

The Sabbath Recorder.

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THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD

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WHOLE NO. 1176.

"IF I WERE A SUNBEAM." I know where I'd go; I would seek white lilies; Rainy woodlands through; I would steal down the stream; Softest light I'd shed, Until every lily Batted and drooping head.

For the Sabbath Recorder.

INTRODUCTORY SERMON.

Preached before the Ministerial Conference, held with the 2d African Church, May 7th and 8th, 1867, by Rev. S. R. WHEELER.

1 Cor. 9:14.—"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."

It is of first importance, that we know just what Paul here declares the Lord hath ordained. The Greek verb *kathestenai*, the sort of which is here translated "ordained," means to arrange; as, to arrange or put an army in battle order. It also means to appoint; as, to appoint a commander. It is equivalent to the Latin *ordinare*, which gives our words "ordination," "ordinary."

The radical meaning of the Greek *kathestenai*, here rendered "of," is from out of, away from. It may then signify, from the midst of, as, two chosen from out of a multitude. This is its significance in Matt. 13:12. The Son of Man shall send forth his angels, and shall gather out of his kingdom all things that offend. It may also mean entirely apart from, as, men dwelling out of the city. The connection allows no hesitancy in giving to this proposition the meaning first mentioned, i. e., to those preaching the gospel, the living is to come from out of his business. The word "live," in the text, unquestionably has reference to physical life. The verse preceding refers to the ancient priests receiving their living from the "things of the temple." And Num. 18:11.—"And ye shall eat it in every place, ye and your households; for it is your reward for your service in the tabernacle of the congregation."—readily shows that physical life is the life meant.

Our text, then, tells us that the Lord, the great Head of the Church, has arranged, appointed, that those preaching the gospel shall be supported on account thereof. In considering this subject, we say—

I. It is the regular arrangement, that one called to preach the gospel should use all his time in the ministry. This proposition does not forbid a minister doing such light work as the head of every family must do for the comfort of his household. It does not, however, allow him to entangle himself in business relations for the sake of getting a living. Nor does it allow as much time spent in physical labor as is sometimes thought necessary for bodily vigor. The body can be kept healthy with far less exercise than is often claimed. The proposition, thus explained, is insisted.

1. By our knowledge of men and things. No one can fully succeed—do the best possible—in any worthy undertaking, only by giving to that undertaking the full energies of his mind. The relations of things are numerous, delicate, and complicated, that they cannot be seen without deep thought. That class of persons ever abounding from business to another, more frequently lose what they may possess than add to their capital. They do not keep one object in view long enough to learn the best way to attain it. Other things being equal, the best farmer is he who has thought and practiced farming from youth up. The same is true of the merchant, the mechanic, the lawyer, the physician, the teacher. This is especially true of the minister, for his work is larger and more difficult than all others. It is his business to expound God's Word. Work unimpeachable! The investigation of Scripture has been the life-labor of many profound minds, and yet no sane man has ever claimed there is no farther need of research. A minister has also to preach against evils wrapped up and fondly cherished in the heart of individuals, communities, nations. He must also, in contact with subtle and skillful defenders of these evils. Also, just as it is the business of the physician to ascertain how physical things affect the animal nature of man, so it is the business of the gospel minister to ascertain how spiritual things affect the man proper—the spirit. Spiritual diseases are not less various, complicated, or fatal, than physical diseases. Surely, there is work enough in the ministry to engross the energies of any mind inferior to Deity's. Is it said that men giving only their leisure moments to the ministry, and spending the main portion of life in business, have been successful? They were only in a degree successful. Because a man accomplishes much by using a fourth or half of his time, does not argue that he would not accomplish more should he use all his time. To affirm that a minister can do just as much good by using a portion of his time in the calling, is to affirm that the minister, by employing only a part of his time and talents, can know all that is to be known pertaining to his ministry, or that he does not need to know all. The first position would imply that spiritual things are more readily discerned than physical. And second, that one can do just as well by only partially knowing his business as by fully knowing it. In both instances, the absurdity is apparent.

