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The Sabbath Recorder.

THE PREACHER.

He took a shaft both strong and straight,
A shaft he had polished with labor great.

He winged it with great eloquence,
With learning and with subtle sense.

Boldly he drew, and he aimed with care;
But it wounded only the idle air.

A second he took, both straight and strong,
Winged with a passionate sense of wrong.

He drew it stoutly, and aimed it true;
The mark he aimed at was plain to view.

Swift it fled, yet it lighted wide;
For it touched on a rock, and it swerved aside.

He reached his hand, and took from above
A slender arrow, barbed with love.

He aimed it with but little art,
Yet it touched and wounded a human heart.

His last, his lightest, was winged with prayer,
And he shot it forth through the yielding air.

No careful aim the preacher took,
For he turned to Heaven his upward look.

Yet it pierced a heart both hard and proud,
The hardest heart in all the crowd.
—*Sunday at Home.*

For the Sabbath Recorder.

A CENTURY OF TIME.

THE GREAT COMMISSION.

It is my object to show a contrast between the ambition of men, attaining distinguished office, and an office, more noble, more dignified, than any other on the earth—a preacher of righteousness, a teacher of the truth as it is in Christ Jesus our Lord. Also, I would have of mankind, everywhere, in their hearts, "that at the name of Jesus, every knee should bow, and that every tongue should confess," to the glory of the triune God—the Father, and the Son, and the Holy Ghost.

My authority is the *Independent*. In the year of grace 1769, two celebrated names—Buonaparte, Wellesley—appeared on earth. Since then have passed one hundred years. What vast changes in knowledge, in science, in governments, have in the time occurred! What mighty upheavings, wars, tribulations, anguish, have taken place. Our own country has been separated from England, Scotland, and Ireland. Washington and his compeers of the Revolution, made to themselves a name. The United States have increased from three to forty millions. England acquires her East India possessions, with a present population, so it is said, of 150 millions. The example of the Thirteen Colonies, in their Declaration of Independence, in the formation of their Constitution, and in the dissemination of the great principle, that all governments should exist only by consent of the governed, had its influence; before which dynasties of Europe crumbled to the dust. That and other causes produced mighty wars through the whole period down to those now raging in Cuba and in South America. Rapine and carnage ran riot. The crimson streams flowed. History waded in blood. In all these sanguinary wars of offense and conquest, how amply the sacred truths have been verefied: "Whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members? Ye lust and have not; ye kill, and desire to have, and cannot obtain; ye fight and war; yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4: 1–3, and read same chapter verses 4–10.

Buonaparte, born on an island of the Mediterranean, a subject of the Bourbon dynasty, soon to be overthrown, became a child of the French Revolution. His first *military commission* was bestowed by the Republic of France. The affair of the Sections in Paris, where his decision and firmness at once quelled a dangerous insurrection, brought him prominently into notice, and coming from the Directory, procured him the appointment of commander-in-chief of the army of Italy. Then began his career of carnage. His first battle was with the Austrian forces at Montenotto. His tactics were consummate plans—decision, energy, celerity of movement—and as at the bridge of Lodi, reckless of life. Away he went; field after field of battle; victory piled on victories. Nations were astonished. In a few months, Austria was stricken to the ground, and that contest over. Next was his expedition into Egypt and the Holy Land, procuring him little honor. He won his battle of the Pyramids, but lost his fleet, captured by Lord Nelson. In his absence, the enemies of France had again made headway for recovery of their losses. Transferring the army of Egypt to the next in command, home he comes; charges the government with imbecility, and the days of the Directory are ended. On its ruins, he erects the Consulate; himself First Consul, Chief Magistrate of France. Reorganizing the army, he flies to Italy, fights the great battle of Marengo, gains the victory, and Austria is again prostrate. He has successful conflicts with other powers. His brilliant victories win him the favor of a warlike people. His popularity is unbounded; his strides to power rapid. By a *senatus consultum*, he declares himself Emperor of the French Republic, and by his policy, Arbiter of Europe. In the compulsory presence of the chief of the Roman church, from whom he would not receive it, he takes the diadem from the hands of the Pope, and with his own hands crowns himself, and next Josephine his wife, constituting her Empress of France. Then, in his pride, he claims of the people, "I am the State." For years he maintains his position, distributing crowns to his brothers; to Joseph, first Naples, then Spain; Holland to Louis; Westphalia to Jerome; and to his brother-in-law, Murat, a kingdom, thus creating Caroline, his sister, Queen of Naples. Another brother, Lucian, and other sisters, he raises to high dignities. His surviving parent, Madame Letitia, is not forgotten; for her he makes ample provision, and her name becomes eminent. Everything bending to his iron will, he went on *conquering and to conquer*. Cyrus the Persian, Alexander the Great, Tamerlane, William the Norman Conqueror of England, Charles Fifth of Spain, Emperor of Germany, Peter the great of Russia, Charlemagne of France, neither of them was his equal. The principal powers left in all Europe, opposed to his unweening pride, were the English and the Russians. In great naval actions, of the Nile, of Copenhagen, of Trafalgar, Admiral Lord Nelson became very conspicuous, and swept the French fleets from the seas. No longer able to execute his threat of invading Great Britain, Napoleon marches on Moscow, intending there to winter. But the Russians apply the torch to their dwellings, with their own hands. So to speak, a hundred fires simultaneously broke forth, and could not be extinguished. Napoleon had entered the city. In his agony he mounted the tower of the Kremlin and exclaimed, "An ocean of flame." Without the shelter of the city, his forces could not withstand the intense cold of that northern winter, and the Emperor Napoleon commenced a masterly retreat; but the northern forces, aided by the excessive cold of their own climate, to which they were inured, pressed on his rear, and could not be driven back. On he strives to urge his way; but, horror of horrors, it is easier to bleed than to be frozen to death. His armies are constantly diminishing; what superhuman efforts he makes to extricate his forces; all of no avail. His enemies, gathering to his destruction, push him forward to his capital, where to his senate he has in bitterness to confess: "One year ago, all Europe was for me; now, they are all against us." The allies simultaneously enter Paris, dethrone, banish him to Elba. Well was illustrated the sacred truth, "*He maketh the judges of the earth as vanity*."

Wellesley was born in Ireland. Trained for the army, commissioned by King George, third of the name, his first service was in the east. Frail in body; vigorous, energetic, of indomitable will. A constant remedy, to improve his health, and to assist his endurance of fatigue, was the flesh brush well applied; and whether in campaign or quarters, he was abstemious and temperate. In India, he first distinguished himself by his conquests, and rapidly thereafter rose to high command. The honors of his country accumulated upon him. His first title named him Sir Arthur Wellesley. Raised to the peerage, he successively became Lord Baron, Viscount, Earl, Marquis of Wellington, and Field Marshall the Duke of Wellington. Portugal created him Marquis Douro. Large estates were given him. Transferred from India to the Peninsula of Europe, opposed to the French as commander-in-chief of the British forces, he drove them first from the kingdom of Portugal, then from Spain; Joseph, brother of Napoleon, became a fugitive king, and the old dynasty was restored. Lord Wellington, in pursuit of Marshall Soult, crossed the Pyrenees, and entered the southwest of France. How many brave men were slaughtered and left behind him! As was Sir John Moore, they were buried in a land of strangers; "they were left alone in their glory." Overcoming all opposition, the rapid march of Wellington was for Paris, where he joined the allied forces, soon after they had driven the Emperor into his capital; and thus surrounded, shut up, Napoleon was compelled to capitulate, and retire to the island allotted for his residence, and which, to give play to his active mind, he was permitted still to govern. The allied powers assigned the throne of France to the Bourbon, Louis 18th, brother to the 16th of that name, and who, with his celebrated queen Maria Antoinette, in the days of the revolution, suffered the guillotine.

Then had Europe a few short months of repose.

Napoleon in Elba, his island home, had constant intelligence of the temper and feelings of the French people, and of how unacceptable to them was the Bourbon race. Watching his opportunity, he broke his implied promise no more to disturb the peace of Europe. He embarked with a small suit of followers, and landed at Frejus, south of France. The people joined him joyfully; he commenced his march for Paris; the tocsin sounds; commotions peal through the nations. The allied powers issue their manifesto; their armies assemble in Belgium; Field Marshall the Duke of Wellington is named commander-in-chief of all their forces. Napoleon in his progress has constant accessions to his numbers, arrives, and enters Paris with a great army. Louis 18th had fled, had repaired to Ghent in Flanders. Little did Napoleon think, when he again took possession of the government, that his rule would last but an hundred days. Impelled by the existing enthusiasm, and determined, instead of waiting an attack, he impetuously assumes the offensive, and marches on Belgium. On the field of Waterloo, Napoleon, Wellington, the hostile armies come to the encounter. The eyes of the world are upon them. What a shock was that! Decision, energy; against energy, decision; strategy against strategy; assailing and being assailed; iron wills clashing against each other. The lever wavers on its pivot; which way will the scale turn? Both sides have ordered reinforcements. Wellington, the Prussian contingent; Napoleon, the Phalanx of a trusted Marshall. A large force is known to be approaching. O the anxiety! O the anguish! Telescopes are in requisition; ensigns are seen; they are not the eagles coming as at Marengo, guided by Marshall Grouchy, to the rescue. The Prussian colors, Marshall Blucher, came on the field; the struggle is terrible; Wellington's end of the scale preponderates; the French side is lightest; it kicks the beam. The Emperor, with all his proud hopes, is defeated. His last battle is over, and he flies. Wellington has *conquered the conqueror*.

Again Napoleon enters the capital, hotly pursued. Finding it for him no longer tenable, he appoints a Council of Regency, and abdicates in favor of his infant son, Napoleon the Second. His flight is continued for Rochefort, west coast of France. He hopes to escape in a frigate for America. Great was the consternation of some among us; they feared he would come, and by his great talent, civil as well as military, would raise to himself a power; that his enemies would follow, and this western world become the field of another deadly struggle. But a vigilant British fleet blocks him in without remedy. He is forced to repair on board the Belerophon 74, Captain Maitland, and surrender himself.

Again, what a fall was that! He is taken to the coast of England, but not suffered to land. A consultation is held; and a keeper, Sir Hudson Lowe, is put over him. A ship sails for St. Helena, appointed for his prison house, an almost inaccessible and barren rock in mid-ocean. There he languishes; there he dies. The terror of the nation disturbs them no longer.

I might mention the great Congress of Vienna for settlement of the affairs of Europe. Suffice it, that great events have since then, 1815, been consummated. Shocks of great battles have been felt, "wars and rumors of wars," down to this hour, October, 1869.

Wellington, in his military career, acquired the *nom de guirre* of the Iron Duke; he carried it into civil life; he attains the highest civic honors; he becomes Prime Minister of the British Empire;—First Lord of the Treasury, and Chancellor of the Exchequer to the United Kingdom of Great Britian and Ireland, with all its dependencies. He rules, he performs all his functions with a high hand—with unbending firmness. He arrives to venerable old age, and retires, greatly respected, to his estates, and to private life. His career is ended; he dies.

And thus these two men, their like, as may be hoped, in their combined characters of Statesmen, Heroes, Warriors, Shedders of Blood, never to be looked upon again. Great in the estimation of the world, this could not be their abiding place. "They go to that bourne from whence no traveler returns," and the places which once knew them shall know them no more forever!

Turn us to a glorious *contrast*, to another, to a peaceful scene. There appears a plain but substantial, a noble structure, of ample dimensions, majestic in its simplicity; its interior so arranged according to the laws of acoustics, that symphonies will blend sweetly together, and a low, clear voice from the rostrum, well modulated, may be distinctly heard in its remotest corner. The first floor is covered with plain, comfortable seats, filled with a quiet, devoted, waiting people; rest and gladness beam from their expressive faces. At one end, over the vestibule, is a second floor, occupied by the orchestra, the choir; at the other end, raised three steps above the audience, is a platform. On it stands a man of God; before him, a cushioned desk; on the cushion rests an open volume; it is the Book of Books; it is the Word of God. By its side is another, a smaller volume; its contents are sacred Psalms, sacred Hymns of prayer and praise. That man is a messenger of the truth as it is in Jesus; he holds a noble office; it is higher, more dignified, than the kings and the heroes of earth. He bears "The Great Commission." It is from heaven; it runs in name of "the blessed and only Potentate, the King of Kings, and the Lord of Lords;" it is written, it is sealed by the "Prince of Peace."

