout Southern Dakota. The fires Saturday were of unusual force, and destructive beyond precedent. The poles of the telegraph line on the Sioux City and Pembina Railroad were burned so the line has been down, and reports from that quarter are not full. A merchant of Eden tells harrowing tales of the loss in that quarter. Saturday, from his store door, occupying an elevated position, he counted thirteen farm houses in flames, and he says more than forty families in that vicinity lost everything, houses, barns, seed, grain, etc. The flames traveled with such rapidity that the people were unable to save anything. The stricken people are dazed by the terrible blow that has fallen on them. A large Norwegian church, five miles from Eden, burned. In the same neighborhood, a child, it is reported, was fatally burned, and its father terribly burned in his efforts to save the child. Northwest of Beloit, a Norwegian named Michalron, while working to save his property, was fatally burned. It is reported that two other men in the same locality were burned to death. In the vicinity of Portland ville, it is said twenty families lost their hay, grain, etc. West of Elk Point, Eri Richards lost a large amount of grain. The school house with all the books and contents also burned. At White Swan, opposite Fort Randall, the telegraph office, with all its effects, burned. At the same place, the goverment stables were burned, but the stock was saved. Altogether, immense damage has been done, and hardship to the settlers is particularly severe. The grass grew very rank last year, and the protracted dry spell made it powerful food for fire.

THE SPENCER ART SALE.—The collection of paintings which has been favorably known to collectors and lovers of art as the Spencer collection, was recently sold at Clinton Hall, New York. The paintings had been on exhibition at Leavitt's gallery, for some time, and, aside from their own merit, have attracted attention from the fact that Mr. Spencer has been reputed to have been interested with John Morrissey in business, in New York and Saratoga. His judgment of art, however, has been regarded as excellent. For some reason or other, he has found it necessary to dispose of the collection which he has been many years in gathering, and which is believed to have cost considerably more than $100,000.

Clinton Hall was packed, and many gentlemen who went with the intention of bidding, were obliged to go away, being unable to get beyond the hall. All of the leading dealers were present, and a number of collectors. It was said also, that wealthy gentlemen were represented by bidders. Messrs. Munn, Raynor, and Martin, well-known collectors, of New York, were there, and Mr. Chapman, of St. Louis.

The sale began at 7.30 and was finished at 11. The bidding was spirited at times, and the prices are said to be very fair. There were 71 pictures, and the total receipts were $82,425. With the exception of the dealers, the buyers did not give their names.

SOLDIERS' GRAVES.—It is probably generally remembered that some years ago, in 1873, Congress passed a law providing for the erection of durable headstones over the graves of soldiers of the regular and volunteer forces of the United States whose remains are interred in the National Military Cemeteries. This law has been carried out, and the graves of the Nation's dead in these cemeteries are now permanently marked. At the instance of the War Department, Congress has recently authorized the erection of similar headstones over the graves of the Union soldiers who are buried in private and village cemeteries. This will be done as soon as the necessary arrangements can be made. In the meantime the Quartermaster General, at Washington, will at once proceed to collect the necessary information as to where these headstones are required.

All persons having any knowledge of the burial places of soldiers in private cemeteries whose graves are not marked, are requested to communicate the fact to the Quartermaster General, and give regiment, company, and date of death of deceased, if known. Similar information is desired from parties in charge of such cemeteries.

Of course it is not intended to furnish headstones for graves over which monuments have already been erected by relatives or friends of the deceased.

A PECULIAR PEOPLE.—The *Scientific American* gives an account of the inhabitants of Botel Tobago, an island in the South Seas, which has lately been visited by a party of United States naval officers. They were surveying a rock east of the South Cape of Formosa, and called at this island. They found a curious race of Malay stock. These aborigines did not know what money was good for. Nor had they ever used tobacco or rum. They gave the officers goats and pigs for tin pots and brass buttons, and hung around the vessel all day in their canoes waiting for a chance to dive for something which might be thrown overboard. They wore clouts only, ate taro and yams, and had axes, spears, and knives made of common iron. Their canoes were made without nails, and were ornamented with geometrical lines. They wore the beards of goats and small shells as ornaments. Such is the account of these strange people given by Dr. Siegfried, in a letter read at the late meeting of the Philadelphia Academy of Natural Sciences.

A DEVIL FISH.—The Santa Barbara *Press* reports that a fisherman in drawing his net recently, found, entangled in its meshes, a devil fish of large size. The ugly thing was so entangled, and held on with such tenacity, that it was brought into the boat only after tearing the net badly. The body of the monster is an elongated oval about fifteen inches wide, and four feet long from the head to the end of the spear-shaped tail. The mouth, or rather beak, is exactly like the mandibles of a hawk, and is placed underneath the body. The long arms or feelers, of which there are eight, radiate from around this beak, and the largest of them are upward of seven feet in length, making eleven feet from the end of the two longest tentacles to the tip of the tail. The other arms are from four to five feet long. The under side of these feelers for about two feet from the tip is armed with rows of sharp-pointed hooks, increasing in size as they approach the end, where they terminate in veritable talons. The body is of a reddish-gary color on top, and a pale salmon-pink underneath. The under side is covered with small suckers possessing considerable power of suction.

A FIGHT WITH A SLAVE TRADER.—A London dispatch of April 4th says: A letter dated Dem Idris, Jan. 1st, to Gordon Pasha, Governor-General of Southern Egypt, from one of his officers who were sent to break up the slave depots in the neighborhood of Bahr el Gazal, in the province of Kordofan, reports an engagement with Suleiman, one of the chief slave traders and owner of twenty-five depots, in which it is said that the women alone waiting importation into Egypt number 10,000. The Egyptian forces numbered 3,000, and were intrenched, a part of them being armed with Remington rifles. On the morning of Dec. 28th, Suleiman, with 11,000 men, attacked the intrenchments. After many assaults, in which the Arabs, under the personal lead of Suleiman, fought with desperate courage; the attack was defeated, and the assailants fled in disorder, leaving 1,087 dead on the field. The Egyptians lost twenty men.

THE COLORED EXODUS.—A New Orleans dispatch of April 5th, says: "A call has been issued by many prominent colored clergymen, teachers, and school directors of colored people of this State, for a convention at New Orleans, April 17th, to consider the condition of their race in Louisiana. They say they regard with grave apprehension the wrongs and outrages from which so many of their people suffer to-day, and the alarm which has influenced them to a general exodus from Northern Louisiana, and the turbulent parishes in the State.

"Wm. Aldige, colored Deputy United States Marshal, appointed a week ago to serve court processes in Tensas parish, telegraphs Marshal Wharton that all the subpœnas, a dozen or more, have been served, and the witnesses are on a steamboat *en route* to the city, to appear in the Tensas cases, Monday."

MOB LAW IN IOWA.—On the 21st of March, the citizens of Davis City, in view of a long series of lawlessness and crime by a gang of desperadoes, led by Irving Tucker and one Tarter, banded together and hung Tucker. Tarter was also captured, and said he was willing to swing if he was allowed to kill two citizens against whom he had a grudge. He was jailed. The mob then went to the bagnio of Martha McLain and tore down the house and destroyed the contents. During the fray, sympathizers of Tucker and Tarter set the *Commercial* printing house on fire. Much excitement prevailed and more trouble was anticipated.

BRAINARD'S MUSICAL WORLD.—The April number of the *Musical World* is out, and will be found as attractive as ever for music-lovers. Six complete pieces of new music are given in this number. An immense amount of interesting musical information and news from all parts of the world is also given. With the *World*, hereafter, will be found a full-page portrait of some musical celebrity. Send 15 cents for a sample copy, or $1 50 and receive the *World* a year. Address the publishers, S. Brainard's Sons, Cleveland, O.