2. By Scripture. Our text says a living is to come by preaching. But both nature and Scripture protest against idleness. A living comes only as the result of labor. The minister, then, is not to be an idler, but to keep himself busy in his calling. The priests of the old dispensation had enough to do to keep their law, and to prevent their doing any thing else. Fire was to be kept continually burning on the altar; incense was to be burnt every morning; and the various ceremonies and sacrifices were to be properly attended to. Besides, the Levites had no inheritance with the other tribes. While the other eleven tribes had lands for their portion, and their business was to work those lands, this tribe had the income of the sanctuary for its portion, and was to do the work as sacred officers, and nothing further. So with the sacred officers all, through the period previous to Christ. Nor did that divine promise, or His apostles, discontinue this order. Is it said, Paul labored? 2 Thes. 3:8, and following: "Neither do we eat any man's bread for naught; but wrought with labor and travail, night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear among you some which walk not in order, but are busybodies. This idleness, how much it is rebuked by the Lord, is shown by the fact, that this Thessalonian Church was hardly redeemed from heathenism, and idleness, is one most prominent vice of the heathen. In the twelfth verse of the chapter furnishing our text, Paul says: "Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ." This shows us that, surrounded as he was by a horde of pagan idlers, he deemed it best to labor, lest they should think he preached merely that he might be an idler, and still obtain a living. But our text is a solemn protest against this being the regular arrangement. He also declares, in passages already quoted, that he has the "power to obtain liberty, or privilege to obtain his living by virtue of his holy work."

3. By results. The result of Paul's preaching was very great. But who shall say that they would not have been greater, could he have spent the time employed in earning a living in spreading the gospel. Is it said, that he labored in the ministry to the best advantage? Under the circumstances. Because circumstances may be such that a person will labor to the very best advantage while lying upon his couch, does not prove that he would not labor to a much greater advantage could he stand firmly upon his feet. The success of missionaries to the heathen is probably owing to the fact, that they give their whole time to the work. Other things being equal, the ministers who have done the most to mold the Christian world, are those who have done nothing but attend to their ministry. Did our denominational fathers in the ministry use most of their time in earning a living by manual labor? It is to be regretted that they were obliged to do so. For men who accomplished so much under such circumstances, would have brought about far more glorious results, had they not been thus hampered. Who can tell how many Seventh-day Baptist churches are not, because our ministerial fathers were not freed from the workshop and the field? Many young preachers of the gospel give promise of great usefulness, but die without ever redeeming such promise, merely because they did not give their time to preaching. For the same reason, many ministers, who bid fair to do well, lose their efficiency, feel it, become discouraged, and fail to become the men that many have failed to become, who were created for numerous Christians, and errors numerous have crept into the church, because ministers could not answer questions which they would have satisfactorily answered, had they devoted their time to their sacred vocation.

II. Ministers should derive their support from the denomination sanctioning them as ministers. If we are all Christians of the same doctrine and belief, we should say, Christians as a body should support the ministry. In justifying this proposition, we say—

1. Just as every church helps make up the denomination to which it belongs, so does the character of every church help make up the character of that denomination. This is so evident, that it can be dismissed without further remark.

2. Every minister affects the character of his own denomination. Ministers are the representatives of the denomination to which they belong. Every Seventh-day Baptist minister in a degree, molds public opinion in reference to us as a people. And very much as is public opinion to us, so is our opportunity for influencing the public, and enforcing the truths we profess. Again, ministers are the builders of the churches. Whatever is proclaimed Sabbath after Sabbath from the pulpit, exerts a powerful influence over the hearers. Let a minister occupy the same pulpit for a generation, and he will have a mirror, in which he may see himself more or less distinctly. Also, ministers are the denominational counselors; and very much as they counsel, so do they help act. This does not imply that the laymen slavishly adhere to the clergy; but that the former look upon the latter as watchmen upon the tower, who from their exalted position see farther and know better than themselves what the times demand. It is hence evident, that the whole denomination has an interest in every individual minister. Nor can it afford to allow in a case of necessity—a minister

single minister to be obliged to earn his living outside of his ministry.

3. If each church is left to sustain its own individual minister, in many instances both church and pastor will suffer. Churches financially weak sometimes tax themselves heavily, and then the minister's portion is so meagre that he is too poor to attend the denominational gatherings, too poor to collect half the reading matter he ought to have, so poor that he is driven from his study to the school-room and the field, that he may furnish bread to his household. Also, many churches are so poor that they cannot sustain a pastor, and on account thereof are bereft of every thing that is not in accordance with the spirit of the Gospel. "Bar ye ye who would be burdens, and so fulfill the law of Christ." "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." "This is my commandment, that ye love one another, as I have loved you." Such I understand to be the spirit which is to guide Christians in all their relations one with another. In accordance with this spirit, Paul exhorted the Romans to distribute "to the necessities of saints," and the same spirit caused it to be said, "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." The plan of letting every individual church care for its own financial matters, is not the one adopted by governments in constructing roads, carrying the mail, or keeping up schools. Is it still a fact, that "the children of this world are in their generation wiser than the children of light?"