"Go, preach my Gospel," saith the Lord,
"Bid the whole earth my grace receive;
He shall be saved who trusts my word;
He shall be damned that won't believe.

Teach all the nations my commands;
I'm with you 'till the world shall end,
All power is trusted to my hands;
I can destroy, and can defend."

He spake, and light shone round his head;
On a bright cloud, to heaven he rode;
They to the farthest nations spread
The grace of their ascended God.

There he stands, and earnestly invokes the blessing of God on that worshiping assembly. He reads a portion of the Holy Word; he announces and reads a hymn to God's praise; the keys sound the symphony; the tune Coronation; sweet, solemn voices burst from the choir;

"All hail the power of Jesus' name;
Let angels prostrate fall"—

To its close. That whole people "sing and make melody in their hearts unto the Lord." Another portion of the Scriptures is read, from the prophet. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." The minister lifts up his hands for prayer; the people bow down their heads; closely following their leader, they adopt his petitions, and enter into his praises. Fervently, minister and people pray together, that "the kingdom of God may come, and his will be done in earth as it is in heaven;" that men may "be brought out of darkness into God's marvelous light;" that to their Saviour may be given, "the heathan for his inheritance, and the uttermost parts of the earth for his possession." They invoke particular blessings on their assemblage in all its connections, and specially for their country, that the people may be righteous, and its rulers may be righteous men; because, "righteousness exalteth a nation, but sin is a reproach unto any people;" they pray for grace, that they may "forgive those who trespass against them," as humbly they desire that all their sins may be forgiven for Christ's sake. As he closes with the petition, "And may the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O Lord, our Strength and our Redeemer;' heartily, in their minds, the people respond to his amen. Another sacred song from the orchestra fills the house:

"Watchman, tell of the night,
For the morning seems to dawn?
Traveler, darkness takes its flight,
Doubt and terror are withdrawn.
Watchman, let thy wanderings cease;
Hie thee to thy quiet home.
Traveler, lo! the Prince of Peace,
Lo! the Son of God has come."

The dignitary of the Cross again stands up to speak forth the words of "truth and soberness." His panoply is from on high, his armor bright, his shield is faith, his robe, righteousness; before him is a weapon, "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." No blind teacher of the blind is he. For doctrine he will not preach the commandments of men; he does not worship God in vain; his discernment dispels all delusions. In thrilling, grateful tones, he names his theme, "*Thanks be unto God for his unspeakable gift*." He preaches "Jesus Christ and him crucified;" that his "riches are unsearchable;" that "he is the resurrection and the life;" that "God so loved the world that he gave his only begotton son, that whosoever believeth in him should not perish, but have everlasting life;" that "no other name is given under heaven whereby we must be saved." He does not "shun to declare the whole counsel of God, whether men will hear or whether they will forbear." Truths illustrate and enforce his position; he calls persistently on his hearers to "work out their salvation with fear and trembling, thankful that it is God, in his grace, who worketh in them to will and to do of his good pleasure." His beloved example is the great, the good Shepherd; *he has fed His sheep; he has fed His lambs;* he has enforced on saints and sinners an infallible rule, "If sinners entice thee, consent thou not." There is a pause. Sinners-professor have been edified, sinners-impenitents aroused; both resolve, more truly, more earnestly, to seek their God. Sinners will be saved; the Father, Son, and Holy Ghost, one God, will be glorified. His discourse is ended; he lifts up his voice, imploring God's blessing on the truths he has uttered; many hearts unite in his amen. The last song is sung, two stanzas:

"Thou, O Christ, art all I want;
All in all in thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is thy name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace.

"Plenteous grace with thee is found,
Grace to pardon all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity."

The measure changes to Old Hundred; a short prelude comes from the organ; as if impelled by one purpose, the audience rise to their feet; the instrument produces grand tones; the voices of the sanctuary unite or listen with wrapt attention to the Doxology:

"Praise, God from whom all blessings flow;
Praise him, all creatures here below,
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

In words of love and grace, the minister, pronouncing the benediction, dismisses the assembly.

Another peaceful scene. The bearer of the Great Commission has, through grace, most nobly fulfilled his duties, however arduous. For many years, instant in season and out of season, how faithfully were his pastoral duties performed! Often visiting from house to house; ministerial, affectionate in his manner; his presence diffused light and gladness. His conversation was not of earth, earthy, but was most insructive; it had reference to the Lord from heaven; he was prompt, for but little time could he in his rounds spend with each family. Before his departure, the whole household, with him on bended knees, he would commend them to the protection and the favor of their Father in Heaven. Specially tender was he with the lambs of his flock, and they loved him; how gladly was his entrance into their Sabbath-school welcomed by superintendent, teachers, and pupils; intently did they listen to his loving words. How delighted was he to see the middle-aged and the old members of his parish become "as little children; for of such is the kingdom of heaven." With what kind solemnity would he bury the dead, and how sure would he visit "the fatherless and the widow in their affliction," with words of condolence and consolation. With holy unction would he in his visits, exhort his people of all classes, to live for eternity; and to "keep themselves pure and unspotted from the world." "Strong in the Lord, and in the power of his might;" "mighty in the Scriptures," practically applied; his faithful teachings have been glorious doctrines. His themes have been repentance towards God, reconciliation in Christ, justification by faith, devout, importunate prayer; love to God and man; to follow peace with all men; sanctification; holiness of heart and life; perseverence; faith; hope; charity; no quenching of the Holy Spirit; rejoicing in the Comforter; thankful that he takes of the things of Christ and shows them to all who will cry, Lord, save, or I perish; continual rejoicing and praises to God. O how he loved to exalt the Lord his God, and from his heart to exclaim, "O the depth of the riches, both of the wisdom and kowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory forever; amen." The Hero of the Cross has finished his work. His ardor, by the grace of God, led him on; exulting, yet meek and humble, 'fearful lest, having preached to others, himself should be a cast-away.' Always kind, always courteous, he had been friendly, and had exchanged pulpits with other denominations; for non-essentials he was not tenacious; for what he believed was truth in principle, he would make no compromise; they honored, they revered, and they loved him. Arrived to a good old age, he must rest from his labors; he reposes on his bed of death; he breathes heavily; men of his flock are in attendance; they love to minister to his comfort; his beloved wife, his hand inhers, and his children, are by his bedside; he looks up once more, and around the apartment; he recognizes them. "God bless you all, and make you a blessing." He rests, as if to obtain a little more strength; silence is in the chamber, when they hear interrupted but sweet breathings: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his apearing." He dies also, as well as have those two heroes of the world; his body with funeral rites is laid away, "dust to dust, ashes to ashes."

A glorious scene, and I have done. His emancipated spirit, angels attending, ascends "to God who gave it." He is in the presence of his loved Redeemer; a welcome plaudit comes from his sacred lips, "Well done, good and faithful servant, enter thou into the joy of thy Lord." He joins the spirits of just men made perfect; he meets happy members of his church, who had gone before; others shall follow after; they are stars in the crown of his rejoicing. The messenger and his beloved people, rejoice together. They join the choral throng, when voices in unison, and without number, in sweetest melody, sing the song of Moses and the Lamb; saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." They are in the church triumphant; God has wiped away all tears from their eyes. The great end of their existence is accomplished; they shall glorify God and enjoy him forever. Again, the harmony resounds; they will never tire of singing: "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion, forever and ever. Amen." M.

SUMMER'S DONE.

BY LILY NELSON.

Along the wayside and up the hills
The golden-rod flames in the sun;
The blue-eyed gentian nods good-by
To the sad little brooks that run;
And so Summer's done, said I,
Summer's done!

In yellowing woods the chestnut drops;
The squirrel gets galore,
Though bright-eyed lads and little maids
Rob him of half his store;
And so Summer's o'er, said I,
Summer's o'er!

The maple in the swamp begins
To flaunt in gold and red,
And in the elm the fire-bird's nest
Swings empty overhead;
And so the Summer's dead, said I,
Summer's dead!

The barberry hangs her jewels out,
And guards them with a thorn;
The merry farmer boys cut down;
The poor old dried-up corn.
And so Summer's gone, said I,
Summer's gone!

The swallows and the bobolinks
Are gone this many a day,
But in the mornings still you hear
The scolding, swaggering jay!
And so Summer's away, said I,
Summer's away!

A wonderful glory fills the air;
And big and bright is the sun;
A loving hand fort he whole brown earth,
A garment of beauty has spun;
But for all that, Summer's done, said I,
Summer's done!

From the Jewish Messenger.

THE TALMUD.

ABOUT JUSTICE AND TRUTH.

We hear often of the harshness and severity of the Mosaic Law, that it is well to see how mercifully this law was understood and interpreted by our sages, and, while no weakness or morbid feeling was shown toward criminals, care was taken that just judgment should be executed on them.

In the first place, in the more important cases, though a majority of one, in what would answer to our jury, would insure an acquittal of the prisoner, yet a majority of two was necessary for a conviction; and this same principle was carried throughout the entire system. The judge must of necessity be a married man with children of his own, that he might be able to understand family troubles out of his own experience; and in what are called civil cases, disagreements often arising from money and such like, his first duty was always to try and settle the differences—to make peace.

Extreme care was always taken that justice might be done to the poor equally as to the rich, and the judge was only allowed to listen to the case when both parties were present. In the cases for which death was the penalty, such excessive care was taken (no less than seventy-one judges being required to agree on the judgment) that its infliction was extremely rare, and when it was suffered, all the criminals belongings were restored to his relations or friends.

One of the sages, Rabbi Akiva, of whom I shall tell you a story by-and-bye, publicly advised that the punishment of death should be done away with altogether. Evidence was always given by witnesses, and the penalties attached to false swearing were heavy enough to make it rare, and while the doubt was always given in favor of the prisoner, the sayings and injunctions in favor of truth were so numerous, that we may conclude the virtue was a popular one.

Here are some of them—

Rabbi Eliaser said: "He who breaks his word is as he who worships idols."

In the Ethics it is written that, "Truth is one of the supports of the world."

Rabba wrote, "Jeruselem was destroyed because of the lack of truth-telling people."

Rabbi Jeremiah said, "The liar, the scorner, the flatterer, and the slanderer, are not admitted to God's presence."

"Lies, eyes, and scorn, are the three keys which open the gates of all sins," was another popular saying of the time.

ABOUT DEATH AND IMMORTALITY.

The belief in a future better world is strongly insisted on throughout all these writings; sometimes by direct arguments, taking certain Biblical passages as texts, and again, in the fanciful oriental manner, by means of parables, to which often our modern knowledge does not supply the key. Heaven is nowhere exactly described, but a vague impression of intense happiness is also conveyed, but more in a spiritual than a material sense.

"In Thy presence is fullness of joy," seems to have been the pervading idea of the pious writers, since their descriptions include no earthly visions of loveliness, such as, for instance, people the Mahommedan Paradise. They are very unanimous in making Heaven unsectarian, believing it open to all the righteous, and, while almost equally vague on the subject of punishments, they agree that none are eternal. The idea occurs, that perfect happiness, like perfection of character, must have been a matter of progress in their philosophy, since we find it written, "There is no staying of the righteous, either in this world or the world to come; for they go on and on," say the Scriptures, "from host to host, striving and striving until they behold God, 'at whose right hand there are pleasures for evermore.'"

Another argument for immortality they found in the fact that, as the body returns to the earth, which nourished and sustained it, so much the soul also returns to the home from which it received its being. It came from God, and must return to God, even as the body, springing from dust, must return to dust. Here are some sayings on the subject:

"Happy is he who has been so brought up in God's laws that he lives and dies with a good name."

"This world is like a road-side inn, where we rest awhile before proceeding to our home."

Rabbi Amme wrote, "There is no death without sin, and no suffering without iniquity;" which would seem to be founded on the Biblical saying: "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Thus doing away with the idea of "inherited sin," and "vicarious atonement."

Indeed, in another part, we find the strange fancy that all souls were created in the beginning, but that, at the birth of each new human being, as the soul enters the body, an angel touches the baby's mouth, and makes it forget all that it has seen and known.

Rabbi Dhoma wrote, "The religious are greater after their death than in their lifetime."

Rabbi Jochonon, after he had finished reading the Book of Job, used to say: "The end of man and beast *seems* the same, but is not, for man only dies, beasts are killed."