GENEALOGY OF WASHINGTON.—Albert Welles, President of American College for Genealogical Registry and Heraldry, writes to the New York *Sun* that he possesses and will put before the world in a few days, the genealogy and history of the Washington family for nearly 2,000 years, tracing them from Odin, the founder of Scandinavia (B. C. 70), to the present time, from father to son.

On the night of March 23d, twenty masked men entered Fayetteville, Ark. Several proceeded on foot to the public square where both barrels of a shot gun were discharged into the window of the *Sentinel* office. The party then moved deliberately by the residences of A P. Farmer, Reuben Carter, and C. L. Summers, into all of which they fired their guns. Two parties joined them near Summers', when they remounted and galloped off. No doubt the party was of the men who recently threatened the town in revenge for the death of the desperado Reed, who was killed at the jail. No one was hurt. A number of armed citizens, after the desperadoes departed, patrolled the town until daylight.

There seems to be a cloud of war on the west coast of South America, in which Bolivia, Chili and Peru have a prime interest.

SUMMARY OF NEWS.

Prof. Pancoast has been exhibiting and explaining the Carolina twins to the students of the Jefferson Medical College, Philadelphia. They are the pair who have been widely shown as a two headed girl. The professor considers them more wonderful than the Siamese twins, who were two distinct persons, while these negro sisters have a single backbone below the shoulder blades, at which point the spinal column branches like the arms of a letter Y. They were back to back at birth, but in learning to walk they twisted themselves to facilitate locomotion, and now stand nearly side by side. Experiments showed that when either was touched below the point of union both felt it, but above that point there was a separate sensitiveness. Dr. Pancoast thinks they will die simultaneously.

In the Russian Empire there are altogether only about fifteen hundred regularly licensed physicians, or one physician to each fifty thousand people, while in the United States there is one physician to each five hundred inhabitants. The Russian Government is not doing anything to advance medical education. There are but eight Russian medical colleges, and the students are required to prosecute their professional studies for five years; and such persons only are admitted to those colleges as have successfully undergone an examination in some one of the literary colleges, which have a seven years' course.

Little pigs in gold and silver are now worn by everybody in Vienna as jewelry. Pins, charms, bracelets, stick handles—everything is for the moment porcine. The Court began, and the rest of the world naturally followed the lead. The fashion has come from Germany, and was introduced to commemorate the happy escape of the Emperor William from all the risks and dangers he has lately run, and his "Schweins' gluck," or pigs' luck — meaning splendid luck — as the German phrase goes, in coming out of it all so well.

Indians, believed to be straggling Sioux and Gros Ventres from the north, are raiding the Yellowstone valley. They have run all the whites in the vicinity of Torror Landing, on the Yellowstone, into the military posts and captured all the horses and cattle. Johnson and Stearns' house, in the valley, was attacked by seven Indians. Johnson was killed and Stearns badly wounded. Another band of Indians run off all the stage stock. Troops have been sent out from Fort Custer, and two companies go from Fort Keogh in pursuit.

Body snatching for political purposes is sometimes practiced in Russia under the authority of the government. Recently a Nihilist, who had just been released from prison, died in his own house, and his relatives made preparations for the burial, which was to take place the next morning. In the night, however, the body mysteriously disappeared from the house, and it was ascertained that it had been surreptitiously seized by order of the authorities, who apprehended a Nihilist demonstration at the funeral.

The London *Gazette* of April 4th, contains an order of the Privy Council, taking effect from that day and continuing in force for two months, according to which cattle brought from the United States to London may be transshipped in the Victoria Docks to another vessel for conveyance to the foreign cattle market at Deptford, and cattle so transferred shall continue to be deemed foreign cattle. The slaughter of cattle on the quay will, therefore, not be necessary.

Lieutenant Carpenter arrived at Fort Omaha, Neb., March 30th, with twenty six Indians who, within the previous two months, had marched across the country from the Indian Territory. The Indians were found near Omaha reservation, and will be returned to the Indian Territory. The fugitives disliked the Indian Territory because it is unhealthy, and preferred to live up north. The captured band were nearly starved, having stolen nothing on their journey.

A man in St. Paul took out a life insurance policy for $5,000, one of the printed conditions being, that the company need pay nothing if he committed suicide. He became insane, and killed himself. His widow sued for the $5,000 on the ground that, being driven to self-slaughter by insanity, a disease, does not constitute a violation of the suicide clause, which can be applied to criminal self destruction only. The Minnesota Supreme Court decides for the widow.

Two hundred laborers employed on the sea wall of the north beach at San Francisco, struck April 2d, and went to California street hill, where a hundred more were grading for the same contractor, and forced them to quit work also. The police maintained order. The strikers demand an advance of a half dollar per day, and say they will allow no one to work at the former wages. The contractor intends to put on men at the previous wages.

A keg of gold amounting to $12,000 was lately recovered from a mill-pond, where it had been hidden for fourteen years. A guide that was with Jeff Davis when he was making his flight through Georgia deserted the party upon arriving in Wilkes county, stole the keg of money, and rolled it into the pond. On his deathbed at the penitentiary, where he was soon afterward sent, he disclosed the locality of the treasure.

A suit has been entered in the Pennsylvania courts by operators against six miners, to recover $7,000 damages resulting from the strikes. It is alleged the defendants conspired to prevent men from working, thus causing the loss named. The defendants were committed in default of $2,000 bail each. It is thought the case will settle definitely the rights of strikers to influence their fellow workmen.

Pinto, the Portuguese explorer, who has crossed Africa, telegraphs: "I struggled with hunger, thirst, natives, floods, and drought. I have saved all my papers, twenty geographical charts, many topographical maps, three volumes of notes, meteorological studies, drawings, and a diary of complete explorations of the Upper Zambesi, with its seventy-two cataracts."

Wm. H. Vanderbilt has paid to the daughters of Horace Greeley $57,000, principal and interest of money lent by their father to Cornelius J. Vanderbilt.

"The pupils even waited for two lame children to go out ahead, lest they should be either injured or left behind." This is the language of a teacher in Grammar School 17, New York, in describing the behavior of the pupils at a recent fire there. Many of these children will be proud to repeat this noble encomium long years hence, saying, "I was one of those who waited."

The Virginia State Senate has refused to enact the bill making it a felony to commit an assault with a cowhide. The bill fixed the penalty at not less than five nor more than ten years in the State Prison, together with a fine not exceeding $500. Only one Senator spoke in opposition to the measure, which was nevertheless tabled by a vote of 12 to 10.

A report to the New York *Herald* from Quebec, under date of April 6th, states that a number of prominent conservatives were interviewed the day before. Five out of six averred that they preferred annexation to the United States to the regime of the English whip and Downing street interference with responsible government in Canada.

In California it is proposed to pass around a pledge as follows: "I do pledge my honor as a truthful and honest man that I will not patronize coolie labor, or any person who employs such labor, and that I will make diligent inquiry when purchasing any commodity; and this pledge I take without mental reservation."

As a man was passing a house in Portland, Me., the other day, a two-year old girl, who was playing in a second-story room, jumped out of the window and struck fairly on his head. The child fell to the pavement and was badly bruised, though not seriously hurt, and the man, except being badly frightened, was not much injured.

It is understood that the Brazilian consul has arranged with the government of Ottowa to subsidize the line of steamers between Halifax and Brazil, to develop direct trade in tea and coffee. It is also understood that the Brazilian government will grant a similar subsidy to the line. It is said the first steamer sails in September.

A tornado passed over a portion of Guilford county, N. C., April 3d, by which several houses were blown down, scattering the furniture broadcast. A boy was killed and many persons were seriously injured by falling timber. Trees and fences were blown to pieces, and great damage was done.