III. The Lord hath ordained that those who preach the gospel shall live of the gospel. This, then, is no arbitrary enactment. It is law, in the true sense of the term. It can be set aside with impunity neither by laymen nor clergy. It is beyond the reach of human beings. The violation of this law, the prophet Malachi terms robbing God. It is robbing God, in that it cripples the ministry. Young men are many times tempted to keep out of the ministry, and sometimes the temptation overcomes them. Some, after entering the ministry, drop out. How many ministers, among us, are practically out of the ministerial order? Perhaps more so directly, the violation of the law under consideration is in many cases the cause of those who remain in the ministry, and are crippled because of using up their energies outside of their ministerial duties. In respect to every other law, disobedience must bring the curse of the Law-giver, and obedience His blessing. Read the words of the prophet Malachi: "Will a man rob God? Yet ye have robbed me. But say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not pour you out a blessing, that there shall not be room enough to receive it. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." Nor are things different in our times. The individual neglecting to do his part in sustaining the preacher of the gospel, brings death to his soul. The church neglecting its duty in the same direction, lacks in spiritual vitality, for it cannot enjoy the unclouded smiles of the life-giver. On the other hand, thousands of individuals and churches have proved that rich indeed are the blessings which come as the result of giving freely to sustain the cause of Christ.

Brethren in the ministry, what is our duty in reference to what the Lord has here "ordained"? Are we at liberty, unless circumstances absolutely demand it, to burden ourselves by labor outside of our holy calling? Will not doing this hinder our efficiency as ministers, and therefore retard the progress of the gospel we preach? Also, does not releasing a church, that duty to support its minister, from that duty,ampen the spirit of the Christian benevolence, to do which is to dampen Christian life? Again, are we at liberty ever to refrain from speaking of the importance of the gospel ministry being supported?

May God help us so faithfully to proclaim His whole truth, that the church may be built up symmetrical, and shine forth with undimmed splendor, and do its legitimate work in the world. Amen.

TROUBLE WITH WITHN.

The passionate, ill-natured man, lives always in stormy weather, even though it be the quiet of dew-fall round him—always wronged, always hurt, always complaining of some enemy. He has no conception that his enemy is in his own bosom—in the sourness, the ungenerous irritability, the habitual ill-nature of his own bad spirit and character. I speak not here of some single burst of passion, into which a man of amiable-temper may, for once, be betrayed; but I speak more especially of the angry characters—always brewing in some tempest of violated feeling. They have a great many enemies, they are unconsciously ill-treated, and cannot understand why it is. They have no suspicion that they are, and suffer bad things because they are bad, that being ill-natured is about the same as receiving ill-treatment. They are angry because they suffer from angry enemies in their own evil temper.

The same is true of fraternal persons, men and women, that wear away and die, because they have wronged life completely out. Nothing

goes right; husband, or wife, or child, or customer, or sermon. They are pricked and stung at every opportunity they make, and wonder why it is that others are permitted to float along so peacefully, if they never suffered to have a moment of peace in their lives! And the very simple reason is, that life is a field of nettles to them, because their fretful, worrying tempers are always pricking out through the tender skin of their uneasiness. Why, if they were set down in Paradise, carrying their bad mind with them, they would fret at the good angels, and the climate, and the colors even of the roses.—Dr. Bushnell.

THE STORY OF LAOCOON.

[From the second book of Virgil's *Æneid*.]

The Grecian chieftains, weary of the war, so large a sea, built a monstrous edifice, his ribs with planks of fir—a votive gift, for their safe return. With care, this spacious tale, is great throughout the camp.

In the recess they conceived a band of full-armed men, except one, the Trojan. There is an island, full in length, called Tenos; in Priam's peaceful reign, was rich in all that constitutes a State; But, when the flames of war were kindled, Unsifted for ships. On that deserted coast, The Grecians hid; and thought that they had none.

The Trojans, thus relieved from the long siege, Opened their gates; and eager, rushed to see The Dorian camp, which thus deserted lay. "Twas here the stern Achilles pitched his tent. Here was the fleet drawn up; here was the light."

A portion stood before the fatal gift of Pallas, and admiring, in amazement, stood, Thyestes was the first to give thy advice, "Do not touch that, or the Fates so will'd, That into Troy it should at once be brought; But Cyprius, and all those of better sense, Or give it, or give it up, or give it up."

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The Sabbath Recorder.

Westerly, N. Y., Fifth-day, July 18, 1867. GEORGE B. UTTER, EDITOR.

PASTORAL VISITING.

That preaching is but a part of a minister's duty, and that some can even do more for the cause of Christ outside of the pulpit than in it, will probably be conceded by all.

DEATH OF PROFESSOR KENYON.

Resolved, That in the death of Reverend and Professor William C. Kenyon, former President of Alfred University, not only has that institution suffered an irreparable loss, but the cause of education everywhere has lost a most efficient worker and life-long friend.

REMARKS.

To be educated truly, is to be unselfish. The true educator rises above all personal motives, all local prejudices, and plants himself on a platform that overlooks the whole field of human wants.

REMARKS.

Resolved, That while we bow in Christian submission to this afflictive providence, we deeply mourn the loss of one who, by his self-sacrificing spirit and noble Christian character, has won our highest respect and honor.

for us, we must talk about it as we would any other subject, and seek times and opportunities favorable for its presentation.

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first-fallen of the band. They, too, have their reward in the gratitude of the many they have blessed.

MILTON COLLEGE ANNIVERSARIES.

The exercises of the anniversary week of Milton College, closed July 2d. A large and appreciative audience was in attendance on nearly every occasion.

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was highly complimented. Next followed the delegates from the different Literary Societies.

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limited the number of graduates. Should they classify a business course and a teachers' course, as is the case in some institutions, there would be a large class of graduates.

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was in successful operation many years before Robert Raikes introduced the project in England, but originated with a Seventh-day Baptist.

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A SILVER WEDDING was recently celebrated at Plainfield, N. J., of which we find the following notice in the Union of July 10th:

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Miscellaneous

A GLIMPSE AT BAVARIA.

Carleton has written a letter from Munich to the Boston Journal, in which he gives his impressions of Bavarian scenery and social life.

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ed by a new invention now in use in the central part of New York. It is on a tub; it contains a rack and fork attached to a crank, the dishes are placed in the rack, hot water is poured in, and the crank turned; when the water is let off, fresh water introduced, the crank turned again, when the work is done, and the dishes may remain there till wanted for the next meal.

HOW TO BREAK COLTS. No horse is naturally vicious, nor was there ever a vicious horse that was not made so by mismanagement.

THE JAPANESE MINT. The following is an interesting description of the process by which the Japanese make their coins.

EXTRAORDINARY WIRE-ROLLING. Messrs. Johnson & Nephew, of Bradford Iron Works, near Manchester, England, the well-known wire manufacturers, have rolled, in their serial wire mill, a telegraph wire rod, of No. 3 gauge, 281 lbs. weight, and 530 yards long, without a weld or joint in any part.

NUBSERIES IN FRANCE. J. Ferrand, of Detroit, in a communication in the Horticulturist, gives an interesting account of the nurseries in Algeria, in France, which he recently visited.

HOUSEKEEPING INDUSTRY FOR THE HOUSEHOLD. Housekeeping will be more attractive if there was not so much hard work. To have the work done by hired help is not only expensive, but vexatious, and to avoid vexations, many families live in boarding houses and hotels.

CO-OPERATIVE INDUSTRY FOR THE HOUSEHOLD. Housekeeping will be more attractive if there was not so much hard work. To have the work done by hired help is not only expensive, but vexatious, and to avoid vexations, many families live in boarding houses and hotels.

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you are? Just hold my sausage for a moment for my orders are, to present arms to you." The duke always related this anecdote with great glee.

PRUNING DWARF PEARS. This subject was pretty fully discussed by the horticulturalists of Cleveland, Ohio, at a late meeting.

Mr. Marshall said that some kinds of pears needed more pruning than others, but generally the neglect of pruning would soon result in the death of the tree, as the tree, if left to grow without check, would kill itself.

Mr. Elliot said that the public generally wanted tall, straight trees, and in conformity to this, the nurserymen have got to trimming up the stems, leaving a few lateral branches so as to form a little top. And again, they grow them so thick in the rows that they had but little chance to form that bushy head which was desirable.

Suppose we take altogether a different course, and entice him into the yard, and then allow him to commence his education. When he finds himself alone with his enemy, he will watch very narrowly all our movements; slowly and cautiously we approach him; soon we see by his restless eye that he is afraid; we stop awhile, then again proceed, being very careful to go slow, that his eye will show no fear; when within his reach we carefully put out our hand towards him, he reaches out his head and smells, we then commence to pat and smooth him on the nose and neck, which he is as fond of as a cat; step away from him, and to our wonder, he follows us; we gently caress him again, and we soon find he will follow us anywhere.

Then we put on a halter, and find that he is already halter-broken; you may handle him as familiarly as you choose, and he will not kick or bite, and if you take the same careful, gentle course in his after education, you will never know him to resist any demand which he understands. Having once established our friendship in his mind, we should never frighten him by attempting to make him do any thing he does not understand. Never attempt to harness or mount a colt suddenly the first time, for it will surely frighten him, and you will lose his confidence. Horses are made vicious by bad usage; and the man who can abuse a noble and confiding horse, and spoil his disposition, should be the only one to suffer from the teeth and hoofs of the same animal.—Prairie Farmer.

ANOTHER HIND.—The heroism of the draw-tender, Dennis Colgan, prevented the most frightful accident at the East Bridgeport bridge, Ct., the other day. The draw had been opened to let a schooner pass, the ball screw down, and the bridge some fifteen feet out of place, when the train came in sight, and pushed along at the usual speed, the engineer not seeing the signs, and knowing nothing about it until within twenty feet of the draw. By the greatest exertions the bridge was swung into place, but as the track strikes the draw at a strong curve on the west side, a train coming in it in that direction would inevitably swing it open unless it was locked. Knowing this, Colgan ran across the bridge in the face of the advancing train, and in spite of the cries of the spectators, dropping in front of the engine, succeeded in locking the bridge with about an inch of the bar, and sliding to the platform below. So narrow was his escape in performing this heroic deed, that all thought he had been crushed to death beneath the wheels of the car.

MODERATION IN LANGUAGE.—Prof. Marsh remarks, that it was a maxim of Webster, that violence of language is indicative of feebleness of thought, and want of reasoning power, and that it was his practice rather to understate than to overstate the strength of his own arguments, and the logical necessity of his conclusions. He kept his hearer constantly in advance of him, by suggestion rather than by strong assertion, by a calm exposition of reasons which ought to excite feeling in the heart of both speaker and hearer, not by an undignified and theatrical exhibition of himself. Who can doubt that this temperance was in a great measure the secret of the New Hampshire giant's power?

UNLUCKY FAMILY.—A correspondent, speaking of the violent death of the Austrian Archduke Maximilian, remarks, that many of his relatives appear to have suffered grievous blows of fortune. The Princess Charlotte, wife of Leopold, died in childbirth. His daughter married the Duke of Orleans, who was killed by a fall from a cab. Their children were expelled from the throne of France. The Princess Carlotta was executed. Marie Antoinette was expelled from France. The Archduchess Mathilde was burned to death the other day.

THE NEW YORK THIEVES have hit upon a new method of stealing. A carman, with a load of liquor, is accosted in the street with the charge of having contraband goods on his cart, and is ordered to drive his load to a specified place, where the confederates of the thief are ready to receive it. The driver is then ordered to the U. S. Marshal's office, and one of the rogues sets out to accompany him, but gives him the slip on the way. The liquor is then sold at a reduced price, and the operation is finished. Many thousands of dollars worth of whiskey have been stolen in this way lately.

NEWSPAPER REPORTERS.—A lawyer in the Louisville Police Court having said some pretty hard things about the reporters of one of the daily papers in that city, the Journal takes occasion to defend the gentlemen of the press in the following sensible remarks: "In gathering news, it is, of course, impossible for a reporter to have been an eye-witness of every event, and he must take the accounts which he gets from others as the truth. He uses due diligence to get all the particulars, and takes it for granted that the news is correct. If

his informer, either from stupidity or malice, misleads him, we respectfully suggest, that it is not fair to accuse the reporter of intentionally gabbling the facts of the case. If he speaks guardedly, so as to accuse him of cowardice, or being bought up not to speak the whole truth, if he is sentimental, he is called a fool. If he speaks in forcible language, he is called a blackguard. If he writes gravely, he is accused of trying to show off. If he is fanciful, they call him romantic, and say he is not reliable. If he confines himself to a brief mention, he is accused of not having brains enough to write a good article. In fact, he carries his heart upon his sleeve, for jackdaws to peck at. So, gentlemen, go slow. Don't add to a reporter's troubles by unjust and foolish censures."

RAILWAY SPEED.—What has long been asserted, may now be taken for proved, that in England the railway trains run faster than anywhere else in Europe. The average speed of express trains there, including stoppages, is forty miles per hour; that of all quick trains is thirty-six and a half miles; that of accommodation trains from eighteen to thirty miles. In France, the speed of express trains is from twenty-five to thirty-five miles per hour, and that of ordinary trains from sixteen to twenty-five miles.

In Belgium, the speed of the quickest trains is from twenty-nine to thirty-five miles; that of the slowest is from eighteen to twenty-three. Prussia runs her quickest trains on an average of twenty-nine miles the hour, and her slowest between seventeen and twenty-one miles. Austria's quickest express trains run between twenty-nine miles, and her slowest between fourteen and twenty-one; so that she probably practices the most moderate traveling in Europe. Italy, Bavaria, and the country along the Rhine, may be set down as averaging in their quickest trains from twenty-four to thirty-two miles, and in their slowest from thirteen to twenty-four.

How our rates would compare with this, it is not easy to surmise, for the reason that there is almost as much variety in speed, in different parts of the United States, as between the countries already quoted. Our impression is, that some roads would excel the English average, and besides, in a country so thickly settled as ours, the stoppages are not so frequent, which is a great help to total speed. One thing, however, we may claim without dispute, over all the roads on the globe, namely, the palm in frequency of railroad accidents.

STAMPING PRESSES AND MARKING FIXTURES. The subscriber invites attention to the following valuable articles, which he is prepared to furnish at short notice: RUBBER STAMPING MACHINES, the most complete machine in existence for canceling stamps, marking books, cases, notes, and all kinds of business stamps, for marking letters, 25 cents a letter. STENCILS, for marking clothing, 50 cents to \$1, including ink and brush. GERMAN SILVER TAGS, for Pocket Keys, with names and addresses neatly stamped on them, 30 cents each.

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PHYSICIANS ENDORSE AND USE IT! MINISTERS GIVE TESTIMONY OF ITS EFFICACY! And from all directions we receive tidings of cures performed.

DYSPEPSIA. It is safe to cure. HEARTBURN! One dose will cure. SICK-HEADACHE! It is banished in hundreds of cases. HEADACHE AND DIZZINESS! It stops in thirty minutes. ACIDITY OF THE STOMACH! It corrects at once. RISING OF THE FOOD! It stops immediately. DISTRESS AFTER EATING! One dose will remove. CHOLERA MORBUS! It is banished. BAD BREATH! Will be changed with half a bottle.

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ONE DOLLAR PER BOTTLE. G. G. CLARK & CO., PROPRIETORS. GEO. C. COE (LONDON) & CO., MANUFACTURERS. Street, Boston, New England Agents.

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THE FINKLE & LYON SEWING MACHINE. Is the best, for the following reasons: 1st. It makes the best stitch (the lock stitch) for family sewing, and uses a single needle. 2d. All the movements are positive, and all parts of the machine are constructed on the most simple mechanical principles, and with simple, easily and quickly adjusted, enabling the most inexperienced to operate it. 3d. It runs lighter and cooler than any other double-thread machine, allowing it to be used where quiet is desirable. 4th. It uses the same kind of thread for both threads, and will sew over the heaviest seams, or from one or more thicknesses of the finest cloth to thick leather, without change of needle, tension, or stitching. (These machines are for sale in Western, by the subscriber, agent for this vicinity, at reduced prices, and will sew over the heaviest seams, needles, bobbins, &c., kept on hand.) C. A. STILLMAN.

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Two full sessions of lectures each year, commencing the first of October, and continuing until the first of August. The first session opens on the first of October, and the second on the first of April, or three months; the two constituting one full course of lectures. Examinations for graduation will be held at the end of each session. Requisites for Graduation.—The requisites for graduation are three sessions of lectures, and three years study of four courses, including two years spent at the University.

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Three Express trains daily for the West, except Sundays, when one evening train. Sixty Miles and Three Hours saved by the line to Chicago, Cincinnati, St. Louis, &c., with one change of cars.

At 8.30 A. M. for Farmington, Easton, Bethlehem, Middletown, Williamsport, Kingston, Albany, Westerlo, &c. At 10.30 A. M. for Farmington, Easton, Westerlo, &c. At 12.30 P. M. for Farmington, Easton, Westerlo, &c.

At 3.30 P. M. for Farmington, Easton, Westerlo, &c. At 5.30 P. M. for Farmington, Easton, Westerlo, &c. At 7.30 P. M. for Farmington, Easton, Westerlo, &c.

At 9.30 P. M. for Farmington, Easton, Westerlo, &c. At 11.30 P. M. for Farmington, Easton, Westerlo, &c. At 1.30 A. M. for Farmington, Easton, Westerlo, &c.

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