The desire to commit sin is held to be almost as wicked as the sin itself, and while we each stand or fall by our own doings, having the gift of freewill, yet the necessity of God's help, and the power of repentance, are everywhere insisted upon, as means of working out our own redemption.

That this world is a passage to, and preparation for, the next, is prettily told in this saying: "Make ready in the hall that thou mayest be able to enter into the palace."

From the Religious Herald.

TWO WAYS.

Some time since, an item appeared in the *Herald* setting forth two widely different methods of building up Baptist churches. The subject is important, and we have concluded to give it a more extended consideration. We shall attempt to illustrate it by sketches of two well-known representative ministers, whom we shall call Elders *Rigens* and *Lenis*.

Elder *Rigens* is an intelligent, pious, earnest minister of the gospel. His temperament is atrabilarious, and it imparts a measure of acidity and gloom to his religion. He is highly conscientious, and would go to the stake for what he deems true and right. He possesses a strong conviction of the soundness of his opinions. He was brought up a Pedobaptist, but after long-continued, anxious, and thorough investigation, and through many difficulties, he became a Baptist. In Baptist principles he is well versed and firmly settled, and is able in their defense. In doctrinal views, he is a high Calvinist. He not only believes the doctrine of eternal, unconditional and personal election; but it occupies a prominent place in his theological system.

When brother *Rigens* entered the ministry, he gave promise of great usefulness, and was very popular. Unfortunately, he fell under the influence of a minister older than himself, by whose instructions and example he became even more intensely Baptistic and Calvinian than he was before. His views are not materially unsound; but to certain points of Baptist doctrine he attaches undue, and, indeed, almost supreme importance.

Elder *Rigens* was called to the pastorate of Falling church, a small but very pious and respectable body of Baptists, worshiping in a neat and comfortable house, situated in a community made up chiefly of Pedobaptists and non-professors sympathizing with them. He accepted the call, and entered with encouraging prospects of success on his official labors. In learning, preaching, gifts and social position, he was well fitted for his post. He was greeted, on his entrance into his pulpit, by a large and interested audience. He was not a man of policy. To him the words of Jesus, "Be ye wise as serpents," had no meaning, or he never thought of it. Fidelity and courage were great virtues in his eyes, and he certainly exemplified them. He determined to unfurl his banner in the beginning. His first sermon was chiefly on the subject of baptism. To all, the topic seemed to be inappropriate. Still, his selection could have given no just ground of complaint; but his manner of treating the subject was so fierce and offensive that it caused general dissatisfaction. The Pedobaptists were displeased, the people of the world sided with them, because the attack appeared to be uncalled for and harsh, and the Baptists were grieved, knowing that their principles were likely to be damaged by the prejudices which had been aroused against them.

The next Sunday, Elder *Rigens'* congregation was greatly diminished, but respectable in number. They were now treated to a discourse on the doctrine of election. It was a metaphysical, cold, barren sermon, abounding in bitter denunciations of those who did not embrace the doctrine in the precise form in which he presented it. From Sunday to Sunday, his congregation was diminished, until none remained but the few Baptists, and the members of their families, who could conveniently attend religious worship nowhere else. To these he discoursed from week to week on baptism and election, as if his hearers had never heard of these subjects before, and were in special need of instruction concerning them.

When matters were in this state, we had an opportunity of hearing the Elder preach to his congregation. By a laborious and faithful ministry, he had reduced it to about twenty, all of whom were Baptists, or persons thoroughly indoctrinated by the pastor. His text was: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." It did not naturally lead to the doctrine of election, and the audience were not particularly in need of teaching on that subject; but no theme was so congenial to the heart of the pastor. Had his auditors been Scribes and Pharisees, and had their salvation depended on their believing the doctrine of election, his sermon might have been appropriate; but, as the case was, it was a waste of breath and of precious time, and a mere trifling with God's Word. We could have wept over talents misused, opportunities for doing good lost, the mildew and blight that had come upon the little, but once promising and active church, the obstacles that had been reared to the progress of Baptist principles, and the ruin of precious souls.

The pastorate of Elder *Rigens* came to an early close in Falling church. He resigned his place, the little band of disciples was dispersed, and the neglected house of worship stood as a memento, not of the impiety or unfaithfulness, but of the impolicy and folly of the pastor.

It was not long before the Elder was invited to a wider and more important field of labor than that which he had left. He was called to take charge of Rich Valley church. In its neighborhood, Baptists had long been in the ascendancy. The church was large, wealthy and respectable, but had become rather worldly and inert. The community, with few exceptions, entertained Baptist views, but were mostly devoted to gain or pleasure. A more inviting sphere of labor could scarcely be imagined. The new pastor commenced his labors in a manner satisfactory to his congregation. His sermons were argumentative and able, and as they treated of subjects on which the preacher and his hearers were agreed, they gave no offense. The pastor, however, had learned nothing from his past failure. His preaching, in matter and spirit, was unchanged. Election and baptism were his usual themes, and sometimes, to afford variety, they were changed to baptism and election. Arminians and Pedobaptists, in almost every discourse, came in for a full share of ridicule and denunciation. Nor did Baptists escape the reproach of the caustic censor. He was a Baptist—a genuine Baptist—and all the Baptist denomination, except the small party that concurred fully in his views, were represented as, at best, *tender-footed* Baptists, and all traveling the high-road to ruin. His popularity soon began to wane. The really pious longed to hear more of the gospel, and the people of the world were satiated with dry discussions and bitter sarcasm. His congregation gradually diminished, until none remained excepting the few members who had imbibed his spirit and adopted his peculiar notions in regard to the manner of preaching, and a still smaller number who clung with anxious and sorrowing hearts to the declining interests of the church. Soon other denominations entered the Valley, erected houses of worship, gathered large congregations, organized churches, and the children of Baptists flocked into them. Nothing, however, could shake the constancy of Elder *Rigens*. He gloried in his faithfulness. He feared not to preach the truth, the whole truth, and nothing but the truth. If sinners were not converted, it was no fault of his. God was able to take care, and would take care, of his own cause. We must now bid adieu to Elder *Rigens* and Rich Valley church.

But little space remains to notice Elder *Lenis*. His parents were Baptists, he was trained in a Baptist Sunday-school, early became religious, was baptized, and entered a Baptist church. After some years of anxious thought and preparation, he commenced his ministry. He was quite as decided in his Baptist views as was Elder *Rigens*. He did not profess to be a Calvinist. Calvin held many opinions which brother *Lenis* could not endorse. Still, he agreed with that distinguished reformer in regard to the sovereignty of divine grace. He held the doctrinal views known among theologians as moderate Calvinism, as represented in the writings of Fuller and Scott. He differed widely in temperament from his brother *Rigens*. His disposition was mild and gentle, and his manners were easy and conciliatory. In intellectual force or learning, he did not excel his brother *Rigens*; but he was greatly superior to him in tenderness and pathos.

Elder *Lenis* soon found a field of labor with the Hopeful church. It was in a Pedobaptist community. The Baptist cause had been greatly damaged in it by a succession of indiscreet pastors. The church was small, feeble, inharmonious, and very inefficient. The new pastor entered on his labors with no very brilliant prospects of success. He knew that if he suceeded, it must be by a conciliatory, and not by an offensive course. His heart concurred with his judgment in prompting him to pursue that course. He was a lover of good men, whether they were Baptists or Pedobaptists. He had no conscientious difficulty in fraternizing with Christians of all denominations, so far as they held the truth and exemplified the spirit of Christ. He was a Baptist, not ashamed of his colors, and known by all to be a Baptist; but he was more concerned to make Christians than Baptists. He preferred converted Pedobaptists, to unconverted Baptists. The great aim of his ministry was the salvation of sinners. His preaching was instructive. He did not fail to declare the whole counsel of God; but he was careful to give every part of it due prominence. He preached the doctrine of election, not in a controversial spirit of style, but in such a way as to inspire reverence and gratitude for God. Of baptism, he spoke, when it was proper to allude to it, as a duty and privilege. No unkind word escaped from his lips. People of all religious denominations and classes of society attended on his ministry, without fear of having their feelings wounded or their sense of propriety offended.

What was the result of the labors of Elder *Lenis*? By the whole community he was held in high estimation as a courteous, dignified Christian gentleman. His congregation was large, attentive and respectful. It was a pleasure to visit his Sunday-school. The children and young people loved and honored him as a father. His preaching was greatly blessed in the conversion of sinners, and almost all converted under his ministry were baptized by him. The simple, solemn administration of the ordinance was found to be its most potent defense and commendation. Many Pedobaptists, from witnessing immersion, which they might do without having their prejudices excited or their sensibilities wounded by severe remarks, were convinced of its obligation, and joyfully submitted to it. In a few years, Elder *Lenis* had gathered a large, flourishing and well-established church, rolled off the opprobrium from the Baptist name, and secured for Baptist principles a wide and mighty influence in the community.

We have extended this article already beyond its due limit, and have only space to add, that faithfulness in the Christian ministry is perfectly compatible with policy and conciliation. The same apostle who said: "I am free from the blood of all men; for I have not shunned to declare unto you all the counsel of God;" said also, "I am made all things to all men, that I might by all means save some."

"TAG."

BY GEORGE COOPER.

There's a lively little game,
And you play it, every one:
"Tag" you give it for a name,
And it's full of racy fun.
Here and there the players go,
Till one chances to be hit,
Then of course you let him know
That he happens to be "it."

Now the swallows play it, too,
While the twilight shadows creep;
When they "tag" with wings of blue,
Don't you hear their screaming "cheep?"
But the wind, he beats them all,
For he "tags" the topmost leaf,
And his unseen fingers fall
On the blossom and the sheaf.

Though you like this game of "tag,"
And you play with all your heart,
When you're "it" you often lag—
Not so fine the "tagging" part;
For I sometimes hear you shout,
When your turn you have to share,
Racing all the rest about,
That "the playing isn't fair."

O, the smiling face for me,
And the nimble hands and feet,
That will take, and willingly,
All the bitter with the sweet!
So, hurrah for "tag," I say!
And for everybody hit,
When another game you play,
Just consider that I'm "it!"
—*Little Corporal.*

FATHER HYACINTHE'S LETTER.

The papers of late have said so much about Father Hyacinthe, whom many regard as a second Luther, that we are sure our readers will be glad of an opportunity to peruse the following remarkable letter of his to the General of his Order in Rome:

