



The Sunday School.

BIBLE LESSONS, 1879.

Prepared expressly for the Western Recorder.

June 8, 1879.

LESSONS FOR SECOND QUARTER.

- April 4.—Sanctified Effusion. Job 42:1-6.
April 11.—Prophecy of the Holy Spirit. Acts 1:4-5.
April 18.—Queen Esther. Esther 4:17-18.
April 25.—The Coming of the Holy Spirit. Acts 2:1-4.
May 2.—The Holy Spirit. Acts 2:32-33.
May 9.—The Holy Spirit. Acts 2:38-39.
May 16.—Prophecy of the Holy Spirit. Acts 2:40-41.
May 23.—The Valley of Dry Bones. Ezek. 37:1-14.
May 30.—The Valley of Dry Bones. Ezek. 37:15-22.
June 6.—The Valley of Dry Bones. Ezek. 37:23-35.

THE VALLEY OF DRY BONES.

God says: "I am the Spirit that breatheth life into the dead."
The words that I speak unto you are spirit, and they shall give life. John 6:63

CONJUNCTION.

It would be well for the teacher to impress on the mind at once the intention and purport of this lesson: it is to teach or express by an object lesson most striking God's power and his intention to restore the Jews from captivity to their native land and to their former privileges of worship and to a healthy spiritual condition. Ezekiel had already prophesied these things. (Ezek. 36:27, 28) But it appeared impossible for a mortal to describe the things which were to be restored. Could any figurative representation better illustrate the possibility of such an event than that exhibited in this lesson? The vision that was introduced to the prophet was a picture of a valley which had been destroyed and had become a hopeless waste.

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EXPLANATORY AND EXPOSITORY.

1. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set down in the valley which was full of bones.
2. And caused me to pass by them round about: behold, there were very many in the open valley; and he said, they were very dry.
3. He said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

INTERPRETATION.

As regards the interpretation of this vision we are not left in the dark. God himself reveals it in verses 11-14 of this chapter. We here learn that by God those who he will restore the politically and spiritually dead bones of Israel: he will restore the politically and spiritually dead bones of Israel: he will restore the politically and spiritually dead bones of Israel.

POETRY.

INTO THE LIGHT.

Long I sat in the gloaming bright,
O'er a truth that was almost dying.

My faith was shaken—I could not pray,
And my heart cried out in a doleful way.

"O, strengthen my faith in Thee, my God,
I try to be patient beneath the rod."

It is hard to say, "Thy will be done,"
When our treasures are taken, one by one.

If I could be marking our path each day,
Like one that in a forest, who strays he may,

There came no sound save a doleful moan
Of the wind as it sighs, "Alone, alone, alone!"

Then I hopefully said it in that dark night
That I might be followed by morning light.

"I saw waiting the sun on the hill's right,
I saw waiting the dawn in the east's bright."

"I remember thy vows in the days gone by,
When the sun shone out of a dark blue sky."

Now thy will is dark and thy faith seems
But think of each step of the crucified One.

"O, father, not child, but be brave and strong,
Thy way's the short and thy rest will be long."

My doubts were all gone, I brought my care
To the foot of the cross, and laid it there.

The gloaming had past into darkest night,
And I had found the light, I had found the light.

—Interior.

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—Interior.

Correspondence.

Ecclesiastical History—The Unitarian.

The following was prepared and read before the Ministers and Deacons' Meeting of the Bay's Fork Association (introduced by a historical review furnished by the writer), who was requested to be sent to the Recorder (see, however, a notice because of the excellent character of the paper, and the value of the historical review).

I. Let it be remembered that much of the writings of the Old and New Testaments are historical records of events relating to the faith and perseverance of primitive saints and God's divine purposes, through patience and comfort of the Scriptures, might have hope.

Therefore Paul exhorted the Hebrews to be followers of them who through faith and patience inherit the promise. Such an exhortation would have been without meaning unless they had knowledge of the history of the ancient world who had labored for the promise. The apostle said another place: "For consider him who endured such contradiction of sinners against himself: let us be weary and faint in our minds. Now, in the consideration of Jesus Christ suffering the contradiction of sinners against himself: give strength to Christians and prevents them from fainting in their minds, surely the trials and persecutions of the saints under persecution, when our hearts will continue largely in supporting them, but they faint."

An support of the proposition, that a knowledge of the history of the past, relative to God's care over his people, gives strength, you will remember Diaphan's discourse (Act 7), on which historical facts of revelation the strength of his faith was greatly augmented. See also Heb. 11, in which Paul refers to the history of the saints and patients to those who he wrote. From the foregoing reflections I conclude that from the Scriptures the point is made clear that a knowledge of the history of the trials and persecutions of the saints under persecution is well calculated to give us strength, "that we faint not."

2. In the next place it is assumed that many texts of Scripture relating to the trials and triumphs of the church are not understood, and hence a knowledge of its history. Much is said by David and other prophets, by the Son of God and the apostles relating to the great dispensation, which no one, untaught, can possibly have sufficient practical facts to understand, only his historical facts shall disclose their fulfillment; but must be forever hid impalpable, unless God shall send us an inspired one to interpret them, or leave their import from the history or record of their fulfillment. Yet we have learned, "that whatever were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." But our hopes, so far as relating from prophets or divines sustained to the church's history, must prevail only so far as the promise of his presence may give us an understanding of the word. Our faith may consequently be circumvented if we have a knowledge of the faithfulness of the promise that "the gates of hell shall not prevail against it." Who one, therefore, estimate the value of understanding the history of prophetic spiritual fulfillment is interpreting the word relating to the church's trials and triumphs. "Tribulation worketh patience."

3. An inquiry here arises. Who wrote the history of Christ's persecuted witnesses? Not themselves, for most of their records, like many of their persons, were given to the names of the Inquisition. Consequently it was impossible for them to write their own history. The persecuted dissenters drove from their homes with the loss of all their effects by the dominant party in the third, fourth and following centuries, could not record their history. Equally difficult would it have been for the churches of Gaul and Piedmont to have preserved their history when driven from their homes with such haphazard slaughter, and even in Western Europe sent to the faith by the sixteenth century, the Bible and records of other persecuted Christians had been employed their history would have been forever lost.

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gave thousands of dollars in good faith and full to pay, and in fact they could have secured such.

Dr. Broadus said he was here to represent the agent and the trustees. He was tired and exhausted, and had to work to his work with anxiety about the success of the Seminary; so had his colleague, Dr. Boyce, who was prosecuted by sickness, and unable to be here.

The Association met with the Moderator in the chair. Rev. M. Loyd led in prayer. The consideration of State Missions was resumed.

Rev. R. L. Thurman wanted to present a resolution. He thought the last part of the report was too gloomy in its representation. He would like to see the resolutions of Dr. Lewis' carried out, but should you fail that you will possibly injure the interest in missions.

On motion, the report was read. On the subject of the report, the resolutions of Dr. Lewis' carried out, but should you fail that you will possibly injure the interest in missions.

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READ OUR PRICES

Banner 60x40 at 47c and 50c a yard.
Dress 60x40 at 55c, 60c, 65c.
Dress 60x40 at 60c, 65c, 70c, 75c, 80c, 85c, 90c, 95c.
Black Silks at 75c, 80c, 85c, 90c, 95c.
Black Silks at 81c, 85c, 90c, 95c, 1.00.
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LARGE STOCK OF TRIMMING SILKS AND SATINS.
Dress Goods at 7c, 10c, 15c, 18c, 20c.
Dress Goods at 20c, 25c, 30c, 35c, 40c.
Dress Goods at 50c, 60c, 65c, 70c, 75c, 80c.
Dress Linens at 7c, 8c, 10c, 12c, 15c, 18c, 20c, 25c.

A LARGE STOCK OF CHOICE MOURNING GOODS.
Black Lace Banding at 25c, 30c, 35c.
Ladies' Ready Made Suits at 45c, 50c, 55c, 60c, 65c, 70c, 75c, 80c, 85c, 90c, 95c, 1.00, 1.05, 1.10, 1.15, 1.20, 1.25, 1.30, 1.35, 1.40, 1.45, 1.50, 1.55, 1.60, 1.65, 1.70, 1.75, 1.80, 1.85, 1.90, 1.95, 2.00.

LADIES' PARASOLS AND SUN UMBRELLAS FROM THE CHEAPEST TO THE FINEST.
Nice Lace Curtains at 51c.
 Nottingham Lace Curtains at 25c per yard.
 Ladies' Gown; and Children's Hosiery and Gloves.
 Ladies' Three-button Kid Gloves at 75c.

In addition to the above goods we have an immense stock of Notions, Fancy Goods and Domestic Goods of every kind at low prices; also we have a large stock of Ladies and Children's Fine Linens. We invite the readers of the Western Record to visit our store or send their orders from any part of the country. Satisfaction is guaranteed. We forward goods by Mail or Express to any part of the country.

E. B. NUGENT

128 150 and 152 Fourth Avenue, Louisville, Ky.

GREAT INDUCEMENTS. Special Offer to Ladies. Look at our Prices on Elegant Gown Line Suits, Ready Made.
Special Offer. Having completed arrangements with the best of the highest quality fabrics in the United States for the current season, we have a large stock of Ladies and Children's Fine Linens. We invite the readers of the Western Record to visit our store or send their orders from any part of the country. Satisfaction is guaranteed. We forward goods by Mail or Express to any part of the country.

Warrant's Seltzer Aperient. A new kind of natural mineral water which has been found to be of great benefit to the human system. It is a pure and refreshing beverage, and is especially adapted to the relief of the most distressing cases of indigestion, biliousness, and other ailments of the stomach and bowels. It is sold by all druggists.

Ever & Ague, Chills & Fever. Magill's Chill Cure, Tonic and Appetizer. NEURALGIA, DYSPEPSIA, MIGRAINES, as well as all forms of MALARIAL FEVERS and DISEASES are permanently cured.
Magill's Chill Cure, Tonic and Appetizer. It is a powerful and reliable remedy for all cases of malarial fever, ague, and other diseases of the stomach and bowels. It is sold by all druggists.

OUR ORGANS, Church and Parlor. NEW STYLE ESTEY ORGAN. THE ESTEY ORGAN IS ITS OWN PRAISE.
ESTEY ORGAN. This is a new and improved organ, and is especially adapted for use in churches and parlors. It is a powerful and reliable instrument, and is sold by all druggists.

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THE GREAT REMEDY FOR LAME BACK WEAK BACK. This is a powerful and reliable remedy for all cases of lame back, weak back, and other ailments of the spine. It is sold by all druggists.

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OPIMUM. This is a powerful and reliable remedy for all cases of opium addiction. It is sold by all druggists.

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RUPTURE. This is a powerful and reliable remedy for all cases of rupture. It is sold by all druggists.

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WARRANTED WATER-BLASTOR. This is a powerful and reliable water-blastor, and is especially adapted for use in cleaning and other purposes. It is sold by all druggists.

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The Home Circle.

ALL THE CHILDREN. I suppose if all the children were saved through the ages long were satisfied and inspired. They would make a wilderness through...

who, in the distress of mind, had written a letter to her brother "Harriet," in the Laker; but it proved a double benediction, for it came to the operator as a direct reply from heaven to his prayer...

Mentioning the golden temple went to his destination, and brought peace to the anxious soul of the poor servant-girl. It saved two instead of one. And these words are living words still, and so potent to bless and save—not only then, but ten thousand times ten thousand.

Good Advice.

Mr. Spurgeon says: "Make the bridge from cradle to manhood just as long as you can. Let your child be a child and not a little ape of a man running about town." Good advice. A book could be written of people who never had a childhood, from Milton to Rankin. Indeed, we but recently had Rankin's confession that he really never enjoyed a childhood, and that he never in the month of his divine speaker in Florida happened to say...

Our Little Folks.

WHO ARE THEY? BY GEORGE DOORER.

A little fellow goes growling about. He toms the snow with a swift and sweet. And pinches the toes. The sun and the moon. Of each little bird, wherever he goes. The timid bird he sees, and hides their own heads. The moody dove sits in barns and in sheds; and sweet flowers say...

with Ben's foolish answer that he would not buy and invited him to play, saying that he wished to have a little talk with him. "Young man," he began, "I honor you for wishing to work where liquor is sold, and for that account you will be just the one for me. I want a clerk that I can trust and a boy who obeys God and his mother. I know you will be honest and faithful." Then he named a very generous sum he was willing to give, and Ben went to his mother that day as happy a boy as could well be found.

The Peach-Tree.

"Do you suppose, grandpa," said a little girl, "if I should plant this peach-stone, a peach tree would really grow here in the garden?" "It would be pretty likely to grow, I imagine," said the grandfather. "The child says, 'a moment, then said, 'I will, I think I won't trouble to do it, for I might be dead before the tree was big enough to bear peaches;'" and she raised her little hand to throw the stone away. "Stop!" said her grandfather; "was that a good deed?" "Splendid one, grandpa."

so were very abandoned characters. The speaker had been a very profane man, and given to drunkenness and dissipation. He grew, his wife died, his children died, had already learned to drink. But in a gospel service held on board a Christian steamer he had learned that there was something better than sin for an immortal soul to feed on. Christ was presented to him, the Savior of the lost, the bread of life for hungry souls, and when he heard the good news that the Lord Jesus just as surely died for him as he did for any other man, he did not delay in seeking so glorious an opportunity of pleasing life everlasting.

Good for Evil.

"Mamma," said my little Charley, "now I have a new sled, what shall I do with the old one?" His face was pained look for a little while, when a thought struck him. "Mamma, when a chance to do something—real good, do you. What's the use talking so much about a thing and never doing it?" "What, Charley?" "Well, mamma, if there's any boy I hate, it's Sam Tyson. He's always playing and teasing on and on the other little boys. He never does any good, for he just what he likes; but, better still, Sam does like sleds; and—well, maybe it's foolish—but I've a notion to give that old sled to him. It might make him think, and so do him good. Mightn't it?" "Yes, it might," said the mother.

So Sam got Charley's sled, which pleased and touched him beyond any thing; and they do my boy to be kinder, not only to the little boy, but to everybody, thus he was before.—The Well-Spring.

Knowledge of the Scriptures. No writings are so little understood as the Scriptures. For the grammatical import of the sentences seem to be an enigma to most men. Why? There is a variety of reasons for this fact. Men do not naturally like the subject matter, and consequently have not interest enough in the Scriptures to study them and learn their meaning. Even the majority of professors of religion have more interest in the typical compositions of our facilities, than they have in the sacred news from heaven, and when they have exhausted the daily news and gossip, they have no time or inclination to study the Word of inspired Truth. Some men have acquired the notion, through the influence of the Roman hierarchy, that the Scriptures can not be understood by common people. The inspired Word of God needs an inspired priesthood to give its meaning, and the word of God is the priest who ministers the gospel of evangelical Christianity may read the Scriptures as a Sabbath school exercise, without a word of comment or explanation, and those golden truths run through the minds of the congregation like water through a sieve. Some ministers profess this practice because their ignorance of the word is so great, that they are unable to explain and explain each verse, when asked, would spoil their pulpit; others, because it is not in vogue. Doubtless the principal and general cause of the prevailing ignorance of the Scriptures is, that the people do not like them well enough to give them that attention which is so necessary to their understanding. This dislike to this study of composition, and its subject matter is increasing so rapidly in our congregations that within twenty-five years the average Christian will not be able to explain to the ignorant the simplest passage of Scripture, nor have any spiritual insight to subvert his own soul on.—Herald.

And thereby stigmatises a demi-millennium in his "Alderman's Farnal" as we see who. "I wonder if a boy should have brushed the open air and sunbathed in the fields, to give up blood the natural spring and play in a close and cozy counting-house, monocled and sword and strapped up. Heaven lies about the infancy of those who have a childhood. Alas for those prematurely old men and women—children of latter years indeed—who never knew the opportunity, the playfulness, the freedom, the beautiful identity, and the ideal beauty of the world in childhood. Thank God for children! if you have them, and see to it that they have at least a childhood.—Christus at Work.

Woodsen Swearing.

The Sabbath-school in Knoxville was assembled for their monthly concert. The boys were absent, and the minister said to the children, had repeated their names, the minister rose to talk to them. "I hope, dear children," he said, "that you will never let your lips speak profane words. But now I want to tell you about a kind of swearing which I heard a good woman speak about last night. She called it woodsman swearing. It's a kind of swearing that many people think children can give up, but which is very easy. Instead of giving vent to their feelings in other ways, they slam the door, kick their chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. Isn't this just the same as swearing?" said she. "It's just the same as the kind of feeling excited, only they do not like to say these words, only; but they do like to say them. I don't know if you do, or so I will it woodsman swearing. I hope, dear children, that you will not do any of this kind of swearing either. It is better to leave those woodsman swearing and all other kinds of swearing."

Six Recipes for Removing Freckles.

1. Get the best worth of gum benzoin and alcohol. Let it stand until the gum has dissolved. Add sufficient to reduce the alcohol, about the size of the mixture into a pint bottle to the depth of an inch, and fill the bottle with soft water. The preparation will then resemble milk, and is ready for use. Dip the freckles with a soft cloth twice in the liquid. If the stain smart under the application, add a little more rain water. 2. Take half a pint of oil of sweet almonds, borax, and gum arabic, and mix with a ounce of rose water, and mix with a quarter of a pint; mix and let stand ten days, shaking occasionally. Use as a wash twice a day. You can get this wash up at thirty cents. 3. Emulsion of almonds was plain, powdered borax two drachms. Mix and apply to the face night and morning. 4. Soak bean seed in water for a night and alter the water, then mix with rose water and rub with it on the face. 5. Will with the skin again, and after, but very soap in the skin. 5. One quarter galls in the water.

"A boy wanted," said Ben, reading the notice in a bar-room window, as he passed a comfortable looking country looking. "I wonder if I could do for the place. I must do something to earn some money, or how will your mother be able to live? I believe I will step in and ask about it."

So Ben went in. It was the first time he had ever stepped over the threshold of a bar room door, and although the place looked neat and clean, and there were no lewders around, yet the odor was sickening, and Ben's nose revolted from such a place. The proprietor was a German, a good natured person, who offered Ben in payment for his services his meals, and the various ones he could make by selling horses and making himself generally useful to travelers. For these privileges he was to treat his hand to almost anything connected with the hotel business, and in the absence of the proprietor he was to pour out drinks from the glittering bottles and hand them to any poor wretches who came in and could pay for them.

"Well, now," said the proprietor, after giving Ben the account of what would be expected of him, "you have heard what I want you to do, are you ready to begin work?" "Give me a few minutes to think it over," said Ben, "and I will make up my mind either one way or the other."

"Well, you may think about it, but I get plenty more boys if you do not like it," said the man, a little angry, and speaking somewhat bitterly, so he always did at such times. Ben said nothing, but went out to get a drink, and then threw himself down to think over the offer he had received. "What would his mother think of her son in a bar-room? He would probably earn money enough to support her, but with her strong prejudice against selling liquor would she enjoy mingling the money made from it? Then," mused Ben, "what would God think of it? Is there not somewhere in the Bible's story pronounced as him who put the bottle in his neighbor's lips? and if I accustomed myself to sell liquor, would I not soon learn to drink it? No, I was not at all taking such a place as that," and when this noble decision was made, Ben returned to the tavern.

The proprietor stood on the porch. "Well, boy, what do you think of my offer?" he inquired. "I think I can not take the place," replied Ben boldly. "I was very much, but there are three reasons why I can not work for you. One is that God would not like it, another is that my mother would disapprove of it, and a third that I should be afraid of becoming a drunkard myself. Good morning, sir."

Ben walked away, leaving the German trying to get through his head what had happened. But there was another person present who witnessed him pass. A goodman had driven up in a buggy to legalize the way, in a night boring town, and was so much pleased

"The one with which a 'kicking' horse will dismount his rider is, doubtless, the point that this humorous sketch, from the Cleveland Herald, would illustrate."

The old man Smith, of Biefield, is a self-sufficient sort of fellow, and prides himself upon his riding abilities. One day he was riding a very hopeful looking colt to water rather gingerly, and remarked:

"Why on earth don't you ride that beast?" "I'm afraid to," said he'll throw me."

"Bring that horse here!" snapped the old man. The colt was urged up to the fence and braced on one side by the boy while the old man climbed on the colt's back. Then he was let go and rode proudly on.

Paralyzed by fear, the colt went slowly on for about twenty rods without a demonstration. Then, like lightning, his four legs bunched together, his back bowed like a violin arch, and the old man shot up in the air, turned a somersault, and lit on the front of his back in the middle of the road. Hastening to him, the young hopeful anxiously inquired:

"Did it hurt you, pa?" The old man rose slowly, shook out the knots in his legs, brushed the dust from his ears and hair, and rubbing his bruised forehead, growled:

"Well, it didn't do me a bit of good! You go home."

Hope for the Most Degraded. A canal-boat captain in relating the story of his conversion recently, said he gloried in Lord for lifting him up out of the mire and led him from the horrible pit. There were between ten and twelve thousand men at work on the canal-boats, and a very degraded class of men they were. They were considered by many to be beyond the pale of hope, so far as any possibility of redemption was concerned. They were only "canal-men," and what good could possibly do them, was not always entered. It chanced falling of the mire and led him from the horrible pit. There were between ten and twelve thousand men at work on the canal-boats, and a very degraded class of men they were. They were considered by many to be beyond the pale of hope, so far as any possibility of redemption was concerned. They were only "canal-men," and what good could possibly do them, was not always entered. It chanced falling of the mire and led him from the horrible pit. 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