About five years ago a Mrs. Brown, of Italian parentage, died in London worth $1,000,000. No heirs could be found, and the property passed to the crown. Some Italians named Freccia have now substantiated their claim to the satisfaction of the Court of Chancery.

At a recent competitive examination of applicants for two $1,200 clerkships in the New York Custom House there were twenty-five applicants, of whom thirteen answered every question correctly. We are not informed how the two were selected from the thirteen.

A young man came to himself in the cell of a police station in New Orleans. Although he had been rather careless in his habits, this result of a spree shocked and surprised him. He immediately hanged himself with a handkerchief to the grating of the door.

The total coinage executed in March at all the mints was 3,050,455 pieces valued at $5,577,086, of which 1,745,520 pieces, valued at $2,031,386, were coined at the Philadelphia mint. The total coinage standard silver dollars to April 1st, $28,774,950.

Recent statements of Beaconsfield and Salisbury, in the British House of Lords, cause indignation and anxiety in Greece, and it is believed disturbances will occur unless the recommendations of the Berlin Congress respecting the frontier are executed.

Russia and Italy oppose the appointment of a commission to administer Turkish customs upon which France and England would alone be represented. They demand a financial commission representing all the great powers.

A private note from Major Walsh, commanding the Canadian mounted police near Sitting Bull's camp, speaks of the old warrior as quiet, and contradicts the Washington statement that Walsh reported him ugly and insubordinate.

A special term of the criminal court at Frankfort, Ky., for the trial of Buford, for the murder of Judge Elliott, is set down for April 28th. The Governor has ordered an election May 12th to select a successor to Judge Elliott.

The experiment of lighting the reading room of the British Museum by electricity seems to be perfectly successful. The smallest print was as legible as by daylight. The room is a vast circular apartment.

Farmers in the eastern part of Pennsylvania find it very profitable to raise their own trout, and have large quantities to spare for market. The trout pond on a farm is becoming as common as an orchard.

There have been twenty National banks organized since November 1st, 1878, with a capital of $1,720,000. Since the same date twenty-six banks have gone into liquidation with a capital of $2,980,000.

The revenue receipts at the Treasury in March, were $20,205,142. The revenue receipts for nine months ending March 31st, aggregated $81,412,725. The same period last year, $80,745,146.

The schooner Emma Edwards, Captain Brien, from Camden, N. J., sunk on Tuckernuck shoal on the night of April 1st. One man was saved. The captain, mate and three of the crew were lost.

The Great Western Railroad passenger station, refreshment saloon, express company and telegraph companies offices at Suspension Bridge, Canada, burned April 2d. Loss $30,000.

The Maine Legislature intended to cut the Governor's salary down to $1,500 a year, but inadvertently worded the act so as to empower him to draw that amount every three months.

Gen. W. S. Rosecrans is manufacturing safety powder in San Francisco. The powder, though powerful, explodes only under high pressure or great heat.

The Belmont oil works at Philadelphia, burned March 25th. Loss $100,000. One workman was fatally and another seriously burned.

A. T. Stewart's body is not as yet in the Cathedral Garden of New York. It will be taken there when two sarcophagi are put in position.

A reduction of ten per cent. in the wages of the Grand Trunk employees is contemplated, owing to the depression in traffic.

The veterinary surgeons have found several cases of pleuro-pneumonia among the cattle in the vicinity of Darby, Penn.

The Pope has sent a circular to Bishops of Spain warmly advocating allegiance to King Alfonso.

The Public Debt Statement shows an increase of $872,724 17, during the month of March.

On May 28th, the centenary of Thomas Moore is to be celebrated in his native city of Dublin.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers's Block, Rochester, New York.

"THE BEST COUGH REMEDY EVER DISCOVERED."—This is a bold assertion, but we only repeat the universal testimony of all who have used and known Dr. Swayne's Compound Syrup of Wild Cherry for many years, in curing coughs, colds, hoarseness, sore throat, bronchitis, weak breast, disordered liver, palpitation of the heart, and diseased lungs, even after they had become very much disordered.

Asthma and Distressing Cough Cured.—My mother was a great sufferer from asthma cough, could not sleep; her symptoms became very alarming, short breath, pains, and oppression. Dr. Swayne's Compound Syrup of Wild Cherry gave her immediate relief, and in a short time restored her to good health. H. MEYER, Grocer, 17th and Carpenter Sts, Phila.

Trial bottles 25 cents; large size $1, or six for $5. Sold by all leading druggists. Prepared by Dr. Swayne & Co., Phila.

A MEDICINE CHEST FOR 25 CENTS.—*Swayne's Tar and Sarsaparilla Pills.*—An excellent cathartic and anti-bilious medicine. Cures sick and nervous head ache, torpid liver, fevers, costive bowels, dyspepsia, female obstructions; all diseases of the liver, stomach, and bowels are cured by these blood purifying pills. They are purely vegetable, and act specifically on the liver, as blue mass or calomel, without any bad results. Price 25 cents, five boxes $1. Prepared only by Dr. Swayne & Son, 330 North Sixth street, Philadelphia. Sold by all prominent druggists.

EVERY reader of this paper can have free one month's subscription to our Illustrated Magazine of choice literature, LEISURE HOURS, by sending eleven cents to pay for mailing the premium that goes with the magazine, viz.: a pair of Easter Cross chromos. These crosses are entwined with calla lilies, ferns, grasses, &c. We shall feel fully repaid for this gift if the articles are shown to your friends. Catalogue of 1,000 desirable and curious articles sent to all; 1c. and 2c. stamps taken. Address J. L. PATTEN & Co., 47 Barclay St., New York.

NEW BOOKS! CHEAP READING!—We have received the following capital books from Donnelly, Gassette & Loyd, Publishers, Chicago, who will send copies post-paid on receipt of price:

No.		Price.
253.	Second Cousin Sara, by Robinson.	15
254.	The Man with the Broken Ear, by Edmond About	10
250.	Carmen; or the Power of Love, by Prosper Merimee	10
244.	Captain at Fifteen, by Jules Verne	10
242.	McLeod of Dare, by Wm. Black	10
248.	Old Myddleton's Money, by M. C. Hay	15
260-261.	Paul Faber, Surgeon, by Geo. MacDonald	20
262.	The House of Penarvan, by Sandeau	10
263-264.	The Smuggler, by G. P. R. James	20
265.	Little St. Jude's, by E. Bell	10
266.	A Woman's Journal, by Feuillet.	10

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Reader, if you are suffering from this distressing complaint, or tetter, itch, scald head, ring worm, pimples, barber's itch, any crusty, scaly skin eruption, use Swayne's Ointment and be cured. Sent by mail to any address, on receipt of price (in currency or postage stamps), 50 cents a box, three boxes $1 25. Address letters, Dr. Swayne & Son, 330 North Sixth street, Philadelphia. No charge for advice. Sold by druggists generally.

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Quite a common mistake is to consider as consumption what is really an affection of the liver and nerves, that may be readily cured by Dr. Fenner's Blood and Liver Remedy and Nerve Tonic and his Cough Honey. Send for special circular on his St. Vitus Dance Specific.

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SPECIAL NOTICES.

Denominational Directory.

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Corresponding Secretary—J. B. Clarke, West Edmeston, N. Y.
Treasurer—Asa C. Burdick, Alfred Centre, N. Y.

Will hold its Sixty-fifth Annual Session with the Second Church of Brookfield, N. Y., on Fourth-day, Sept. 24th, 1878, at 10 o'clock A. M. Essays—"Influences which draw our young people from the Sabbath, and the best means of counteracting them," A. E. Main; "True Spiritual freedom," T. L. Gardiner; "The History of the Bible," Burt Robertson.

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Will hold its Eighth Annual Session with the Church at New Salem, Fifth-day, May 29th, 1879, for which the following appointments have been made: To preach the Introductory Sermon, L. R. Swinney; to deliver an Essay on "What should we do to lead the rising generation in the way they should go?" Preston F. Randolph; on "What is Sabbath desecration?" Jepthah F. Randolph.

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Will hold its Forty-third Annual Session with the Church in Shiloh, N. J., on Fifth-day, June 5th, 1879. Introductory Sermon, A. E. Main. Doctrinal Sermon—"The Person and Work of the Holy Spirit"—L. E. Livermore. Essay—"What is the true basis, and the proper method of Scripture interpretation?"—B. F. Rogers. Ethical Sermon—"The duties of church members to each other"—L. A. Platts.

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Treasurer—C. V. Hibbard, Brookfield, N. Y.

Will hold its Forty-fourth Annual Session with the First Church of Brookfield, at Leonardsville, N. Y., Fifth-day, June 12th, 1879. Introductory Sermon by C. M. Lewis; A. B. Prentice, alternate. S. C. Maxson was appointed to present an essay on "How to make the Sabbath-school most efficient;" and J. Clarke, on the question, "Should the miracle-working faith of the apostolic age be perpetuated in the church?"

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Will hold its Forty-fourth Session with the Church at Richburgh, N. Y., on Fifth-day, June 19th, 1879. A. H. Lewis to preach the Introductory Sermon. Essayists—M. S. Wardner, on "The best means for bringing out young men for the gospel ministry;" T. R. Williams, on "The doctrinal basis of denominational life and success."

NORTH-WESTERN ASSOCIATION.

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Assistant Clerk—N. B. Prentice, Dakota, Wis.
Corresponding Secretary—E. M. Dunn, Milton, Wis.
Treasurer—Wm. B. West, Utica, Wis.

Will hold its Thirty-third Anniversary with the Church at Farina, Ill., Fifth-day, June 26th, 1879. Preacher of Introductory Sermon, H. B. Lewis; alternate, G. W. Burdick. Essays—"The Nature of Man," O. U. Whitford; "The Person of Christ," E. M. Dunn.

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

E. R. POPE, *Treasurer*.
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☞ SEVENTH-DAY BAPTISTS IN HORNELLSVILLE, N. Y.—Religious services are held in Hornellsville on the Sabbath—preaching at 2 o'clock P. M.; Sabbath-school immediately following. The services are held in the lecture room of the Baptist church. All interested are most cordially invited to attend.

T. R. WILLIAMS.

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

MARRIED.

In Scott, N. Y., March 30th, 1879, by Rev. A. W. Coon, Mr. F. B. LESTER, of Moravia, and Miss EMMA M. JOHNSON, of Sempronius.

In Westerly, R. I., March 29th, 1879, by Eld. C. C. Stillman, at his residence on High Street, Mr. NATHAN W. CRANDALL, of Westerly, and Miss IDA L. GREENE, of Potter Hill.

At Farina, Ill., March 26th, 1879, by Rev. Leman Andrus, D. D., Rev. WARDNER C. TITSWORTH and Miss BELLE H. GLASPEY.

DIED.

In the town of Westerly, R. I., of diphtheria, NELLIA A., daughter of Nathan and Lucy A. Saunders, born July 18th, 1860, died March 28th, 1879. Five years ago April 4th she was baptized into Christ, and became a member of the First Hopkinton Church; and she died victorious through faith in him whose grace had redeemed and kept her. A. E. M.

In Stonington, Ct., March 19th, 1879, with Christlike composure, in the 12th year of her age, E. JANE H., daughter of Charles E. P. and Mary Emma L. Noyes, and granddaughter of B. F. and Eliza I. Langworthy, of Alfred Centre, N. Y.

At the residence of her son in law, Daniel C. Burdick, in Dodge Centre, Minn., April 2d, 1879, of general infirmity, Mrs. ANNA TUCKER, relict of Daniel Tucker, aged 91 years, 4 months, and 28 days. The deceased had resided in the State of Wisconsin twenty-six years previous to 1876, when she removed to Dodge Centre. She was baptized in the eighty-second year of her age by Rev. James Bailey, and united with the Union Seventh-day Baptist Church of Vernon county, Wis., and her faith remained unchanged until her death. Her funeral was attended Sabbath morning, April 5th, the sermon being preached by the undersigned from Eccl. 7: 2. G. M. C.

In Rome, Ga., March 18th, 1879, of congestive chills, LOUIS, son of Charles W. and Lydia M. Langworthy, aged 12 years.

At Lost Creek, W. Va., March 31st, 1879, DAVID BASSEL, Esq., in the 84th year of his age. Mr. Bassel, though a member of the Methodist Protestant Church, was converted in our church under the preaching of Eld. C. A. Burdick, and his funeral services were most appropriately held in our church, conducted by his own pastor. L. R. S.

March 13th, 1879, Dea. J. W. BLIVEN, aged 66 years, 7 months, and 6 days. S. H. B.

March 19th, 1879, of congestion of the lungs, Mrs. MARANDA STILLMAN, aged 68 years, 11 months, and 1 day. The subject of this notice experienced religion when but twelve years of age, and united with the First Seventh-day Baptist Church of Alfred, N. Y. On the 1st of January, 1827, she was married to David Stillman, with whom she lived a faithful and devoted wife until her decease, a period of more than fifty-two years. Some time after her marriage, she, with her husband, moved to Hebron, Penn., and was among the constitutent members of the Seventh-day Baptist Church of that place. In 1841, she, with her family, came to Albion, Wis., where she assisted in the organization of the Albion Church, of which she remained a faithful member until her death. She was the mother of three daughters, all of whom preceded her to that bourne from which no traveler e'er returns. Thus our ranks are being depleted, and who are the faithful ones to fill them up? S. M. B. A.

LETTERS.

Mrs. Seth Curtis, O. Maxson, S. Bingham's Sons, J. C. Roller, F. D. T. Bickley, A. F. Rockwell, J. F. Randolph, M. S. Wardner, Mary Noyes, Wm. Shean, Geo. Tomlinson, Thomas Mills, S. H. Babcock, Hannah Drake, J. B. Clarke, J. C. Bowen, D. E. Lewis, Jane Main, Mrs. W. B. Stillman, Jay J. Williams, W. R. Gorgas, E. C. Hibbard.

RECEIPTS.

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

	Pays	to Vol.	No
R. Burdick, Brookfield,	$2 50	36	10
Mrs. P. Bassett, W. Edmeston,	5 00	35	52
S. L. Burdick, Raymonds, Pa.	5 00	35	52
W. R Gorgas, Harrisburg,	2 50	36	13
G. Tomlinson, Roadstown, N J.	2 50	36	9
Mrs. H. Drake, Dunellen,	2 50	35	52
Artis C. Davis, Marlboro,	5 00	36	2
C. B. Bowen, "	5 00	35	52
Mary Noyes, Westerly, R. I.,	2 50	35	52
J. T. Davis, Albion, Wis.,	5 00	36	25
J. S. Green, Berlin,	2 50	35	52

FOR LESSON LEAVES.

E. C. Hibbard, Harvard, Neb., $1 00

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending April 5th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 15,487 packages. Exports, 6,703 packages. Monday was blue Monday, but on Tuesday the market was excited. Butter made with the "Lot's Wife Mine" salt sold at one dollar per pound. The peculiar sweetness of expression (transferred to the salt as the lady looked back upon her brown-stone front for the last time) gives the price of this butter the lifts, and even at the dollar per pound the supply was shorn of the demands. Also the short-horn Aldernicorn and Unicorn medal premium butter, made in the patent open reversable pan, set in a dark place, bottom side up, (whereby the milk is entirely aerated,) was in active demand at the same figures, payable in the legal tender money of the "cities of the Plain," redeemable at the pleasure of their issue department. Balance the week there were sales of new made stock mostly at 18 @ 19 cents; for really good lines, with perhaps some finest selections, at 20 @ 21 @ 22 cents; and fancy fresh Western creameries at 25 @ 28 cents. Old butter was a little firmer, with sale of one dairy, 8 firkins and 6 tubs, first on change at 18 cents, and considerable lower grade parcels for German export, at from 6 @ 10 cents. Any fine flavored, snappy, bright old butter if found would run up in price. We quote:

Fresh Western creamery, fancy	25 @ 28
Fresh State, selected fancy	20 @ 25
Fresh State, choice in lines	17 @ 19
Poor to common	6 @ 13

CHEESE.—Receipts for the week were 13,189 boxes. Exports, 28,125 boxes. This market has the signal of distress flying, and sales are making at ruinous rates. We quote about as before, but bear toward the inside line. We quote:

Fancy September and October	7 @ 8½
Sound, solid, full-cream earlies	3 @ 7
Half skims	2½ @ 5
Skims and unmerchantable	1 @ 2

EGGS.—Full supplies carried the market down to 11½ @ 12 cents middle the week, and cold weather rallied it to 13 @ 14 cts. at the close, but stock accumulates, and it may not be maintained at these figures even in Easter week. We quote:

Fresh eggs	13 @ 14

BEANS.—We quote:

Marrows, per bushel	$1 25 @ $1 40
Mediums	$1 20 @ $1 35

DRIED APPLES are in light stock. We quote:

Prime State sliced	4½ @ 5½
Prime State and Ohio quarters	3½ @ 4½
Evaporated fruit	8 @ 12

DRESSED CALVES per lb. 4 @ 7

LIVE POULTRY.—We quote:

Old Roosters	6 @ 8
Fowls	13 @ 15
Turkeys	16 @ 17
Ducks, per pair	65 @ 85

BUTTER, CHEESE, EGGS, BEANS, ETC., *Exclusively and Entirely on Commission.*

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

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INTERNATIONAL LESSONS, 1879.

FIRST QUARTER.

Jan. 4. The Second Temple. Ezra 3: 1-13.
Jan. 11. The Dedication. Ezra 6: 14-22.
Jan. 18. The Mission of Nehemiah. Neh. 2: 1-8.
Jan. 25. The Builders Interrupted. Neh. 4: 7-18.
Feb. 1. The Reading of the Law. Neh. 8: 1-8.
Feb. 8. Keeping the Sabbath. Neh. 13: 15-22.
Feb. 15. The Way of the Righteous. Psa. 1: 1-6.
Feb. 22. The King of Zion. Psa. 2: 1-12.
March 1. Prayer of the Penitent. Psa. 51: 1-13.
March 8. The Joy of Forgiveness. Psa. 32: 1-11.
March 15. Delight in God's House. Psa. 84: 1-12.
March 22. The All-seeing God. Psa. 139: 1-12.
March 29. Review.

SECOND QUARTER.

April 5. Sanctified Affliction. Job 33: 14-30.
April 12. Prosperity Restored. Job 42: 1-10.
April 19. **Queen Esther.** Esther 4: 10-17.
April 26. The Coming Savior. Isa. 42: 1-10.
May 3. The Suffering Savior. Isa. 53: 1-12.
May 10. The Savior's Call. Isa. 55: 1-11.
May 17. The Savior's Kingdom. Micah 4: 1-8.
May 24. The Holy Spirit Promised. Joel 2: 28-32.
May 31. Prophecy against Tyre. Ezek. 26: 7-14.
June 7. The Valley of Dry Bones. Ezek. 37: 1-10.
June 14. The Need of God's Spirit. Zech. 4: 1-14.
June 21. Consecration to God. Mal. 3: 8-18.
June 28. Review.

LESSON III.—QUEEN ESTHER.

For Sabbath Day, April 19.

ESTHER 4: 10-17.

10. Again Esther spake unto Hatach, and gave him commandment unto Mordecai;
11. All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days.
12. And they told to Mordecai Esther's words.
13. Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews.
14. For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?
15. Then Esther bade *them* return Mordecai *the answer:*
16. Go, gather together all the Jews *that are present* in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.
17. So Mordecai went his way, and did according to all that Esther had commanded him.

TOPIC.—**The Lord our deliverer.**

TOPICAL READINGS.

1. Vashti divorced. Esth. 1: 10-22.
2. Esther chosen queen. Esth. 2: 1-20.
3. Cruel decree of the king. Esth. 3: 1-15.
4. Mourning and fasting. Esth. 4: 1-17.
5. Queen Esther's request. Esth. 5: 1-14.
6. Retribution upon Haman. Esth. 7: 1-10.
7. Mordecai honored, Jews delivered. Esth. 8: 1-17.

GOLDEN TEXT.—"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." —Psa. 37: 5.

CENTRAL TRUTH.—God will deliver those who trust him.

TIME.—B. C. 479; Xerxes (Ahasuerus) began to reign 486 B. C.

PLACE.—Shushan, or Susa, 250 miles southeast of Babylon.

RULERS.—Xerxes, or Ahasuerus, king of Persia; Leonidas I., king of Lacedæmon in Greece; Zerubbabel, governor of Judea.

OUTLINE.

I. **The ungracious law.** v. 10-12.
II. **The impending danger.** v. 13, 14.
III. **The queen's resolve.** v. 15-17.

QUESTIONS.

Introductory. Who probably wrote the book of Esther? What is its historical place in the Bible? How do the Jews regard the book of Esther? What is the design of the book?

Historical connection. Who was king of Persia at this time? Where was his court? What did he hold there? In what year of his reign? Who was deposed? For what reason? What expedition did this king make after this? Who was chosen queen after his return? In what year of his reign? How came the queen and her people in this country? Who plotted the destruction of the Jews? Why? What did the king decree? By whose influence? Who made it known to the queen? What did he request of her?

I. v. 10-12. Who was Hatach? Who was Mordecai? What relation was he to Esther? What was the queen's command? What was the law of access to the king? What is a scepter? How used? Who holds the scepter of Heaven? How do we obtain access to God? Have you ever come to him?

II. v. 13, 14. What reply did Mordecai send to Esther? Who were in danger? What was the danger? Why was the queen in danger? What did Mordecai believe in respect to the danger? If not through Esther, how? Why? What plea did he use to get Esther to act? Does God raise up persons and put them in positions to meet the emergencies of his kingdom, and of his people? In what danger are we? In whom is our deliverance?

III. v. 15-17. What did Esther resolve to do? What did she order Mordecai and the Jews to do? What did she and her maidens do? Why did they do this? What kind of a spirit did Esther show? What risk did she run? Who endangered his life for one of the kings of Israel? Who gave his life for our life? What is he now doing for us?

INTRODUCTORY.

The author of the Book of Esther is unknown, but he must have been an eye-witness and a resident of the Persian court, well acquainted with Persian manners. Many Biblical scholars think it was written by Mordecai. The book is read through in the Jewish synagogues, at the feast of Purim, which was instituted by Mordecai, in commemoration of the deliverance of the Jews from the plot of Haman. The strangest thing in this book is, that the name of God does not occur. The Jewish rabbis regard it as intentional, to keep the name of God from profanation among Persian idolatries. If the *name* of God is not in it, the *work* of God is. The book was written from a Providential view of history—that God overrules the wrath of man to the good of his people. The events of the book belong, chronologically, in the interval between the sixth and seventh chapters of Ezra. The book glorifies a noble character, and teaches that God is in history, controlling the affairs of men in the interest of his kingdom.

HISTORICAL CONNECTION.

Xerxes (Ahasuerus), son of Darius, was king of Persia. Reigned from December, 486 B. C., to December, 465 B. C. In the third year of his reign, he convened a great council of his officers, nobles, and princes, at "Shushan the palace," and held a great feast for one hundred and eighty days. The object of this great council and feast was to take action upon the invasion of Greece, which proved so disastrous to him. At this feast, Vashti, the queen, was deposed. Esther 1: 3. Xerxes was gone four years on this ruinous expedition, and after his return, he made Esther queen, in the seventh year of his reign. Esther 2: 16. Esther's parents and Mordecai were among those carried away captive with Jehoiachim, king of Judah. 2 Kings 24: 6-17; Esther 2: 5-7. Haman, the son of Hammedatha, the Agagite, was promoted above all the princes of the court. He was honored by all of the king's servants excepting Mordecai, who would not do him reverence. Haman became full of wrath because of this, and scorning to lay hands on Mordecai alone, he plotted the destruction of all the Jews in the empire. He induced the king to make and proclaim an irrevocable decree throughout the empire, that, on the thirteenth day of Adar, the twelfth month, all the Jews should be utterly slain, and their property confiscated. This having been done, the king and Haman sat down to drink, but "the city Shushan was perplexed." The people were alarmed at a decree so shocking and cruel. Mordecai and the Jews mourned in sackcloth and ashes, with fasting, weeping, and wailing. At last, Mordecai sent a copy of the king's decree to Queen Esther, and charged her to go in to the king, and make request before him for her people.

EXPLANATIONS.

I. v. 10-12. **Esther.** Persian name (the star of the planet Venus); Hebrew name, Hadassah (myrtle). She was the daughter of Abihail, of the tribe of Benjamin. Her parents being dead, she was brought up by Mordecai. **Hatach.** The chief eunuch who attended upon the queen. **Mordecai.** Persian name, meaning "worshiper of Merodach." He was a Benjaminite, one of the captivity dwelling in Shushan, and probably the same person mentioned in Ezra 2: 2; Neh. 7: 7. He was a cousin to Esther. Esther 2: 7, 15. After Esther became queen, he was one of the king's servants. **Gave him commandment.** Sent a communication by him. **There is one law,** &c. The law alluded to was first enacted by Deioces, king of Media, and afterwards, when the empires were united, adopted by the Persians, that all business should be transacted, and petitions transmitted to the king, through his ministers; and although the restriction was not intended, of course, to apply to the queen, yet, from the strict and inflexible character of the Persian laws, and the extreme desire to exalt the majesty of the sovereign, even his favorite wife had not the privilege of *entree*, except by special favor and indulgence.—*J., F., and B.* **To whom the king shall hold out the golden sceptre.** Coming into the king's presence unsummoned, was a capital crime, punished by the attendants with instant death, unless the monarch himself, as a sign that he pardoned the intrusion, held out towards the culprit the golden sceptre which he bore in his hands. —*Rawlinson.* "The golden sceptre" was a wand made of gold, generally held in the right hand, one end resting on the ground, or floor, whether the king was sitting or walking. **These thirty days.** The king had probably become somewhat indifferent to the queen, and, therefore, the more difficulty and danger in gaining admittance to his presence.

II. v. 13, 14. **Think not that thou shalt escape.** It was not known to the king and Haman that the queen was of the doomed race. It would have been found out, and she would have perished with her people. **Enlargement and deliverance.** The original idea of enlargement was to breathe freely, easily: hence, to feel free from impending danger, a release from calamity. **From another place.** That is, from some other source. God would protect them, and, according to his promises, would succor them in some way. **Thou and thy father's house shall be destroyed.** If the queen neglected her duty, destruction would come upon her and her family, as a punishment from God. When Christians neglect plain duties, injury not only comes to the cause of Christ, but on themselves. **Who knoweth whether thou art come,** &c. Who knows but thou hast attained to royalty for just such a time as this? What shall, then be done by thee?—*Keil.* God is in history, controlling, by human instrumentalities, the nations.

III. v. 15-17. **Fast ye for me.** The fast was a religious service. The object was to obtain the favor and protection of God, though his name is not mentioned, in so dangerous an undertaking. **Which is not according to law.** Sometimes persons are called upon to disobey human enactments rather than displease God, or break his law. **If I perish, I perish.** A noble, patriotic, disinterested resolve. She went in, and the king extended his golden sceptre, and invited her to make known her request. The moment is so critical, the interests so vast, the perils of the future so great, she can not bring herself to name her main request yet, but said, 'Come, thou and Haman, to-morrow to my banquet."—*Cowles.* At the second banquet, Queen Esther revealed the plot against herself and her nation. Haman was hung upon the gallows he had prepared for Mordecai. His house and position were given to Mordecai. The decree for the destruction of the Jews could not be revoked; but a new decree was sent out into all the provinces, that the Jews might defend themselves freely. This was done in the month Adar, 13th and 14th days (about March 1st, kept ever since as the feast of Purim). And the Jews flourished under the protection of Mordecai, who grew in honor and power till he was next unto the king.—*Peloubet.*

LESSON THOUGHTS.

1. God is in the nations and peoples of the earth, ruling and overruling for the ends of his kingdom.
2. Kings may be hard of access, but God is ever ready to receive all who will come to him through Christ.
3. "Man proposes, God disposes."
4. If Christians allow the cause of Christ to suffer, they suffer with it.
5. "Pride goeth before destruction, and a haughty spirit before a fall."
6. It is better to hazard life in a good cause, than to live in wrong, or neglect to do the right.
7. They who dig a pit for others to fall into, often fall into it themselves.

Miscellaneous.

THE WAY OF THE WORLD.

BY S. A. MOTT.

How difficult in life to go
Just in the way we should;
In every act to always show
An intent such that all may know,
And we be understood.

Our simplest words, the many say,
Some secret thought need hide;
Our simplest acts are only play
By which to thrust the real away,
While we our time abide.

Does one endeavor here to show
The good that's in his heart,
Or go the way that Christ did go,
Says worldly-wise man, "Don't he know
Just how to play his part?"

Does any one attempt to hold
His onward way in life,
With eyes undimmed by glint of gold,
But firm in truth, in manhood bold,
And free from needless strife;

Forever some base soul is found
To judge him by its aims,
And to the world its voice to sound:
"How false his life, how firmly bound,
Some end his acts constrains."

And so, whatever plan we try,
Or way in life we walk,
Some one is ever standing by
Ready to give our acts the lie,
And all our hopes to baulk.

When will the world begin to learn
An honest man may live;
And knaves and fools ever to spurn,
But 'twen the good and bad discern,
And each his due to give.

Not till the years have rolled away
And clear sight is to us given,
And the east is reddening with that ray
Which tells the dawning of God's day,
The ushering in of heaven.

—*Waverly Magazine.*

AN OLD PUPIL.

BY MARGERY DEANE.

"How many scholars have you?" Kate asked.

"Sixty-seben, when day's all yere; but dar's only 'bout fifty, to day, I reckon. Down yere's de youngest," jo'nting to a little ebony, four years old, asleep under the stove, "and back dar is de oldest—nigh on to sixty-three, I reckon."

We followed the direction of her cane, which pointed with a flourish, indicating some pride, to the rear seat, where sat an aged man, entirely engrossed with books, his whitened, wooly head resting on his great, black hand.

"Jess yer go down and see de ole man. He's mighty glad to get a 'couraging word. 'Pears like when folks get stiff in de knees, day get stiff in lere heads, and it's mighty hard learning old folks."

I gathered my skirts closely—the place was not over clean—and went down the aisle, where this Georgia school-boy sat quite alone. He raised his head, pushed an immense pair of spectacles up into his wool, and asked me, very politely, to be seated beside him.

"What are you doing with the little school children, uncle?" I asked him.

"I'se learning to read de good Book, mjsis. I'se a school boy myself," and he laughed heartily.

"I never saw a school boy of your age before."

"I reckon not. I spects I'se de oldest school-boy in all dis country; but yer see, missis, it war de Lord's will dat I should wait till my head grew white 'fore I got de chance to go to school."

"How old are you?"

"Sixty-free, comin' June. Jess yer look around yere, missis. Every chile in dis room am de chile of a slave. But I war a slave myself—fifty year another man's—so I neber learned to read de good Book, though I war allus a looking for'ard to it as sartin as I looked for de kingdom of glory."

"How long have you been at school?"

"Only five months, missis. Yer see it says in my copy book; 'Neber too ole to learn.' White lady from de hotle, 'splain dat to me, one day. I allus takes courage from dat ar, when I gets to fightin' and strugglin' wid de readin' and writin'."

"Did you never learn anything till you came here?"

"Nebber; I nebber had no time when I b'long to Mas'r Dick. I war allus a workin'. When I warn't a workin' in de cotton field, I war workin' in de Lord's field; I war de preacher, and dar war no 'pertunity to learn to read in dose days. But one day, Mas'r Linkum he say, wes'e all free. Bress old Mas'r Linkum's bebbenly face! Day had mighty 'spect for Mas'r Linkum down yere, and nobody said it warn't de trufe. Mas'r Dick say: 'Yer better stay by me, Jerry.' But Mas'r Dick, he laugh when I tell him, now I'se goin' to read. So I went to work on de railroad, arter de war, a puttin' down dem rails de Yankees tore up, and when day's all down, I run on de train, kase I war mighty pore. I still kep' workin for de Lord, and a trustin'; but it war twelve year 'fore I could lib in idleness no how. I'se all right now, missis, and de rest dis nigger's life he 'spects to spend in preachin' and learnin'."

The old man lowered his voice, bent over closer to me, and went on:

"I'd a ben yere six years ago, but Mas'r Dick he got into trouble, and, jus' as I saw my way clar to readin' de good Book, he say: 'Jerry, yer money'll keep yer ole mas'r out de porehouse, if yer'll lend it for a few days.' Mas'r Dick war allus good, and I gib it to him; but he nebber see de time to pay it back—he's so onlucky, for sure—it war dreadful dis'pointment, sure 'nuff; but I done got over dat, and go to work again, and yere I am, bress de Lord!"

"Have you a wife?" I asked.

All the light went out of his face, and he hesitated; but suddenly, in a tone half defiant, half sad, but which precluded all further questioning on that subject, he answered:

"No; I'se no wife, no chile. Dar's a debble in me I'se allus a fightin. Dat ar debble would hab killed de man, black or white, dat laid hands on my wife. I nebber forgot dat, when I war a slave. When I got de freedom, it war too late."

There was a sweetheart, and a real or fancied wrong, way back in old Jerry's life. I was sure of it.

"Do you get on well? What have you learned?"

"Well, you see, it's mighty hard work. I knows my letters, ebbery one; but ebbery letter war harder to learn dan dis nigger ebber found a mule to break; and I'd rather work all day in de field, hoein, and pickin', if it's work dat's 'sidered. But I gets on 'mazin'. I nebber neglects de Lord's work, and I keeps preachin' de trufe; but I reckon I'll sound de gospel better when I can read it, and I can say to myself, I know ebbery word in de good Book by right. When I goes down de street wid my slate, day' call out to me from de cabin do's: 'Ole man, yer'll neber learn nothin'!' And de chillen day cry: 'He'd better go in de cotton field.' Yer see, missis, niggers is a heap more sassy and pert-like dan in de old times. But for all dat, I ain't 'scouraged yet."

The noon recess had come, and school was dismissed. Kate had a group of children about her, and I heard her ask:

"Which of you ever saw snow?"

There was no reply. Not a child had seen the tiniest flake.

"I reckon I know what it's like," spoke up a small boy. "It's like cotton, a blowin' and a blowin'."

"Go way, child," broke in old Jerry, who had caught his words. "I ain't no clar idee, myself, what snow's like; but I declar to de trufe, it ain't like cotton a blowin' and a blowin', kase cotton's mighty scarce whar de snow flies. I know *dat* much."

"I know what it is like," chimed in the oldest girl in the school, "Miss Fabyan, she said, when I took home de clean clothes to de hotel: 'Day look like snow,' So I 'spects snow looks like de sheets and bosom shirts, flyin' in de air, and hangin, on de trees."

Day after day, during our short stay, we went down to the school, and tried to bring order out of its chaos. But we did not reap while we sowed, if any good came of it ever. Bright and quick to learn, but all unused to discipline, the children were left to struggle along with their good natured but all untaught teacher, to whom we were necessarily subordinate. The old man bent all his energies to his task but in five months' schooling had never learned from which hand to begin to write, and quite as often wrote the last letter of his name as the first. I found it almost impossible to break him of a habit he had formed of leaving the parts of all letters extending below the line, to be put on as finishing touches when his copy was otherwise done.

Poor pupil! poor teacher! They did the best they could, and none of us could do more. Not for gold could that Georgia school-boy's slate be bought, if it put an end to his learning.

One day he wearily pushed his books aside, bent his white, woolly head on his clasped hands, and said to me:

"Oh, missis, its mighty hard, *mighty hard!* If de good Lord sends de golden chariot for me 'fore I learn to read, 'twill be all right, and save me a heap of trouble. But my heart's sot on readin' once for myself, de promises de blessed Lord make to dem who lub and serb him; and I pray to be spared dat length time. But oh, missis," and he turned his black face to me, radiant with hope and trust, "up dar, dar'll be no fifty year a slave, and a dozen year more 'fore I begin to get knowledge. Up dar, de good Lord won't say, 'Yer b'long to Mas'r Dick.' He'll say, 'Yer b'long to me.' Up dar, dar won't be any longin' and longin' for to read de good Book, and a sittin' wid little chillen when my head gets white. No, missis, whatebber I 'complish down yere, up in hebben I start fair, missis, I start fair. Mas'r Linkum's in de blessed kingdom, and he'll see dat I start fair. And I hab de blessed promise ob de Lord all in dis heart, if I neb ber read 'em in de good Book."

His class was called out on to the floor. I saw old Jerry for the last time, beside a little, ten-year old girl, they two looking over the same book. The little one was standing on bare tip-toe; old Jerry bent low his frosty head, so that their eyes were brought nearly on a level over the ragged, blue-backed speller.—*Springfield Republican.*

"LET THE MUD DRY FIRST."—Here is a capital lesson that may well be impressed upon the memory of both young and old: Mr. Spurgeon, in walking a little way out of London to preach, chanced to get his pantaloons quite muddy. A good deacon met him at the door, and desired to get a brush and take off some of the mud. "Oh, no," said Mr. S., "don't you see it is wet, and if you try to brush it now, you will rub the stain into the cloth? Let it dry, when it will come off easy enough, and leave no mark." So, when men speak evil of us falsely—throw mud at us—don't be in a hurry about brushing it off. Too great eagerness to rub it off, is apt to rub it in. Let it dry: by and by, if need be, a little effort will remove it. Don't foster scandal about yourself or others, or trouble in a society, or in a church, by haste to do something. Let it alone; let it dry; it will be more easily eradicated than you think in the first heat of excitement. Time has a wonderful power in such matters. Very many things in this world will be easily got over by judiciously "letting them dry."—*American Agriculturist.*

IMPORTANT TO FARMERS.

It is coming to be better understood that success in farming depends far more upon how much one gets per acre than upon the number of acres he cultivates. If a man's time, teams, seed, implements, etc., are worth or cost $500 a year to cultivate fifty acres, and the crops produced, whatever they may be, are equivalent to 12 bushels of wheat per acre, worth on an average $1 per bushel, he has just $100 left for interest of the land, taxes, etc. If the crops equal 15 bushels of wheat per acre, he has $250 surplus for land, etc. If they are equal to 20 bushels of wheat per acre, he has $750. The same rule holds good for 100 acres, or any area. The great question then is, *how* to increase the yield per acre, with only the same cost for labor, teams, implements and seed.

AS TO FERTILIZERS AND THEIR ACTION.

Omitting the question of drainage, and of green manures, and supposing the land in proper dryness and tilth, there is no doubt that a sufficient amount of the right kind of manures or fertilizers will secure this 8 to 13 bushels per acre increase.

Recent observations, careful experiments, and extensive chem cal investigations, show that our cultivated crops need for their best growth the presence of several substances. Three or four are seldom abundant in soils, or are largely available in but few, and are rapidly exhausted by the removal of crops. Two of these, for example, phosphoric acid and nitrogen, are indispensable as plant-food. Phosphoric acid, united with lime, makes the solid parts of the bones of all animals. It must come from the food eaten, and the grain, hay, etc., must of course get it from the soil. But it is rare to find land containing 1 pound of available phosphoric acid in 1,000 pounds of the soil. This explains why it is so soon exhausted by growing crops, and why it is so important as a fertilizer. (Chemists take away the lime from burned bones and get the phosporus so much used for friction matches.) Nitrogen abounds in lean meat (muscles), cheese, etc., which comes from plants. It is scarce in most soils, hence its usefulness as a fertilizer to supply crops. Potash abounds in the ashes of wood and of all plants. We wash it (leach it) out of ashes, evaporate the water and get the solid potash. This, too, is seldom abundant in soils, though important to the growing plant, and hence it is valuable as a fertilizer. Potash is also needed as food, and to develop and prepare other food. Lime acts like potash in feeding or preparing food for plants.

THE MOST VALUABLE CONSTITUENTS OF SOILS AND MANURE.

Of these four substances, nitrogen, potash, lime, and phosphoric acid, some soils and crops want one, some want two, and some want three, if not all of them. Good barn-yard manure invariably contains all of them. So long as one can get enough of good barn-yard manure, cheaply enough, and near enough to the fields, that is all that is needed. With it, if the other conditions of the soil, its dryness and tilth or mechanical condition, be right, we can raise our crops from an equivalent of 12 bushels of wheat to 20, or 25, or more bushels per acre.

But unless it be on farms mainly used in stock-raising, there is far from enough good yard manure to secure the higher profits. And just here another question comes in. If a soil lacks potash only, a small quanity of this in the form of potash salts, or of ashes, may be as useful as thousands of pounds of yard manure containing only the same amount of potash. In that case we could buy and apply the potash more cheaply than we could haul and apply the manure to a field distant from the yard, allowing the manure to cost nothing. If the soil lacks only phosphoric acid for a certain crop, a bag of superphosphate or dissolved bones will supply more of it than several tons of yard manure. If, then, we can ascertain just what a field lacks, we may find it very profitable to buy the special fertilizer the soil wants, and use the yard manure on such fields as need all it contains, or on those heavy soils where its loosing effect will be most useful, and where little hauling is required.

WHAT OUR SOILS NEED.

But soils are so variable, even on the same farm, that it is next to impossible to say, without actual trial, that for a particular crop, this soil wants potash, that one wants phosphate, this one wants nitrogen, that one wants plaster, this one wants lime, and so on. Novices in agricultural science, and certain quacks, a few years since claimed that a chemical analysis of the soil would reveal its defects. This is not now claimed.

If the farmer knew just what his soil lacked, he could cheaply supply that lack, and farm it much more profitably. Now he tries one thing or another, in doubt and uncertainty. To help him the editors of the *American Agriculturist* have devised a cheep, simple set of soil tests, which will go a great ways towards helping every farmer, at trifling cost, to know what fertilizers he can use on his particular soil to the best advantage, and with the greatest profit. This is not a speculation—not a penny of profit to anybody but the farmer himself. The April number of the *American Agriculturist* sets forth the plan of testing soils at length and clearly. The experiments will doubtless be worth millions to farmers and to the country. Those who have not this number, can order one through the newsdealer, or send fifteen cents for a post-paid copy from the publishers, Orange Judd Company, New York.

ODDS AND ENDS.

Recently in one of the Lowell Baptist churches, the Bell telephone apparatus was placed in the pulpit, on Sunday, and the service was heard distinctly by people having connection with it in all parts of the city. The singing, both tune and words, was heard at Foxborough, fifty-five miles distant, and *via* Foxborough, in Boston, eighty miles away.

Boston has a temperance reformer who claims to have drank more liquor than any other man in that city, and to have squandered $200,000.

An official telegram from Madrid announces the appointment of Gen. Blanco to be governor general of the island of Cuba.

Contagious pleuro-pneumonia, attributed to importations of cows from Italy, has appeared in the south-east of France.

The woman suffrage measure has been defeated in the Massachusetts House of Representatives by a vote of 85 to 82.

LAME BACK, WEAK BACK.—BENSON'S CAPCINE POROUS PLASTER. This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality, you will find it at the above is true. It is far superior to the ordinary porous plaster, all the so-called electrical appliances, and to all external remedies whatever. It contains entirely new elements, which cause it to relieve pain at once, strengthen and cure where other plasters will not even relieve. For Lameness and Weakness of the Back, Diseased Kidneys, Lung and Chest difficulties, Rheumatism, Neglected Colds, Female Affections, and all local aches and pains, it is simply the best remedy ever devised. Sold by all Druggists. Price 25 cents.

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DRAWING JURORS.

STATE OF NEW YORK, } ss.
ALLEGANY COUNTY,
CLERK'S OFFICE,

Notice is hereby given that on Friday, the 11th day of April, 1879, a panel of Trial Jurors will be drawn, at this office, to serve at a County Court and Court of Sessions, to be held in and for the County of Allegany, at the Court House in the village of Angelica, commencing on Monday, the 28th day of April, 1879.
GEO. H. BLACKMAN, *County Clerk.*

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FOR SALE.—THE American Sabbath Tract Society having recently come into possession of a shop formerly used for the manufacture of Horse Rakes, and situated in the village of West Edmeston, N. Y., now offer the same for sale. This property consists of a substantial, well lighted, two story wooden building, 30 x 50 feet, and is supplied with machinery for the manufacture of Horse Rakes, which is driven by an excellent water power, and may be used without much change or addition for the manufacture of other kinds of work. As this property is situated within the bounds of the Society, and in the immediate vicinity of the Seventh-day Baptist Church of West Edmeston, its purchase will afford a good situation for a Sabbath-keeper who may desire to pursue this kind of business, and at the same time enjoy the privileges of Sabbath meetings, and a Sabbath-keeping society. For particulars, inquire of J. B. CLARKE, Corresponding Secretary of American Sabbath Tract Society, West Edmeston, N. Y.; or of A. B. SPAULDING, President; or of STEPHEN BURDICK, Treasurer, Leonardsville, N. Y.
Leonardsville, N. Y., Aug. 22d, 1877.

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G. F. ALLEN, Executor.
Dated, Alfred Centre, Dec. 9th, 1878.

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ABSTRACT OF TIME TABLE.

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EASTWARD.

STATIONS.	No. 8	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05PM	.....	7.05AM
Little Valley	.....	2.52 "	.....	8.48 "
Salamanca	7.55AM	3.35PM	.....	9.12AM
Olean	8.32 "	4.09 "	.....	10.01 "
Cuba	8.50 "	4.30 "	.....	10.32 "
Wellsville	9.53 "	5.20 "	.....	11.42 "
Andover	.....	.....	.....	12.02PM
Alfred	.....	.....	.....	12.22 "
Leave				
Hornellsville	11.05AM	6.35