MY VERY REVEREND FATHER:—During the five years of my ministry at Notre Dame de Paris, and notwithstanding the open attacks and secret accusations of which I have been the subject, your esteem and your confidence have never failed me. I preserve numerous proofs of them, written in your own hand, which apply to my preaching quite as much as to my person. Whatever may happen I shall always retain a grateful recollection of them. Now, however, by a sudden change, the cause of which I do not seek in your heart, but in the intrigues of an all-powerful party at Rome, you accuse what you encouraged, you blame what you approved, and you command me to speak a language, or maintain a silence, which would no longer be the full and faithful expression of my conscience. I do not hesitate an instant. I could not re-ascend the pulpit of Notre Dame with language perverted by a command or mutilated by reticence. I express my regret to the intelligent and courageous Archbishop who opened the pulpit to me, and who has maintained me in it against the ill-will of the men of whom I have just spoken. I express my regret to the imposing auditory which bestowed upon me its attention, its sympathy, I had almost said its friendship. I should not be worthy of that auditory, of the Bishop, of my conscience, or of God, could I consent to enact such a part before them. I withdraw at the same time from the monastery I live in, and which, under the new circumstances in which I am placed, is changed for me into a prison of the soul. In acting thus I am not unfaithful to my vows; I promised monastical obedience, but within the limits of the honesty of my conscience, and the dignity of my person and ministry. I promised it, subject to that higher law of justice and "royal liberty" which, according to Saint James the apostle, is the proper law of the Christian. It was the most perfect practice of that holy liberty which I went to ask in the cloister more than ten years ago, in the ardor of an enthusiasm free from all human calculation—I cannot add free from all the illusions of youth. If in exchange for my sacrifices I am now offered chains, it is not merely my right, it is my duty to reject them. The present moment is a solemn one. The Church is passing through one of the most violent, the most obscure, and the most decisive of its existence here below. For the first time in 300 years an Ecumenical Council is not only convoked, but declared necessary. These are the expressions of the Holy Father. It is not at such a moment that a preacher of the Gospel, even the humblest, can consent to keep silence, like those mute dogs of Israel, faithless guardians, which the prophet reproaches because unable to bark; *canes muti, non valentes latrare*. The saints never kept silent. I am not one of them, but nevertheless I am of their race—*filii sanctorum sumus*—and I have always longed to leave my footsteps, my tears, and, if need be, my blood, in the traces where they have left theirs. I raise, therefore, before the Holy Father and the Council, my protest, as a Christian and a priest, against those doctrines and those practices which are called Roman, but which are not Christian, and which, by their encroachments, always more audacious and more baneful, tend to change the constitution of the Church, the basis and the form of its teaching, and even the spirit of its piety. I protest against the divorce, as impious as it is insensate, sought to be effected between the church, which is our eternal mother, and the society of the nineteenth century, of which we are the temporal children, and towards which we have also duties and regards. I protest against that opposition, more radical and more frightful still, to human nature, attacked and outraged by these false doctors, in its most indestructible and most holy aspirations. I protest above all against the sacrilegious perversion of the Gospel of the Son of God himself, the spirit and the letter of which are alike trampled under foot by the Pharasaism of the new law. It is my most profound conviction, that if France in particular, and the Latin race in general, are given up to social, moral, and religious anarchy, the principal cause undoubtedly is not Catholicism itself, but the manner in which Catholicism has for a long time been understood and practiced. I appeal to the council which is about to assemble to seek remedies for the excess of our ills, and to apply them with as much force as gentleness. But if fears which I will not share were to be realized—if the august assembly had no more liberty in its deliberations than it already has in its preparations; in a word, if it were to be deprived of the essential character of an Ecumenical Council, I would cry aloud to God and man to claim another, really assembled in the Holy Spirit, not in the spirit of party; really representing the Universal Church, not the silence of some and the oppression of others. "For the hurt of the daughter of my people am I hurt. I am black; astonishment has taken hold on me. Is there no balm in Gilead—is there no physician there? Why then is not the health of the daughter of my people recovered?" (Jeremiah viii.) And I appeal to your tribunal, oh, Lord Jesus! *Ad tuum Domine Jesu tribunal appello.* It is in your presence that I write these lines; it is at your feet, after much prayer, much reflection, much suffering, much waiting, it is at your feet that I sign them. I feel that if men condemn them upon earth, you will approve them in heaven. To live or die—that is sufficient for me. FR. HYACINTHE.

PARIS-PASSY, September 20.

WAGON TIRES.

The advantages and disadvantages of broad and narrow wagon tires, are fully discussed in a recent issue of the Carriage and Harness *Journal*, from which we extract below. It will not be disputed, that narrow tires on heavily loaded vehicles, are open to most of the objections urged in the extract. The *Journal* says:

In different parts of the country question of broad *vs.* narrow tire is receiving more or less attention. The Legislatures of some States have also commenced the agitation of the object, and last winter the Legislature of New Jersey had before it a bill to compel the use of the wide tire in the northern counties of the State. The prescribed width was four inches. The bill, however, was in a crude state, and so full of objections that it failed to be acted upon, although the debates gave assurance that a large majority of the Lower House was in favor of some measure that would compel the use of the wide tire on all wagons used for other than purposes of pleasure. As to the merit of the proposed change there is a difference of opinion, the opponents claiming that the additional weight imparted to the wheel more than counterbalances all the advantages to be derived from it. We hold this position to be untenable. In the first place, the increase in weight is not so great as might be supposed at first sight; on a heavy wagon the usual width of a tire is two inches, the depth of both, felloes (2 2-8 inches) and tire (5-8 inch,) is three inches. Suppose we add two inches to the width, it does not follow that we must retain the same depth; on the contrary, we can reduce the depth of the felloe to 1 3-8 and the tire one half an inch, which, allowing for the increase of weight for the increased length of the spoke in order to retain the same diameter of wheel, adds but a trifle over one-third of the weight. This, on a wagon such as we speak of, would be about 10 pounds to the wheel. An advantage from using the wide tire is that it would prevent cutting in, and save the strain occasioned by getting out of deep ruts. Another advantage would be in equalizing in different tracks, and though narrow tire of light wagons might make ruts, yet the heavy wagon would in no instance be discommoded by them. The greatest advantage, however, would be to the roads; it is estimated that the expense of keeping the roads in repair would be decreased from one-half to three-fourths, if the wide tire were used. Fortunately we are not without some positive evidences on this point. In England the tolls are regulated by the width of the tire used, a half-penny being charged for a loaded wagon with a four or five inch tire, while a penny is charged for the same sized wagon having a narrow tire. A coach is charged more toll than a heavy team wagon, and in some instances less than the regular rate of toll is exacted when the tires are extra wide. Near the cities, where there are more carriages and vehicles, the expense of keeping the road in repair is more than double to each vehicle that it is on roads that are used mostly for heavy wagons with wide tires. If this be the case on the hard Macadamized roads of England, there can be no doubt as to the advantage of their use in this country.

CHINESE MUSIC.—A local editor of the San Francisco *Chronicle* has attended a Chinese theatrical performance in that city. Speaking of the music, he says: "Imagine yourself in a boiler manufactory when four hundred men are putting in rivets, a mammoth tin shop next door on one side, and a forty stamp quartz mill upon the other, with a drunken charivari party with six hundred instruments in front, four thousand enraged cats on the roof, and a faint idea will be conveyed of the performance of a first-class Chinese band of music."

WHAT IT COSTS.—There are 100,000 men in New York who receive wages for either manual or mental labor. If they take each one drink a day at ten cents each, the total expenditure is $10,000, and for cigars and tobacco, say ten cents each, $10,000, making $20,000 a day, $140,000 a week, $560,000 a month, and $6,720,000 a year, for drinking and smoking and chewing, and they neither give strength to the body, vigor to the nerves, nor health to the brain.—*N. Y. Evening Post.*

Tract Society Department.

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"IF THE SABBATH BE LOST, ALL IS LOST."

"*We must Preserve the Sabbath.*"

These, and similar expressions, are not unfrequently made by those who discuss the question of Sabbath Reform as related to Sunday. They embody the decisions of history, reason, and the Bible. There are deeper and more important reasons why they are true than we often think.

Among the more general reasons why the Sabbath must be preserved, are these: It makes a man better to give him an extra washing, and a clean suit of clothes once a week. A day of rest once in a week is a necessity, if not absolute, at least imperative, under existing habits of life. A time for common religious instruction, and for devotion, is demanded by the social and religious elements of man's nature. These reasons grow out of what may be called the "natural theology" of the Sabbath question, and do not reach the more important points in the case. It remains for revelation to develop and enforce these points. Among them may be noticed:

1. The relation between the Sabbath and the Fourth Commandment. Every perfect, specific law, relative to time, is rendered void, if the time mentioned in the law be disregarded. For instance, the commander of an army orders a movement of his forces to be made on the *nineteenth* of October. For good reasons, known to him as a perfect law-maker, he thus orders. His subordinates interpret the law as meaning simply, that a movement is to be made; and since it suits their convenience better, they apply the law to the *twentieth* day of October, and move on that day. In this way they positively disobey their superior by not moving on the day named, and frustrate his designs by moving on another day. They have no right to assume that the reasons which apply to one day will apply to another. They may not be able to see any "difference in days," but they are not law-makers. It is theirs to obey. Again, if one subordinate may vary from the law by choosing the twentieth day, another may choose the sixteenth, and another the twenty-first, and so confusion and demoralization must ensue. Such is the present state of the Sabbath question, practically considered. The church and the world have disregarded the law of the Sabbath, until ruin and demoralization are imminent. To avert these, the church now appeals to the very law it has so long dishonored, as authority for a *human* law which commands to keep another day. Thus Sabbath-breakers call upon men, in the name of the God whom they are dishonoring, to obey *their* laws, and keep the "venerable day of the Sun," "the Anglo-American Sabbath!" Such illogical lawlessness finds no parallel in civil affairs, and could not find a place in the church, if it did not hide behind the religious prejudices of the leaders, and the ignorance of the people. Germany is more consistent than America, and only worse, morally, because her false theories have had more time to ripen their fruit.

2. The Sabbath must be preserved because of its commemorative character. On this point we cannot do better than to quote from that admirable review of Gilfillan—"Thoughts on the Sabbath"—lately published by the American Sabbath Tract Society. On page 53, et seq., the author says:

"The importance of commorative institutions is not always understood. Because Christianity seems to undervalue, and even to speak disparagingly of Jewish ordinances, it is thought by some, that the observance of days clashes with the spirituality of the truth as it is in Jesus. With respect to the *typical* institutions of the law, this idea is correct; but commemorative institutions stand upon a different footing. A commemorative institution is of the nature of a *monument* erected to perpetuate the memory of some important event, and its importance lies in the irrefragible proof which it furnishes, that the event did actually take place. Wherever we see a monument, we know that it testifies to some important fact; and to learn what that fact is, we examine the inscription," .... "Now, the Sabbath is a monument which has been set up as a memorial of creation, and upon it is this inscription, which God wrote with his own finger: that, having created heaven, earth, and sea, and all that in them is, in six days, he rested the seventh day, and sanctified it, constituting it the day of rest for man. Who, then, shall undertake to destroy, alter, or change this inscription? Yet our Sunday brethren, (we grieve to say it,) have undertaken this sacrilegious act. They have sought to alter the inscription so as to make it testify to another and different fact. What is worse, they pretend that Christ and his Apostles took the lead in this matter. No, brethren, Christ never undertook to mutilate a monument which his Father had built. He did not go about to erase from its tablets the testimony which it bore against atheism and idolatry, that he might put in its place a testimony to his own proper work. He never thought of having Redemption commemorated at such an expense. Not Christ, but *Anti*-Christ, was the originator of this movement, even that Wicked One, concerning whom it was said, 'He shall think to change times and laws.'"

Brethren, it is our wish to vindicate God's law and monument, which is thus ruthlessly torn down and trampled upon.

3. Another reason why the Sabbath is indispensable to the welfare of the world and the purity of Christianity, is found in its typical nature, as foreshadowing the final rest of the children of God in heaven. Given to man in his sinless Eden, it points forward, through the night of sinful life, to deliverance and spiritual union with God. It is this higher view of the Sabbath and its observance, that Christ sought to inculcate in his teachings. From this standpoint the Sabbath becomes a central idea of the Gospel plan. Christ comes to us as the deliverer from bondage, to give us partial rest here, and complete rest at last. Thus does Paul argue the case in the fourth chapter of his Epistle to the Hebrews. This higher spiritual truth concerning the Sabbath, cannot be reached in this life without the Sabbath day, with all its hallowed influences, as the means by which we are to be lifted up. It is folly to fling away this ladder, and then prate about leaping to the clouds unaided. We need to study this higher view of the Sabbath more, and to conform our lives to it. No man can truly keep the Sabbath, who does not do it "in spirit and in truth," making the outward observance only the means of closer communion with God, and greater holiness in life.

Aside from the low-ground reasons which grow out of our physical and social necessities, these higher views make the preservation of the Sabbath not only a necessity and a duty, but also the highest possible privilege and means of blessedness. The verdict of history confirms this idea. The Sabbath, and the true ideas concerning it, were driven out of the church as the great apostacy under the "Man of Sin" came in. The same evil results must continue while men disobey God; and the men who are saying, "The Sabbath must be preserved," meaning the Sunday, have yet to learn that their efforts are vain, since they teach the traditions of men for the commandments of God.

The following is going the round of our exchanges. We suggest that "Jehovah speaks several words to the wise, in the closing verses of the seventeenth chapter of Jeremiah," and in other places, which apply to those men who neglect God's Sabbath, and seek to build up one of their own on false assumptions. Of course "our nation is rapidly tending" toward an utter desecration of Sunday; nor can it be otherwise, when its religious leaders set the example by utterly disregarding the higher law which commands them to keep the Bible Sabbath.

"Sunday Travel.—The *Examiner* says: We suppose it is beyond question that most of this travel is unnecessary, and that many of the travelers profess a regard for the sanctity of the Sabbath which their patronage of Sunday trains by no means exemplifies. Many Christian men, and a few Christian ministers, avail themselves of trains which arrive on Sunday or depart on Sunday, without thinking that their example tends to promote that utter desecration of the Lord's day to which our nation is rapidly tending. Manifestly, these things ought not so to be. A word to the wise is sufficient, and Jehovah speaks several words to the wise, in the closing verses of the seventeenth chapter of Jeremiah."

The case of Bro. Phalon, who left the Phillips Exeter Academy, rather than recite on the Sabbath, was reported in the Recorder a few weeks since. We are in receipt of a letter from the President of that institution, in which he claims that the young man was urged to recite thus for his own good, to avoid loss in point of scholarship. The letter also states that he (the President) supposed that satisfactory arrangements were made by which Mr. Phalon's recitations might be heard on Monday, &c. Mr. Phalon did not thus understand the matter, but did understand it as before stated in the Recorder. We have no desire to misrepresent Phillips Exeter Academy, and hope the difference was in reality only a misunderstanding, and that there was not in the treatment which the young man received from the authorities of that institution anything which savored of injustice or intolerance.

Janesville, Wisconsin, is testing the Sunday law question, as will be seen by the following, from the *Gazette*, published in that city:

"Order on Sunday.—We believe our city officials are doing the best they can to maintain sobriety and good order in the city on the Sabbath. Since the ordinance prohibiting the keeping open of saloons on Sunday was passed, the act has been generally acquiesced in, and those who have violated it have been arraigned before the courts for punishment. One suit has been appealed to the Circuit Court, and a decision from Judge Lyon is expected soon. The contestants claim that the city ordinance shutting the saloons on Sunday is unconstitutional, and cannot be enforced."

Projected Improvement.—A movement is on foot to connect Lake Michigan, by its tributary, Green Bay, with the Mississippi. The Governors of Wisconsin, Minnesota and Iowa, with delegates from each of these States, have been in consultation on the subject at Portage City. The improvement will open a vast grain region, which now has but meagre facilities for putting its produce into the market. The projected improvement stretches across the entire State of Wisconsin, and having touched the Mississippi, will tap the important State of Minnesota, and probably render necessary a railroad across that State to reach Dacotah. The eastern terminus of the road at Green Bay will admit water communication with Chicago, or if the shippers choose, they may send their produce eastward by the straits of Mackinaw, through Lake Huron, or across Lake Michigan, and make Grand Haven their depot, from which the produce may be sent to Detroit by the Michigan Central Railroad.

The Sabbath Recorder.

Westerly, R. I., Fifth-day, Oct. 28, 1869.
GEORGE B. UTTER.........EDITOR.

Y. M. C. A.

The Young Men's Christian Associations of Rhode Island held their second annual meeting last week in Westerly, occupying two days. The time was divided between devotional meetings and meetings for the discussion of questions which had been arranged by a Committee. The devotional meetings were considered more than ordinarily pleasant and profitable, including as they did fervent prayers and earnest exhortations, enlivened by the frequent singing of familiar and favorite hymns. The questions discussed were as follows:

1. How can the latent power in our Churches and Associations be best developed?

2. What shall be the work of Christian Associations in the rural towns and districts?

3. How shall the operative classes of our State be reached by Christian influence?

4. How can we awaken the greatest interest among the churches in favor of Christian Associations, and induce their members to join us?

The remarks on these topics took a wide range, and were intended to point out ways in which Christians generally, and especially Christian young men, can best serve the cause of religion. The opening remarks on the first topic were made by Rev. G. E. Tomlinson. The following synopsis of them may interest our readers:

It is evident to all, that there is a vast amount of undeveloped power in the church. In almost every organization, there are only a few workers This has been the rule in every age. That so much has been accomplished under such circumstances, is a significant hint of what might have been done had the number of laborers been in proportion to the greatness of the harvest. The church has already done, and is now doing, a great work. I am not of those who would evermore be croaking about the degeneracy of the times or the church. It has stood like a mighty barrier, dashing back the waves of sin and death, that else would have overswept the world. Through it, the principles of Christianity have come, to a great extent, to underlie the foundations of government, to pervade social systems and customs. Had not Christ and the Apostles left an organized church in the world, notwithstanding the nature of the Gospel, and its adaptation to all the wants of man, its power would not be felt to-day, and the name of Jesus would be little more than a myth of poetry. Nay, banish from the world to-day an organized church, and pagan darkness would soon roll its clouds over all the world, involving it in shades of night and death. That it has done so much with a few workers, is proof that it might have done much more with the many.

How shall we then develop the interest that will result in the necessary labor?

You take a quantity of water—there seems no power in it—apply sufficient heat, and with the steam evolved, you put in motion your steamers, your locomotives, your machinery. Take a bar of iron—it is cold—beat it, and the heat comes forth. Go up to our quarries—there is a rough block of granite—but skillful chiseling will show the hidden image or the stately monument. By vigorous blows or melting heat, all durable forms of use or beauty are evolved. The process may seem severe. Organization is preceded by disorganization. Beauty springs from the bed of decay. Growth comes from decomposition. Force is transmitted into heat, and heat produces new motion. So in the church, work produces interest, which in turn developes power. There is a constant action and reaction.

Among the means of developing latent power among Christians, are two that must not be overlooked.

1. We must constantly press home to the minds and hearts of nominal Christians, as well as the unconverted, the great central truths of Christianity. No exhortations to earnestness, no representations of the need of labor, will accomplish the designed end, unless they are based upon the facts and doctrines that cluster around the Cross. Christians must be taught to think of God, not as a dim and shadowy being on some distant throne, inaccessible in his solitary grandeur, who, if he look down upon this world at all, as far away it goes swinging around in its perpetual course, does so with interest unawakened in the objects of his creation; but they are to think of him as a personal and therefore emotional God, who loves righteousness and hates sin, and because he does this, has sent Christ to atone for sin and save men from its power and dominion. These truths, realized and received into the soul, will stimulate it as nothing else will, and so develop its interest and energies.

2. Cultivate the spirit and habit of benevolence. The very essence of our religion is giving. God so loved the world that he *gave* his Son. Giving for an object awakens an interest in that object. For the sake of our own growth, we need to learn the lesson that it is "more blessed to give than to receive." It is not enough that we labor and pray for our own growth in grace. Habitual doubts and fears will keep that man a puny Christian who does not forget himself in his interest in and efforts for others. A spirit of active benevolence will develop power in the individual and the church. Let it then be systematically cultivated.

The speaker then applied these principles to the question of personal labor. A pastor is successful, not so much in proportion to the amount of work he himself performs, as in proportion to the amount he can get others to do. Our individual business is to bring men to Christ. We read in the sacred Word, that when certain men became convinced that Jesus was the "lamb of God," they went at once to tell their brother that they had found the Messiah. And the simple record is, "They brought him to Jesus." Be this our example. On the one side is a world lying in wickedness; on the other, Jesus, ready to save it. Let Christians then make it their business to bring men to him. "We are laborers together with God." There is personal labor, associated labor, and, best of all, God our co-worker.

After enumerating some forms of labor, the speaker closed by saying that one earnest Christian is a host; a few such associated are almost invincible; the many are irresistible.

The following resolutions, adopted by the Convention, will give some idea of the conclusion reached after the discussions of the topics presented:

Resolved, That to develop the latent power of our Churches and Associations, we must endeavor to put in operation some more comprehensive system for division of labor; hoping thus, in connection with the faithful presentation of evangelical truth, and the cultivation of a spirit of practical benevolence, to enlist all our members in some department of Christian activity.

Resolved, That we extend to our dear brethren in Christ in the rural districts our cordial sympathy, and would urge upon their consideration the formation of auxiliary associations, in order to furnish a bond of sympathy, and fellowship, and mutual aid, between our young men in the cities and in the country, and to promote combined Christian effort and work throughout the State. We believe that God is opening to our Christian young men a great work. There are vast numbers in our rural districts, as well as in our cities, who are now outside of any Church influences, and who perhaps cannot be reached by any denominational effort, who yet may be reached by *united* Christian effort. By the blessing of God we may look for great things, if all our brethren, irrespective of denomination, will unite in the effort to carry the Gospel of Jesus to every individual in our State, with the desire to save souls, and to advance the kingdom and glory of our one Lord and Saviour.

Resolved, That we recognize the great work of endeavoring to reach with saving Christian influences the operative classes, and believing that this work is one which the Master has peculiarly assigned to the Young Men's Christian Association, we would now, in solemn convention, seek to reconsecrate ourselves afresh to it. Brethren, the fields are white for the harvest; "let us thrust in the sickle."

Resolved, That as members of Christian Associations in Rhode Island, we recognize the Christian Church, as founded by our Saviour, as paramount to all human organizations, and that we cherish in our hearts the truest loyalty to all its interests, its aims and its hopes; that our work is in full harmony with this true development of the Christian life, and we rejoice that our labors in the cause of Christ have received so large a share of the sympathies and prayers of our churches; that our efforts shall ever be, as they have always been, directed to the building up of Christ's visible church on earth, and to aid by our earnest prayers and labors in bringing all men to a knowledge of the truth as it is in Jesus.

Resolved, That regarding the use of intoxicating drinks as the most fruitful source of misery and crime, leading multitudes of young men to perdition, we pledge our hearty sympathy and co-operation in every lawful effort to suppress this evil.

Resolved, That the chief object of the Association will be greatly promoted by such measures as shall provide for supplying the social and intellectual wants of young men, and that we recommend the adoption of such measures as far as practicable.

A resolution on the use of tobacco was introduced, and led to a rather lively discussion, at the conclusion of which it was withdrawn. It was as follows:

Resolved, That we believe the use of tobacco in its various forms to be an expensive indulgence, injurious to health, and demoralizing in its tendencies; that we deplore its increasing prevalence, and trust that our associations will follow the laudable example of other religious bodies opposing it.

The exercises of the Convention closed with singing the hymn—

"Blest be the tie that binds
Our hearts in Christian love,"

The audience meanwhile indulging in the somewhat extraordinary performance of joining hands.

FATHER HYACINTHE.

The name of "Father Hyacinthe" has found its way into most of the newspapers, and pictures of him have been seen in several of the illustrated papers, serving to awaken considerable interest in his hisory and position. He belongs to the order in the Catholic church known as the Barefooted Carmelites, and has occupied a prominent position among them. Since his arrival in this country, his position, and the occasion of hostility to him, have become widely and distinctly known. It seems that he *has not renounced the Church of Rome*, nor avowed the distinctive principles of Protestantism. He is represented as saying of himself:

"I remain a Catholic; but I resist the abuses of the Church. I recognize the Protestant as well as the Catholic as the Christian religion, and shall esteem it an honor and pleasure to become acquainted with all Christians in this country. I remain here about two months, and desire to learn the religious and social and political condition here, and then I return to Europe; but whether I go to Rome during the Council, or not, *depends on circumstances*."

As Father Hyacinthe does not speak the English language, and has to communicate with the public through an interpreter, it is not likely that he will do much in a public way during his brief stay in this country. Still, his coming among us will be regarded as an important event, from the fact that he has incurred the displeasure of the Pope, and is the subject of bulls from the Vatican. The Superior of his Order has sent him a letter, from which the following is an extract:

"I would remark to you, my reverend father, that you must be aware that the monk who quits the monastery and the dress of his order, without the regular permission from the competent authority, is considered as a real apostate, and is consequently liable to the canonical penalties mentioned in Cap. *Periculoso*. The punishment is, as you are aware, the greater excommunication *latæ sententiæ*; and according to our rules, confirmed by the Holy See, part iii., chapter xxxv., No 12, those who leave the community without authorization incur the greater excommunication, *ipso facto*, and the note of infamy. *Qui a congregations recedent, præter apostasian ipso facto excominunicationem et infamiæ notam incurrunt.* As your superior, and in accordance with the prescriptions of the apostolic decrees, which order me to employ even censure to bring you back to the bosom of the order you have so deplorably abandoned, I am under the necessity of calling on you to return to the monastery in Paris, which you have quitted, within ten days from the date of the present letter, observing to you, that if you do not obey this order within the time stated, you will be deprived canonically of all the charges you hold in the Order of Barefooted Carmelite Monks, and will remain under the censure established by the common law and by our rules. May you, my reverend father, listen to our voice and to the cry of your conscience; may you promptly and seriously descend within yourself, see the depth of your fall, and by a heroic resolution manfully recover yourself, repair the great scandal you have caused, and by that means console the Church, your mother, you have so much afflicted. That is the most sincere and ardent desire of my heart; it is also that which your afflicted friends, and myself, your father, ask with all the fervor of our souls of God Almighty, of God, so full of mercy and goodness."

The New York *Observer* of October 21st has the following biographical sketch of Father Hyacinthe:

"He was born at Orleans, France, in 1827, and completed his education at Pau. In 1835 he was ordained at St. Sulpice, in which parish he subsequently officiated as a priest, but in the meanwhile he studied theology for four years and taught philosophy at Avignon, and afterward theology at Nantes. Having passed ten years in study, and a novitiate of two years in the Lyons Convention of Carmelite Friars, he became a member of the order, and was first a preacher in that city. While there, his sermons, delivered at the Lysee, were considered remarkable. During Advent, in 1863, he preached at Bordeaux, and in the Lenten seasons of 1864, at Perigneux. It was during the summer of 1864 that he made his first appearance in Paris, preaching at the church of the Madeleine, and afterward at Notre Dame, having prepared a course of sermons for Advent. Here he at once, by the eloquence and boldness of his utterances, attracted public attention, and gained for himself a brilliant reputation. He traveled in Great Britain, and was impressed by the beauty and power of a Christian Sabbath, which is unknown where Romanism reigns. He eulogized the British and American Sunday in a Roman Catholic Convention in Belgium a few years ago. In his eloquent discourses in Notre Dame, he has denounced the prevailing looseness of morals in Paris, especially the vices of the women, who are no worse, of course, than the men. He was far above the Jesuits, who could not abide him, and they will rejoice that his voice is no longer to ring in the high places of the Romish religion. Whether he renounces the Church of Rome, or is cast out, as his Superior threatens, unless he recants within ten days after September 26th, his position is sublime, and his career will be useful and glorious."

THE SUBJECTION OF WOMEN.

BY JOHN STUART MILL.

"The above is the title page *entire* of a volume of" 188 pages, issued by D. Appleton & Co., 90, 92 and 94 Grand-street, New York, 1869. "It is a book which every one who has a chance will read, and *we* should not be surprised to learn of its doing more" than fulminations of prejudice, and rehashing of traditions old as barbarism, "to set wrong heads right." For purposes of solid instruction, upon a theme of infinite interest to the well-being and perfection of society, on the basis of *real merit*, and *exact justice*, "it is a good book to have in the family."

When John Stuart Mill opened the canvas for a seat in the British Parliament, he spoke to the masses, of the rights of the masses, as against the rights of tilted and hereditary claimants to arrogated powers. During his first speech, one of the masses, overstepping the proprieties of the occasion, shouted at the top of his voice, "Mr. Speaker, I move you, sir, that John Stuart Mill am a *fixed fact*." John Stuart Mill *is* a fixed fact, and the book he has written is a book of fixed facts, immutable principles, and logical deductions, which challenge the most careful criticisms, and with thoughtful and honest readers, will go far to lift the question of woman's rights, to that high consideration it deserves, and is destined soon to hold in the estimation of both the English and American people. The time of sneers is passed; the rule of ignorance, and the intolerance of prejudice, have had their day in this conflict. Henceforth mind must meet mind, thought grapple with thought, upon the high platform of dignified debate. The best minds of both countries, as well as of both sexes, must henceforth stand foremost on this battle-field, and hence the guarantee that the worse will not be taken for the better reason.

We are called back to fundamental principles and must face our boasted declarations of equality before the law on the basis of equal *manhood* rights. Is our great charter of freedom right, or is it wrong, in affirming that "Government derives its just power from the consent of the governed!" If it be right, then, since women are just as much *governed* as men, thinking people will keep concluding that *therefore* they have an equal right of *consent* in the government. But if the declaration be wrong, then are we afloat again, and wild chaos comes back; for, if governments *do not* derive their *just* powers from the consent of *the governed*, from whose consent do they derive their just powers? If this be still an open question with the *American* people, then have they gained but little by their *experiment* of *self-government*.

But I did not take the pen to argue this question, so much as to call attention a book which is the product of one of the most logical, high-toned and scholarly minds of this age. The object of Mr. Mill, in writing the book, is vigorously stated in the opening paragraph, which I will quote, and leave the reader of the book to judge how well the author has realized his purpose. He says:

"The object of this essay is to explain, as clearly as I am able, the grounds of an opinion which I have held from the very earliest period when I had formed any opinion at all on social or political matters, and which, instead of being weakened or modified, has been constantly growing stronger by the progress of reflection and experience of life. That the principle which regulates the existing social relations between the two sexes, the legal subordination of one sex to the other, is wrong in itself, and now one of the chief hindrances to human improvement, and that it ought to be replaced by a principle of perfect equality, admitting of no power or privilege on the one side, nor disability on the other."

D. E. Maxson.

PROFANITY.

Essay read at the Sabbath and Sunday School Concert in Hopkinton City, and published by request of the Concert. By Alfred A. Langworthy.

In presenting an essay for the present occasion, I could think of no subject which would be more pertinent for the time than that of Profanity. For, among the many forms of error which are abroad in the world, perhaps there are few which are making more serious inroads upon community. Profanity meets our ear, almost wherever we turn, proceeding from the lips of those who can hardly articulate plainly, up to the man of hoary hairs, who, as it were, fairly totters upon the brink of the grave. If it be true, that out of the abundance of the heart the mouth speaketh, and hence that language is an index of the heart, how can we fail to come to the conclusion, that the heart of man is deceitful, and desperately wicked? And inasmuch as a fountain does not at the same place send forth sweet water and bitter, and fig trees do not bear olive berries, so neither can a heart which has been renewed and filled with the gentle influences of the Holy Spirit, so long as these influences exist therein, give vent, at least habitually, to language which is entirely irreverent and unbecoming, and which, in and of itself, has no good thing about it. For many crimes there may *seem* to be some degree of palliation or reason offered. A man may be tempted by the inducements of some great pecuniary gain, or by extreme poverty, to be dishonest; and he who partakes of the intoxicating cup, by the power of appetite. But what excuse can he give who recklessly and willingly takes in vain the name of the Being who gave him existence, and in whose hands his very life is held, in the direct face of the command, penned by God's own finger on tables of stone, "Thou shalt not take the name of the Lord thy God in vain, for he will not hold him guiltless who taketh his name in vain;" or in giving vent to loose and vulgar expressions, which are worse than meaningless, and at which truly refined society stands abashed. Does it add beauty or true emphasis to what we may wish to communicate? To this inquiry, methinks every cultivated and honest mind would respond, Nay. And do we not find in the English language enough words to express our thoughts plainly, and far more elegantly, without having recourse to such expressions and phrases as we hear continually falling from the lips of those with whom we meet in the routine of life.

We would ask again, what palliation is there for this sin? As it does not make the poor richer, neither satisfy the appetite, and is even acknowledged by those who indulge in it as a foolish habit; and indeed many of them would apparently scorn at the very idea, when mingling with certain classes of society, of making use of it, thereby giving credence to the truth, that it bears the impress of something unmanly and wrong. But the expression of the heart which is pure will bear the scrutiny of all society. At it none will stand abashed; and with those whose expressions and works are of this kind, none need fear to mingle, lest what falls from their lips will tend to disgust.

In this connection it cannot be amiss to allude to the lamentable fact, that we find this increasing evil even within the limits of the church and Sabbath-school—those who have publicly professed their love for those things which are pure and good; also, those who are meekly placing themselves under the instructions of divine truth, where they cannot fail to learn that it is a practice which is forbidden by God. In view of this, what can we say? The truth of the statement is continually staring us in the face, and our ears give us ample proof of its truth. What can those styled the people of the world conclude in regard to the matter; and how can those who profess to be Christians reprove others, while they with shame know that within their own brotherhood this very practice exists? To this class we would say, You are, while indulging in this sin together with others, crucifying anew the Saviour whom you profess to love, and casting an influence over which many may stumble into everlasting ruin. In view of this, we refer you to the teaching of Jesus, when he says, "To him who knoweth to do good, and doeth it not, to him it is sin." And again, when he touches more directly upon this point, he says, "But, above all things, my brethren, swear not at all; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay, lest you fall into condemnation." We also find similar language in Christ's sermon on the Mount.

With the arguments which both reason and divine revelation afford us for opposing this evil, we would seek, if possible, to strike a death blow at its continuance; and inasmuch as it has in common its origin in the thoughts before it is uttered, here is where we would direct attention, in order to eradicate the evil. For though evil and wicked thoughts intrude like unbidden guests, at first, yet if, when once entered, they are made welcome, and kindly entertained, what better is the case than if they had been invited from the beginning? Undoubtedly here is the very point where we have need to direct our undivided attention, in order to expunge this and every other evil which presents itself to the mind. For, inasmuch as we can not take fire into our bosoms without being burned, so neither can we harbor and commune with impure, profane thoughts, or, indeed, embrace any known sin, without our powers of resistance becoming weakened and deranged by so doing, just in proportion to the extent we indulge therein.

In conclusion, we would urge, that it becomes all to heed well this matter; and would they drive from their hearts this truly debasing sin, let them persistently refuse to entertain impure and irreverent thoughts. To the youth, in an especial manner, would we recommend this subject, and kindly entreat that they shun every thing which seems to have a tendency in this direction, remembering that he who is wise, and endued with knowledged, is to show out of a good conversation, his works with meekness of wisdom. Would to God that this subject might sink so deeply into the heart as to bring about a much needed reform. Would that a deep and thorough reformatory work in this direction might commence, and rapidly progress, within the limits of professed Christians, and from thence continue to work, until the whole world were rid of a practice which is foolish, disgraceful, debasing, and sinful.

ALASKA.

General George H. Thomas, having made a thorough inspection of Alaska, and studied its condition and resources, during the past summer, has just forwarded his report to the War Department. Gen. Thomas thinks the principal, if not the only, present value of the new territory, is in the effect its transfer to the United States will have in loosing the hold of England upon British Columbia. He thinks that the sending of revenue and other civil officers there is a useless expense, as the only benefit will be to those who draw the salaries. He also thinks that the military posts should be reduced, as the expense of supplying them is enormous, and the cost of keeping up the civil service will very far exceed the revenue collected. The territory was a constant burden to Russia, and she held it at great expense, simply for the benefit of the fur company. There is no probability of any emigration in that direction, as there is not the slightest inducement for any. Two mines of valuable minerals have been discovered which would pay to work. There is plenty of timber and coal, but plenty of as good quality and easier of access can be had a thousand miles south of the territory. There has been no change in trade on the part of our merchants; the few houses engaged in it before the purchase still continue. The fur-trade of the interior must continue to be carried on by the natives. Its agricultural region has no value whatever. Grain cannot be raised, and the few vegetables that can be produced rot if not used within a few weeks. The superabundance of rain and the great lack of sun preclude the idea of any profitable cultivation of the soil.

THE GENERAL CONFERENCE.

The following list of Delegates to the General Conference at its recent session, may interest those who are curious to know who was there:

New Market—L. A. Platts, I. D. Titsworth, David Dunn, Joel Dunn, Hamilton Clark.
1st Hopkinton—A. B. Burdick.
Shiloh—W. B. Gillette, O. U. Whitford, L. R. Swinney, Geo. Bonham, Geo. Tomlinson, Reuben Davis, John T. Davis, Ellis A. Davis, Geo. B. Davis, T. H. Tomlinson, J. B. Hoffman, W. S. Bonham, C. O. Swinney, W. A. Hummel, J. G. Swinney, J. S. Bonham, A. B. Davis, Micajah Ayres.
New Salem—D. H. Davis, S. D. Davis.
Lost Creek—S. D. Davis, D. H. Davis.
Middle Island—L. B. Davis.
Berlin—James Summerbell, Hamilton Clark, Ida Green, Ada Hull.
Waterford—E. Darrow, Mary E. Darrow.
Marlboro—J. W. Morton, G. R. Wheeler, J. C. Bowen, J. G. Hummel.
2d Hopkinton—S. S. Griswold.
Rockville—Harris Lanphear, I. P. Palmer, Henry Lanphear.
Plainfield—T. R. Williams, J. D. Titsworth, Randolph Dunham, A. M. Dunham, David Rogers, Ethan Lanphear, Lewis Rogers, I. S. Dunham.
Pawcatuck—G. E. Tomlinson, H. S. Berry, Jonathan Maxson, C. Potter, Jr., I. C. Burdick, B. W. Bentley, Francis H. Stillman.
New York—E. Lyon, Mrs. A. M. R. Lyon.
Greenmanville—C. A. Burdick, Geo. Greenman, Clark Greenman, O. M. Barber.
Woodville—H. E. Babcock.
Rosenhayn—Wm. M. Jones, I. E. Burdick, E. B. Bivins, Ann C. Brownell.
1st Brookfield—L. C. Rogers, Clark Saunders, J. G. Sisson, A. B. Spaulding.
DeRuyter—Thomas Fisher, John Maxson, B. G. Stillman, A. G. Coon, Charles H. Maxson, Charles B. Maxson.
Scott—J. E. N. Backus, G. M. Frisbie, Mrs. Philander Knight.
Hounsfield—Benj. Maxson.
Adams—A. B. Prentice, J. Clark Crandall, Henry N. Crandall.
West Edmeston—Ira J. Ordway.
Cuyler—Arza Muncy.
Lincklaen—A. W. Coon, A. C. Stillman, J. S. Rogers.
Preston—C. H. Maxson.
Otselic—H. C. Coon, Benj. Stillman.
Clifford—P. C. Kenyon, Philip Burdick, Abby Kenyon.
1st Alfred—N. V. Hull, J. Allen, Lydia Allen, Elisha Potter, Eleanor J. Potter, A. H. Lewis, Almira Place, H. C. Coon, L. Elvira Coon, Jairus M. Stillman.
2d Alfred—L. R. Swinney, Mrs. M. J. Benjamin.
Cussewago—Geo. B. Utter.
1st Genesee—T. B. Brown, Jairus Crandall.
Portville—Stephen Burdick.
3d Genesee—Stephen Burdick, Laverne Burdick.
Friendship—J. L. Hoffman.
Hartsville—Jonathan Allen.
Milton—D. E. Maxson, Solomon Carpenter, Mrs. L. M. Carpenter, Mrs. Hannah A. Cramb, W. C. Whitford, Frederick D. Rogers, Albert R. Crandall.

COLORED SENATORS.

A writer in the Richmond *Journal*, in sketching the prominent members of the Virginia Senate, thus notices the five colored Senators:

Mr. J. W. D. Bland, of Prince Edward, who graduated in the Convention School, is by common consent the spokesman of his brethren. He displays far more than average ability, speaks grammatically, and debates well; is never disconcerted or at a loss for a proper phrase. He is bold enough to dispute points and argue motions with the best of them. So, too, he can draw a resolution with singular perspicuity and point, and his "Mr. President" is as emphatic as any uttered on the floor. In person, Mr. Bland is comely, skin dark, but not decidedly black; face well rounded, and when he speaks he shows a fine set of teeth. He dresses well, and looks altogether like one who is inwardly content with, if not proud of, his lot.

Dr. J. M. Lyons—for he is a graduate, or, at least, a practitioner of medicine—is from York County. He is a new comer into the political field; but as he hasn't spoken on any subject yet, we have no means of judging of his oratorical powers, as compared with those of his colleague, Mr. Bland. But of his personal appearance we can say, candidly, that he is the most elegantly gotten up of any of his brethren. His dress is faultless. In form he is an Apollo; in complexion, an olive—very bright; eyes large and lustrous; hair short, soft and silky. He must be very young—certainly not over 22 or 23.

George Teamoh, of Norfolk County, was a member of the Convention, where he was particularly noted for his onslaughts upon the conservative newspapers of Richmond, the reporters of whom used to maliciously fabricate plagues for him. Thus, not unfrequently Mr. Teamoh would rise to a "personal explanation," with the obnoxious paper in his hand, which in the end would be demolished. Mr. Teamoh is a shrewd politician, and a close but not able debater. There is nothing striking in his appearance.

John Robinson, of Amelia, is a bright mulatto, nearly white; face beardless, head large, dress plain. He seldom speaks, but usually conveys his sentiment through his ballot.

W. P. Mosely, of Goochland, is a large, benevolent looking colored man; well developed head and brow; firm, large mouth, set around with iron-gray whiskers. He is well educated, but makes no display of his intelligence.

The Annual Naples Miracle.—The annual exhibition, at Naples, of the liquefying of the blood of St. Januarius, came off as usual, this year, to the joy of the credulous and the amusement of the intelligent few who were permitted to see the farce. An observer who noted the operation says, that the contents of the bottle did not look like blood; that the fluid in its motion left no traces on the glass; and that it "seemed to move altogether, if it moved at all, as if it were in a skin or bladder." He does not attribute the change to any trick in applying heat; he thinks that the simple turning of the bottle may be enough to cause the motion which he saw. He says:

"The Saint is servile; his blood liquefies for the Bourbon beloved of priests; for Garibaldi, that son of Belial; for Victor Emanuel, excommunicated by the Pope. He did show some signs of reluctance when an atheistic French revolutionary General occupied the city; but the Frenchmen threatened to batter down the church if the miracle were not performed; and when the tidings of this resolution reached the sacred edifice, the liquefaction forthwith took place."

Profane Swearing.—The Rev. J. Hochuly, of Fox Lake, Wisconsin, an Episcopal clergyman, has recently preached a sermon, which has been published, on the sin of profane swearing. He thinks it more prevalent in this than in any other land, and that Christians ought to use all possible means to arrest it. He remarks, that "profanity may now be regarded as 'a moral disease of the age,' a reproach to our country. Hence, many discerning minds have often been led to fear that our liberties were in danger of being converted into lawlessness and licentiousness." The pulpit may exert a powerful influence in this matter, for it is not unusual for men of church-going habits to have also habits of profane swearing. Rev. Dr. Scott, of New York, recently preached on the sin of Profane Swearing, which he clearly showed to be unreasonable, unnecessary and ungentlemanly. He remarked, that some sins were accounted for on the score of hereditary tendencies, but he had never heard of any one being born with a swearing constitution.

The missions to the Japanese and the Chinese, received much attention at a recent meeting of the Episcopal Board of Missions, as appears from the following report:

"A report from the Bishop of Japan was read, calling attention to the great changes now transpiring in that country, and suggesting that the President of the United States be petitioned to instruct our Minister in Japan to use the influence of the Government to bring about the repeal of the barbarous edict against Christianity now in force in that country.

"Bishop Doane read the report of the Committee on Domestic Missions. Especial attention was called to the Chinese, and it was advised that the funds and missionaries now employed in China be transferred to this country, and devoted to the work of Christianizing the emigrants of that nation now among us, but that this be done only with the consent of the Bishop of China, and after consultation with the Archbishop of Canterbury and the English missionary societies, and upon their consenting to take upon themselves the work now doing by the American Church in that field."

Charles W. Eliot was inaugurated President of Harvard University on the 19th of October. He is the seventh President Harvard University has had in twenty-five years. Four of them—Quincy, Everett, Sparks, and Felton—are dead.

The Second Advent.—In these days, when so many are zealously laboring to establish their own theories concerning the second coming of Christ, our readers may be interested in the following statement, published in the Hungarian papers, as coming in letters directly from Jerusalem:

"Toward the end of last month, a column of fire was seen at the ruins of Solomon's Temple, and a strong voice was heard, addressing itself to a Jew who was rendering his devotion there at the time, intimating to him to announce, as prophet, that the Messiah will arrive in the coming year, that the Jews should repent and observe better the religion of their fathers. The man so addressed immediately went to the city, habited in the manner of the old prophets, and announced what the voice had revealed to him. The people of various creeds treated him as an impostor, and some wanted to kill him, but with superhuman strength he fought hundreds of his assailants; a battalion of soldiers was sent to arrest him, but they proved powerless against him. This week two Israelites will leave for Jerusalem to obtain exact information."

Harper's Magazine for November contains an excellent illustrated account of an ascent of Mount Baker, in the Northern part of Washington Territory, by Mr. Edward F. Coleman, an Englishman who spent several years at Victoria for the express purpose of accomplishing this feat, and failed twice before he at last reached the summit. The other pictorial articles are a third chapter of Mr. T. C. Evans's "Health Trip to the Tropics," and a paper on natural h story, by Burt G. Wilder. Miss Alice Cary writes a short story under the title, "Elizabeth's Heifer;" Mr. Cranch contributes another, called "The New Alchemist;" and there is a little tale of Mrs. Annie Thomas Cudlip's, entitled "Frances Palmer *versus* Fate." "The New Timothy" is finished. Of the other articles we may mention an incomplete account of "John Clare, the Peasant-Poet," by Maria J. McIntosh; something about "Digestion and Food," by Alfred L. Carroll; a survey of "Early Inventions of the Chinese," by W. H. P. Martin; and a few pages by M. D. Conway, on "The International Boat-Race." A new department has been added to the editorial museum at the end of the magazine, namely, an illustrated "Scientific Summary," which promises to be very attractive.

Tobacco a Bar to Full Connection.—At the recent session of the Ohio Methodist Conference, Bishop Janes asked the candidates for full connection the usual disciplinary questions, and then inquired if the members of the Conference wished to ask any additional questions. A resolution was offered requesting the Bishop to ask them whether they used tobacco. Objection was made. But the Bishop decided that the members of the Conference could give their suffrages to candidates for admission, or withhold them, on any grounds or for any reasons satisfactory to themselves. The resolution to ask the question of the candidates was then voted down. But it is evident, says the *Western Christian Advocate*, that the feeling is rapidly growing, that the use of the "weed" is pernicious, and that it is particularly detrimental to ministerial character.

A Religious Vow.—A foreign letter states that the Duchess d'Aosta, in a recent serious illness, when her life was despaired of, vowed to Heaven that, if her days were spared, she would send a most valuable present to the Chapel of the Holy Sepulchre at Jerusalem. The Florence court jewelers have just finished this votive offering. Some of the most precious jewels in the Duchess' casket adorn this crown. Among the diamonds and pearls is a pearl more precious than the diamonds, which has been for more than one hundred years in her family, and which passes for the most valuable pearl in the world.

The Peace Jubilee, in Boston, cost $283,388 29, and the receipts amounted to $290,270 33, leaving a balance in the hands of the Treasurer of $5,882 04. There was a concert given for the benefit of Mr. Gilmore, who originated the Jubilee, the proceeds of which were $32,146. To this has been added the balance in the treasury, amounting to $6,882 04, making a total testimonial placed in trust for Mr. Gilmore and his family of $39,028 04.

Religious Progress in Mexico.—A letter from the City of Mexico says that for years there has been a steady growth of religious sentiment and observance, based on the Bible as a rule of faith. They have eight congregations in the city, and in the entire valley as many as eighteen or twenty, with stated places of worship, and pastors represented as men of pure life, several of them formerly priests of the Catholic church. The work being strictly Mexican, is the more remarkable and interesting.

Professor Schaff returned last week from Europe, having finished his mission in behalf of the Evangelical Alliance which is to be held here during the autumn of next year. Dr. Schaff has received the promise of personal attendance and co-operation from most of the distinguished divines of all the denominations in Great Britain and on the Continent.

Thomas Ewing, Esq., became suddenly unconscious, last Friday, while arguing a case in the Supreme Court at Washington. He is eighty years old. Physicians were summoned, who pronounced the difficulty exhaustion of the vigor of the heart, and it was two or three hours before hat organ resumed its functions.

The Sabbath Question is under discussion at Woonsocket, R. I., where a Lyceum was to discuss, on the evening of Tuesday, October 26th, the following resolution:

Resolved, That the Sabbath is a Jewish institution, and ought to be discarded as a relic of the dead past.

THE GREAT FIRE AT BORDEAUX.—The circumstances of the recent conflagration among the shipping were these. One of the crew of a barge loaded with petroleum, which was lying in close proximity to several other petroleum loaded vessels, carelessly threw down a lighted lucifer match, when the petroleum instantly caught fire. To avert the peril to which the other vessels were exposed, the fastenings of the barge were cut and she was taken to the bank of the river, some distance from the shipping, so that she might burn out without danger. But unfortunately the *rising* tide swamped her, and the burning fluid, floating on the surface of the water, was carried up among the vessels in the port in the very heart of the town. One by one they caught fire, until about eleven o'clock at night there were at least fifteen vessels in flames, all of them one thousand tons burthen. Most of them were laden with cargoes, as those which escaped, being lighter, their copper sheathing was of course some feet above the level of the water, and helped to protect them. But little could be done to extinguish the flames, as there are no steam fire engines in Bordeaux, and the hand pumps were of too small power to be of much use.

PRESBYTERIAN CONSOLIDATION.—As a step in practical consolidation, the two Presbyterian papers in Cincinnati, the *Herald* of the New School, and *Presbyter* of the Old School, have been united, under the joint control of both editors, Dr. J. G. Monfort and C. E. Babb. The declaration of union will doubtless be made by the two General Assemblies at Pittsburgh, in November, and there will be but one assembly in May next. But the union of synods cannot be consummated until the fall of 1870, and the presbyteries must wait for their union and boundaries for the action of the united synods. For ministers and churches, the distinction of O. S. and N. S. will fall into general disuse.

THE MORAVIAN GENERAL SYNOD.—At a late meeting of this body in Germany, the conduct of missions was much discussed. There was a leaning to the idea that converts from heathenism should be brought as fast as possible into the condition of self-sustaining and self-managing congregations, with native pastors, educated for the office. The practice of carrying on trade by missionaries was rather disapproved. In the West Indies the training schools have gained a high excellence. The great want is of thoroughly educated missionaries. It was resolved to erect, at Kleinwelke, in Saxony, a Missionary Home, for returned missionaries to recruit their health. The schools for the children of missionaries are at that place.

R. L. ALLEN, Esq., of New York, somewhat known to farmers in this country by his connection with a large agricultural warehouse, recently died suddenly while traveling in Europe. Noticing the fact, the New York *Observer* says:

"His beautiful religious character was illustrated in his death as in his life. While riding in Stockholm, Sweden, he was seized with faintness, carried to his lodgings, and after eight hours of comparatively little suffering, he gently passed away. Soon after being placed, in his bed, he remarked with great sweetness: 'When I think of God's amazing love in giving his Son to die for our sins, I am so overwhelmed that I can never sufficiently appreciate all his mercies.'"

THE removal of the Capitol of the United States from Washington to some point in the Mississippi Valley, is likely to be one of the questions before Congress the coming winter. It is said that the Western members are pretty well united on the subject, and in its favor. An appropriation of $3,500,000 is to be asked for to put up new buildings for the State and War Departments, and Western members are determined, it is said, to fight the proposition at every stage. The Western men assert that every additional dollar expended on federal works in Washington, will be made an argument against removing the capital, and they are determined to furnish no more arguments on that side.

SCHOOLS FOR LADIES AND GENTLEMEN.—Some of the newspaper men have expressed great indignation in view of the statement that "three ladies applied for admission into the Columbia College Law School, but were refused, although no objection was made to them on account of age, education, or character." Another newspaper man coolly inquires, whether "if three young gentlemen had applied for admission to Vassar College for young ladies, they would have been excluded, on the same principle, and in the same way?"

JEWS IN THE WORLD.—The *Hebrew National*, a new Jewish journal published in London, gives the statistics of the Jews in the world. According to its statements, there are 6,000,000 of Jews in the world, one-half of whom live in Europe. America contains 260,000, Russia 1,300,000, Austria 600,000, Prussia 254,000, other parts of Germany 192,000, France 80,000, Switzerland 3,000, Great Britain 51,000, Syria and Asiatic Turkey 52,000, Morocco and North Africa 610,000, East Asia 600,000, Belgium 1,800, Denmark 6,500, and Italy 4,500, Jewish inhabitants.

SNOW fell last week, in mentionable quantities, at various points in the State of New York. A letter from DeRuyter speaks of it there, and an Allegany county paper says that the first snow-storm of the season visited that region on Monday of last week, previous to which time the weather had been uncommonly pleasant for the season.

EX-PRESIDENT JOHNSON failed to get elected to the United States Senate by the Legislature of Tennessee. He received only 51 votes, while his competitor, Henry Cooper, received 55.

SNOW has been plenty in Northern New York, according to the following telegram from Leyden, Lewis Co., dated Oct. 19th:

Except an hour of cloudless sky at 1 p. m., snow has fallen steadily from sunrise to sunset, and the earth is now covered with ten inches on the level. Falling on the warm earth, and melting as it fell for the first few hours, it is safe to say the entire snow-fall would measure fifteen inches, draining the air of a long-continued and unusual chilliness for the season, giving us hope of warm weather again, and perhaps that indescribably fascinating season, the Indian Summer. The forests, full foliaged, and gorgeous in changing Autumn hues, wreathed in snow, have presented all day a picture of great beauty. The cattle on the hills to-night are in their old Winter quarters.

GROWTH IN BROOKLYN.—Bishop Littlejohn introduced to the late Long Island Convention, its senior presbyter, Rev. Dr. Dillon, who spoke of the change that had taken place in the condition of the Episcopal Church, since the time when he first came to the city of Brooklyn as a deacon. The city had then a population of about 22,000, with but two parish churches, St. John's and St. Ann's, and now the city has a population of 400,000, and contains 34 Episcopal churches, while on the whole island there are 85 churches.

WOMEN DELEGATES.—The Central Union Baptist Association of Pennsylvania recently received a lady as one of their delegates, and passed the following resolution on the subject:

Whereas, some surprise was expressed at the appointment of a sister delegate to this body—

Resolved, That we regard such appointment as proper, and we will welcome our sisters—'last at the cross and first at the sepulchre'—to seats in our body.

CURTAILMENT OF MISSIONS.—In no previous period has the call been so importunate for Christian work in Roman Catholic countries and among the Romanists in our own land. The "American and Foreign Christian Union" has this work in charge, but at the last meeting of its Directors, the expenses of the mission had so far outrun the receipts that curtailment and suspension of labors in some fields were instantly ordered.

SHOCKS OF AN EARTHQUAKE were felt in New England last Friday morning. Boston, Worcester, and several other towns in other portions of the Eastern States, were shaken to such an extent that the people were frightened, although not hurt.

THE Young Men's Christian Association of New York has nearly completed, for its purposes, one of the finest buildings in that city. It will cost about half a million dollars.

ANOTHER NATURAL CAVE.—A party of prospecters, while searching for lead ore, recently discovered in Clayton County, Iowa a natural cave, which one of the party thus describes. "After getting in a few feet, the chamber was about 10 feet wide, 8 feet high, and 100 feet long, extending east and west. The sight on entering this chamber was wonderful. The sides were literally lined with crystals of calc. spar; the floor of the cavern was covered with a light colored clay, with ochre and red clay below it, and filled with the same spar that was suspended to the walls and roof. The masses of this spar had the same form as masses of lead ore, with now and then a piece of lead ore mixed with the spar.

NEW HAMPSHIRE POTATOES.—Hon. Gilman Scripture, of Nashua, N. H., has in his possession two enormous seedling potatoes, dug at the County Farm in Wilton, one measuring twenty-one and one-fourth inches in circumference the longest way, and lacking only a single ounce of weighing two pounds. Its ungainly companion, minus three broken off knobs lost in digging, is five and one-fourth inches larger round, and easily brings down three pounds and six ounces on reliable scales. Ralph Burns, of Hollis, N. H., recently unearthed seventy-five bushels of New York Peachblows from a small patch of ground, averaging fifteen hills to a bushel.

JOHN BROWN'S FARM.—Kate Field, in closing her Adirondack lecture at Boston, made an eloquent appeal for the purchase of the John Brown farm, at North Elba, N. Y., which Mrs. Brown sold in 1863 for $800. The present owner's name is Alexis Hinckley, and having buried his wife and become tired of living there, he has made up his mind to sell. He asks $2,000 for the farm, which is 244 acres in extent, and has upon it timber worth $1,000. Miss Field and another woman have each subscribed $100, and she asks $1 subscriptions from the friends of freedom to make up the rest.

RELIGIOUS INTELLIGENCE.

Robert Moffatt, the African missionary, now in his 75th year, is purposing to return to his native land. The 200 mile journey in wagons over the untracked country and bridgeless currents from the Kuruman to the Orange River, is an arduous undertaking for him at his advanced age, but he retains his full vigor of mind, if not of body. He intends, if possible, to be in England before the May meetings begin.

A deputation of 200 Tartars proceeded recently to Lividia to thank the Emperor Alexander for the confidence and protection which he accords to the Mussulman populations of Russia. The Czar received the delegates kindly, and in his reply said that a difference of religion would never cause him to forget that all his subjects were Russian, and had an equal right to his affection.

Miss Mary F. Hovey, daughter of Prof. E. O. Hovey, D. D., of Wabash College, Crawfordsville, Ind., has been elected to the Professorship of the German Language and English Literature in the Kansas State Agricultural College, and is to have special charge of the department of the young ladies of the institution.

The Unitarian church in New Bedford, Mass., has voted to dispense with the bread and wine in the commemoration of the Lord's Supper.

The greatest Catholic display ever witnessed in Montreal took place on a recent Sunday, the occasion being the translation of the relics of St. Sing from Bonsecour's church to the Bishop's Palace. Over 90,000 people joined in the procession. Fathers Martineau and Langgate addressed the crowd in English and French, explaining the ceremonies. The streets were decorated with flags and arches.

Mr. Isaac Rich, of Boston, has offered to give $100,000, provided a like sum can be raised from other sources, for the buildings of the Boston Methodist Theological Seminary. Rev. Dr. Clark, pastor of Meridan street church, East Boston, who is now unable to preach, has been engaged by the Trustees to raise the amount needed to secure Mr. Rich's munificent gift.

A Committee was recently formed at Dresden, to support a petition to the Chamber of Deputies and the Government in favor of the suppression of convents. A meeting has taken place, and 3,000 persons who were present voted unanimously three resolutions, by which the measure in question is demanded as early as possible, in the name of the moral and material interests of the country.

Rev. Gilbert Rockwood, who died at South Wilbraham, Mass., Sept. 21st, had been for 24 years a missionary of the American Board among the Tuscarora Indians near Niagara Falls. He was born in Monson, Aug. 29, 1811. In 1837 he assumed the charge of the Tuscarora Mission, which he retained till 1861, when he retired and settled in Wilbraham.

The Iowa State Universalist Convention met at Des Moines recently. It was well attended, and voted to raise a centenary offering this year of $10,000. A committee was appointed to raise an educational fund of $10,000, with which to establish a denominational school. Strong temperance resolutions were adopted.

The Society for the Increase of the Ministry of the Episcopal Church, in their thirteenth annual report, state that during the past year about $35,000 has been spent in assisting 164 students in various parts of the country. The Society is prosperous, though burdened with a debt of $6,000.

The 40,000 members of the churches in Illinois, last year, made an average contribution of 25 cents to the Home Missionary Society, while the 80,000 members in Massachusetts contributed an average of 75 cents each. The average wealth of these churches in Illinois is not much less than the average in Massachusetts.

Mrs. Burton, late of Roundhay, England, who was a wealthy member of the Wesleyan Church, has left the large sum of £32,000, free of legacy duty, in aid of several religious and benevolent institutions. Of this sum £15,000 is to be expended on the erection of chapels and schools for Wesleyan Methodists in Cumberland and Scotland.

Rev. R. H. Graves, of the Southern Baptist Mission at Canton, China, will visit California next winter, having been abroad fourteen years. It is expected that he will spend some time in laboring among the Chinese in that State, with whose dialect he is familiar.

Rev. H. B. Hackett, D. D., the eminent Baptist scholar, has accepted the chair of New Testament Exegesis in the Rochester Theological Seminary. The *Examiner* states that a few months must elapse before Dr. Hackett becomes a resident of Rochester.

The students at Andover Seminary are now allowed to receive license to preach at the close of the middle year, and ten members of the present senior class have just been examined and licensed by the Suffolk (Mass.) West Association.

The Clarke Institution for deaf mutes, at Northampton, Mass., will derive $215,050 from the estate bequeathed by the late Mr. Clarke, its founder. New buildings are to be erected, on the family system. The present number of pupils is forty.

Orange Judd has just made Wesleyan University, of which he is a graduate, a munificent gift of $50,000, to erect an elegant building for the natural science department. It will be begun immediately, and will be named the "Judd Scientific Hall."

At the unveiling of the Lincoln statue in Prospect Park, Brooklyn, last week, eloquent addresses were delivered by Rev. Dr. Storrs and A. A. Low. A national salute was fired, hymns sung, and other festive demonstrations made.

Mrs. E. A. