

For the Sabbath Recorder. MY BOYHOOD'S SCHOOL-PATH.

It has been over the very path—along the path of my boyhood's sunny days, and where in my boyhood's sunny days, and where in my boyhood's sunny days, and where in my boyhood's sunny days...

Some changes thirty years have made! The path is straight and firm, like the old, weak and weary limb. For years of weary years, it has been a path of pain and sorrow, but now it is a path of joy and peace.

Remember, too, the buttonwoods, with their branches large and wide, and the row of them, with monster trunks, that stood along the road, and in which the lovely vernal leaves had fresh and cool colors.

Here stood Aunt Susie's cottage, a humble, sweet little place, with its white walls and its red roof, and where she lived for many years, and where she died, and where she is now resting in the land of the living.

My little sister dear and I, some thirty years ago, were sitting on the steps of the cottage, and she was telling me of the old days, and of the old friends, and of the old times.

For the Sabbath Recorder. NATURE AND DESTINY OF MAN. ED. N. V. HULL.

Dear Brother,—By a failure in getting my address, you will not receive my paper a week later than usual. This will account for the delay.

Concerning the duration of punishment, we shall have no opportunity to discuss it. We are agreed, that final damnation and punishment of the wicked will be eternal.

The man that fails of securing eternal life will "lose his own soul," or life, will "lose himself." Matt. 8: 36; Luke 9: 24-25. Loss or deprivation is punishment, as well as pain.

Your first text contrasts eternal life with eternal punishment. From this it is reasonable to infer, that the punishment is the opposite of life, i. e., death, eternal death.

"Damnation," you truly remark, is contrasted with "life," because it is a condemnation to death. "Eternal damnation" is the sentence of eternal judgment. Not that the judgment will eternally be in session, nor that the sentence of condemnation will be forever passing and never passed; but that they are irreversible and eternal in their consequences—resulting in the deprivation of life and being, with no hope of recovery.

As to your fifth proposition, I shall not deny that there will be degrees in future rewards and punishments. By the use of the term "merit," I presume you do not intend to say that the righteous merit what they are to receive. "Eternal life" is the gift of God through Jesus Christ.

The Sabbath Recorder.

Published by GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—\$2 50 a Year, in advance. VOLUME XXII.—NO. 22. WESTERLY, R. I., FIFTH-DAY, MAY 31, 1866. WHOLE NO. 1114.

not parallel. The sinner *earns* all he receives; it is his wages justly due. Can finite man, in a brief life, merit an eternity of bliss or misery? Let the Word of God decide. The righteous person merits nothing; he is an "unprofitable servant," but God freely gives him life, eternal life, that which all mankind have forfeited by sin. Life was freely given to man at first. He lost it by sin; he has no right to it; he has nothing with which to purchase it. It is offered on condition of faith and obedience; but it is all of God's free grace; if God give him back a right to the tree of life, it is the gift of God through Jesus Christ.

Every prayer uttered by the Holy Spirit will surely be answered. The prayers of David the son of Jesse were thus intoned. He prayed: "Let the sinners be consumed out of the earth, and let the wicked be no more." The effect of this prayer has never been realized; for there has always been a multitude of sinners on the earth unconquered, ever since the prayer was uttered. But it will be answered. The time will come when there will not be a sinner on the earth. Where will they be? They will "be no more." Be means to exist. As ever yours, R. F. COTTELL.

SHALL CHRISTIANS JOIN SECRET SOCIETIES? [Published by request.] "With charity for all, and with malice toward none," we bring this question to all those who would serve Christ. "Not literary, scientific, or college associations, which merely use privacy as a screen against intrusion, but those affiliated and centralized 'Orders' spreading over the land, professing mysteries, practicing secret rites, binding by oaths, admitting by signs and passwords, solemnly pledging their members to mutual protection, and commonly constructed in 'degrees,' each higher one imposing fresh fees, oaths, and obligations, and swearing the initiated to secrecy even from lower 'degrees' in the same Order.

Suppose it be innocent, will it pay? First. They consume time and money. Have you considered how many evenings and whole nights and parts of days? How many dollars in fees, dues, fines, expenses, and diminished proceeds from broken days? Will it pay for the address of a season, your last comes to me a week later than usual. This will account for the delay.

Secondly. They furnish inferior security for investments. As mutual insurance societies they are irresponsible, and more liable to corruption, just because they are secret. Do they make "reports" to the public or the Legislature? Do they make any adequate "report" to the mass even of their own members? Millions and millions are known to have gone into the treasury of a single one of these organizations. No dividends are declared, no expenditures published. Where is the money? Were it not safer to invest the same amount in companies whose every proceeding is open to public eye and public judgment? Would you not then be safer? If so, it will not pay to join these orders.

Thirdly. These Orders tend to destroy Christian fellowship. Let them grow until a given Church is broken into squads, each pledged to secrets from the other, but bound within itself by special ties; give to each its own weekly meeting, mysteries, rites, signs, grips, passwords; let each be sworn to provide for, protect, shield, and love its own adherents above others, and is not "Church fellowship" annihilated? Can the Spirit of Christ flow freely from members through his secret partitions? Is this "one body in Christ, and every one members one of another"?

all religions. Were they on the footing of an Insurance Company or a Merchants' Exchange, or any similar body, this fact would not be so. But they profess to include religion among their elements, and its services, in whole or in part, among their ceremonies. They have prayers and solemn religious rites. And in these *Christ is dishonored*. His exclusive claims are disallowed or ignored, and this not by accident, but of set purpose. Out of twenty-three forms of prayer in the "New Masonic Trestle-Board," (Boston edition, 1850,) only one even alludes to Him, and that one in a non-committal way. These secret orders are under bonds not to honor Christ as He claims, lest the Jew or the Deist or the Mahomedan, in equal membership, should be enrolled. When the highest degrees of Masonry allude to Christ and Christianity, it is but as to one great many equals. We repeat it. Did these Orders stand on the same footing with mercantile or other bodies in this matter, this objection might go for nothing. But they do not. Unlike them, they profess to have religious services. Indeed, they often boast their religiousness, and avow their full equality in this with the Church of God itself! Yet, if you join them, their "constitutions" prohibit your acknowledging in their boasted religious services, what Christ, your Lord, not only claims for Himself, but commands you to give unto Him; that glory which is due to his holy name. Are they, then, not *Antichrist* in this thing? And can you, without sin, consent to uphold institutions which forbid you and others, in religious services, to honor Him as your God and Saviour; and which thus place Him on the same level with Zoroaster, Confucius, or Mohammed?

Fourthly. These Orders are hostile to the heavenly-mindedness, to the spirituality of those who join them. We speak from our own testimony. "Let him that thinketh he standeth take heed." The prudent man foreseeth the evil, but the foolish pass on and are punished. This voice of one is that of many concurring wise, faithful, and godly men, viz: "I am afraid of these secret societies; they have sucked the spirituality out of all the members in our Church who have joined them." Young, promising Christians have often been blighted by them. The fervor, piety, interest in the Church and its work, interest in Christ and his people, interest in God's Word and Spirit, all the various and heavenly-mindedness have been blighted in those lodges. And in urging this, we appeal to so many witnesses, and cover so wide a field of observation, as to make it certain that this is not the exceptional but the ordinary result.

HONOR THE BIBLE. "This Bible must not be on the floor," said a little boy, seven years old, as he carefully took up the sacred volume which some one had laid on the carpet. "How could anybody put the Bible there?" he exclaimed, with astonishment. Edward always treated the Bible with reverence; and even when he grew up, and was for a time a worldly man, he could not bear to see it abused or handled with disrespect.

GENERAL BANKRUPT LAW. The House of Representatives of the United States has passed a General Bankrupt Law, the fate of which in the Senate is quite uncertain. Hon. Thomas A. Jencks, of Rhode Island, was the most earnest advocate of the bill, and to him was awarded the honor of making the closing speech in its favor before the House. We print that speech, because it is the best statement we have seen of the principles underlying legislation on the subject.

THE GRAVE WATCHERS. I love the stars, for they alone Will watch our graves when we are gone; Through the lone midnight, still and deep, With mortal eyes are closed in sleep, And gloom and darkness hover round, The little unprotected mound, No watchman, silent on our head, Our hopes, our fears, our fancies feed; Then they each night will wake and bend Above our graves, like watchful friends.

THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD. The London Times, of April 24th, announces the release of Consul Cameron and the two missionaries who had been held as captives by the King of Abyssinia. The circumstances under which these three persons were placed in duress and subjected to all manner of indignity—living a life worse than death—are perhaps worthy of being recalled.

cannot be pretended that State legislation can afford adequate relief, for its power over the subject is limited, and over the persons ceases entirely at the States' boundaries. At the time of the adoption of the Federal Constitution, Rhode Island had a perfect bankrupt law, discharging the debt as well as the person of the debtor, but the Supreme Court declared it to be unconstitutional and null. New York once passed a similar law, which met the same fate before the same tribunal. The power resides solely here; and being sole and exclusive, it implies a corresponding duty, which is, the exercise of that power for the benefit of the people. The Republic has a right to the free and unfettered services of all its citizens, and every interest of the State demands that they should have the free exercise of their faculties in all the pursuits of life. It is contrary to wise policy to permit one class to hold another, in a bondage where a freedom from incarceration would be the suffering more intense. With ruined fortunes, blasted hopes, paralyzed energies, how can those irretrievably insolvent contribute to the welfare of the family or the prosperity of the country?

These have in every instance been incorporated into the bill as now reported. None of them were unadvisedly omitted while the bill was under discussion in the House. If they had been promptly accepted, they would have formed a considerable opposition to it from that class who may be supposed to be benefited by the present state of the law. The great creditor interests of the country, to their honor be it spoken, have appealed to you to nationalize the relation of debtor and creditor by the passage of this bill. After one unparalleled revulsion of fortune, and another caused by unexpected war, and after the vast fluctuations of a five years' state of war, they have discovered that their true interests require that the law should be so framed as to bring about the most prompt settlements, and give each party the quickest and most thorough relief.

There is a moral for all faithless and complaining farmers in the following anecdote, which it may be profitable for them to consider: An eccentric lawyer, named Burgess, many years ago, lived in a New England village, and became quite famous for his "skeptical notions." Attending a town-meeting, after his adjournment he lingered among the groups of substantial farmer deacons who composed it, and listened to the prevailing conversation. The bad weather, the fly, the rot, the drought, and the wet were discussed, when some one turned to Burgess and asked, "How comes on your garden?"

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ABYSSINIAN MISSIONARIES. The London Times, of April 24th, announces the release of Consul Cameron and the two missionaries who had been held as captives by the King of Abyssinia. The circumstances under which these three persons were placed in duress and subjected to all manner of indignity—living a life worse than death—are perhaps worthy of being recalled.

DO LET IT FLY. A little boy, six years of age, walking out with his governess, one day saw a big boy on the opposite side of the road, holding a pretty little butterfly by its beautiful wings. The boy had just caught the butterfly by throwing his cap at it, as it was merrily flying about. Poor little thing, it was now a prisoner in the hand of this cruel boy. The little boy had been taught by his teacher, that he was wicked to be cruel to any of God's creatures. He ran across the road, up to the naughty boy, and, in a very kind manner, said, "Oh, do let it fly, do please, let it fly, pretty little thing." This request was made in such a very pleasing manner, that the boy at once let the pretty creature fly. "Thank you, thank you," said the little pleader, clapping his hands and looking quite happy, as the butterfly waved its delicate wings and flew off to the nearest flower garden. We trust that all our little readers will strive to prevent cruelty of every kind.

Miscellaneous.

A SINGULAR REUNION.

In 1847, a young physician, who had just graduated from the Missouri State University, and returned to his home in Illinois, to practice his profession, led to the altar, a lady who had won his love.

He was pursued many days, but finally managed to elude his pursuers, and settled in Missouri. A year later he wandered into New Mexico, and from thence, in the course of a few years, he found his way into California.

When Abraham Lincoln, on the 15th day of April, 1861, called for 75,000 militia for three months' service, the array of the United States had the names of about 14,000 men on its rolls.

For three months... 191,385
For six months... 10,076
For nine months... 97,538
For one year... 84,909
For two years... 1,050,792
For three years... 1,610
Total... 2,688,523

The records of the office of the Provost-Marshal-General show from what State, county or town these men came, and what became of each one. These records tell us that of this large number of troops, 2,408, 103 left the army alive.

But 280,420 men, good, true and loyal, sealed their patriotism with their lives. Death met them in every shape. Over 30,000 died on the field of battle; 95,000 survived the shock of the battle only to die of wounds, while 134,000 died of disease, in tent or hospital, or by the way-side.

was 180,000, of whom 29,298 died, or about one out of six. The death rate of the colored troops was therefore nearly double that of the white; and the death rate from disease alone every eight deaths among the white troops, three died on the field of battle, and five from disease.

The tables show that the regular service is far safer, both on the battle field and in the hospital, than the volunteer force. Out of the same number of troops of either force, seven volunteers would die, or six regulars; the mortality among the former was nearly 15 per cent greater than among the latter.

These army records give the precise number of men who died while in their country's service. It does not tell us of that great host who, dismissed at their own request for disability, went home to die. An examination of the pension records would partly supply this want; but the full number of those who gave their lives to their country can never be known.

TALK ABOUT FOWLS. In the opinion of physicians, both ancient and modern, the flesh of the chicken, at three months old, is the most delicate and easy of digestion of any animal food; hence best adapted to the stomach of invalids, or the constitutionally weak, being least alkalescent of all animal food, free from irritation, and affording a mild and innocuous chyle.

The flesh of the Turkey is somewhat more dense of fibre, and more alkaline and substantial than that of the chicken, but it is reckoned nourishing and restorative. Guinea Fowls are not so white of flesh as common fowls, but more inclined to the pheasant color; in quality, short and savory, like the flesh of the pheasant, and easy of digestion. In fact, the guinea fowl is reckoned by many a good substitute for the pheasant or prairie-hen. They are prolific, and their eggs nourishing and good.

The flesh of the Duck is of a savory and somewhat stimulant nature, and is said to afford a preferable nourishment to that of the goshawk, being not so gross, and more easily digested; and that of the wild, particularly the canvas-back, is reckoned still more easy of digestion than the tame, although more savory.

THE FROST FLOWER. A Boston journal describes an extraordinary "frost flower" of Russia, which has been produced, it is said, in Boston, in a temperature of artificial cold, in the following words: "This wonderful plant, or rather flower, is found only on the northern boundaries of Siberia, where the snow is eternal. It was discovered in 1863 by Count Swinokoff, the eminent Russian botanist, who was enabled by the Czar for his discovery. Bursting from the frozen snow on the first day of the year, it grows to the height of three feet, and flowers on the third day, and remains in flower 24 hours, and then dissolves itself into its original element—stem, leaves and flowers being of the finest snow.

The stalk is about one inch in diameter; the leaves, three in number, in the broadest part are an inch and a half in width, and are covered with infinitesimal cones of snow; they grow only on one side of the stalk, to the north, curving gracefully in the same direction. The flower, when fully expanded, is in the shape of a perfect star; its petals are three inches in length, half an inch in the broadest part, and tapering sharply to a point. These are also interlaced one with another, in a beautiful manner, forming the most delicate basket of frost-work that the eye ever beheld; for truly this is frost-work most wonderful. The anthers are five in number, and on the third day after the birth of the "flower of snow" are to be seen on the extremities thereof, trembling and glittering like diamonds, the seeds of this wonderful flower, about as large as a pin's head.

Our friends in Boston succeeded in obtaining several of the seeds, and all through the summer and autumn they have been imbedded in snow, brought at great expense from the White Mountains and the coast of Labrador, and they now have the most unbounded satisfaction and pleasure in announcing that all signs are favorable to the realization of their fondest hopes, the production of the "flower of snow." The snow and ice are in a large glass refrigerator, with the thermometer forty-five degrees below zero, and the solid bed of snow has already begun to show little fissures and a slight bulging in the centre, unmistakable evidences of the forthcoming phenomenon.

AGRICULTURAL. THE APPLE MAGGOT. The larva of the Codling moth, or what is generally known throughout the states as the apple worm, is quite a different insect from the apple maggot. Here in Connecticut, and we presume throughout the New England states, both of these insects are very numerous, and seriously damage the apple crop every year, by rendering nearly one-half of the fruit unfit for anything except cider, or to feed to swine, and leaving but very few specimens that are not more or less injured by one or both of them. The apple maggot threatens to be more of a nuisance, even than the apple worm. It perforates the apple through and through, in all directions, seldom coming to the surface; and while the fruit, perhaps, looks fair on the outside, the inside may be a mere honey-comb, and entirely unfit for use. Not so with the operations of the apple worm, which enters the blossom end and feeds around the core of the apple, passing out perhaps through the cheek, leaving a portion of the apple (if in the latter part of the season) fit for use. (The larva of the Codling moth is half an inch in length, while the apple maggot is less than a quarter of an inch.—The Circular, Wallingford, Ct.)

At a recent meeting of the American Institute Farmers' Club, a member related his experience in this matter as follows: "An Irishman in his employment, in order to ascertain where he ought to dig to obtain water soonest, got a stone and buried it over night in the ground, next to the hardpan. In the morning he found it quite moist, but not sufficiently so to suit his fancy. He at night he tried it in another spot, and he found it very wet on the following morning. There," said Patrick, "you will find water under no other circumstances, and plenty of it. Sure enough, in a few days digging, Patrick confirmed his prediction, notwithstanding the joke of the workmen—finding a vein which filled the well to overflowing; and rendered it exceedingly difficult to bail out the water so as to stone it. The philosophy of the operation seems to be, that as great evaporation takes place from the surface of the earth during the night, the water rises up from the depths below to supply the loss, and accumulates in the vicinity of the stone, often making quite a puddle."

EARLY MILKING. Cows should be milked early in the morning, so that they can feed on the dewy grass. Three hours of such feed is worth as much as that of the rest of the day, towards getting a good flow of milk. So weak boys, at father's rap on the partition wall, and hurry to the yard with a pail in hand, and have the cows in the pasture before anybody's else. Be sure and milk clean. A boy who will always milk clean will have a good recommendation of being faithful wherever he goes, and such recommendation always goes a great way among business men.—Maine Farmer.

SEVERAL methods for tarring fences posts have been recommended. Applying the tar with a brush, or holding a post in a kettle of boiling tar, are both slow and disagreeable methods. One of the latest suggestions is to have a sheet iron tank, of the same depth you wish the posts to be tarred, and two and a half or three feet in diameter. Fill this set on a common stove and set it full of posts, with the top end downward. Fill up the tank with tar and boil for an hour.—Western Rural.

LEACHED AND UNLEACHED ASHES. We have been repeatedly met with the assertion, that unleached ashes were more valuable as a manure than leached ashes. Thinking that some reason might be given for an opinion so widely at variance with what had seemed to us as the true theory, we have been led, of late, to examine the whole subject a little more critically. The generally received impression among farmers has been, that the most important element in ashes was the potash, while they have overlooked the fact that the silica or sand in plants was quite as necessary to the growth of plants as the potash. The stalks of wheat, corn, hops, and other plants, require silica in their composition. They will not grow without it, and produce fruit. But here comes a difficulty. Silica, or sand, will not dissolve in pure water, as we all know; but how then does it become food for plants? The silica is mixed with potash; we can melt it in a furnace or pot glass. If mixed with potash, and held in water, or in steam, it will dissolve a portion of it. So when ashes are leached, a portion of silica is rendered soluble by the potash, and thus the silica, potash, lime, and other elements, are already in a state of solution and ready to be used as food for plants. But unleached ashes are not in that condition; their elements are as it were separated, and from each other, and in their action in the soils is slow at first, but will undoubtedly last longer than leached ashes. Acting on this principle, we have thought that experiments should be instituted by saturating unleached ashes with water, two or three weeks before using them, so as not to have it run off in the form of lye. We cannot but think that they would prove a most powerful manure, and we recommend that day six months.

AN EXPLICIT ADVERTISEMENT. Those who are compelled to hire house help will appreciate the following advertisement, clipped from an Omaha paper: "Mrs. G. A. Collins wants a first-rate, tip-top, No. 1 girl, to do housework; must thoroughly understand cooking, washing, and ironing. Wages, \$5 per week. All the piano-playing, fine needle-work, visiting, and entertaining company, will be done by the lady of the house."

"I think," said a fellow the other day, "I should make a good member of parliament for I use their language. I received two bills a short time since, with requests for immediate payment; the one I ordered to be laid on the table, the other to be read that day six months."

LAW OF RHODE ISLAND.

Passed at the January Session of the General Assembly. An Act enabling the State Banks to close up their banking business and to surrender their charters.

SECTION 1. Whenever the stockholders of any Banking Corporation created by the laws of this State shall vote to close up the banking business of the said corporation, such corporation shall from and after the time named in such vote, cease to have any power or authority to issue any bills or notes for any purpose whatever, or to do any business except investing its funds on hand, redeeming its liabilities, collecting its dues, disposing of its assets and transacting such business as may be incident to the final closing up of the affairs of the said Bank; and the plates and bills of the said Bank shall be destroyed in the manner prescribed in the Act entitled "An Act enabling any of the incorporated Banks of this State to close up their business, and to surrender their charters."

SECTION 2. And for the purpose of closing up the affairs of any such Bank, it shall be lawful for the stockholders or directors of the Bank to appoint any agent or agents other than the directors, to close up the business, with such power and authority as they may think proper to give to such agent or agents.

SECTION 3. The directors shall cause public notice to be given of the intention of the stockholders of such Bank to close up its affairs, by publishing, for six weeks, in the newspaper published and published at the place nearest where such Bank shall be located, and in some newspaper published in the city of Providence, and when the debts of the said Bank will be paid, or its liabilities be discharged.

SECTION 4. All persons having claims against any such liquidating Bank shall present them for adjustment within three years from the publication of the notice herein provided for, or they shall be barred from making the same thereafter.

SECTION 5. At the expiration of the said "three years," such Bank shall cease to be a corporation for any purpose whatever, but to prosecute and defend pending suits, and to distribute any of its remaining assets among the persons entitled to the same.

AN Act making appropriations for the support of the government of the State of Rhode Island, for the year ending on the thirtieth day of April, eighteen hundred and sixty-seven.

SECTION 1. The following sums, or so much thereof as may be authorized by law, are hereby appropriated to the objects hereinafter expressed, for the fiscal year ending on the 30th of April, A. D. 1867, and to be paid out of the several appropriations herein mentioned.

STONINGTON AND PROVIDENCE AND STONINGTON AND NEW LONDON RAILROADS.

WINTER ARRANGEMENT. On and after Friday, Jan. 12th, 1866, trains will run as follows: LEAVE PROVIDENCE, 7.10 A. M. Accommodation Train for New London, connects with a train for Norwich.

LEAVE STONINGTON STRAIGHT LANDING. 12.00 Midnight, (on arrival of steamers from New York by Steamboat Train for Boston, Taunton and New Bedford.

LEAVE NEW LONDON. 1.40 A. M. (Providence time) Night Mail Train for Providence and Boston.

LEAVE STONINGTON STRAIGHT LANDING. 12.00 Midnight, (on arrival of steamers from New York by Steamboat Train for Boston, Taunton and New Bedford.

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E. & H. T. ANTHONY & CO. MANUFACTURERS OF PHOTOGRAPHS.

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CONSUMPTION. Which carries off more victims than any other disease, and which besets the skill of the Physician to a greater extent than any other malady of the human system.

YIELDS TO THIS REMEDY! when all other prove ineffectual. AS A MEDICINE, RAPID IN RELIEF, SOOTHING IN EFFECT, SAFE IN ITS OPERATION.

INCORPORABLE! and is entitled, merits and receives the general confidence of the public.

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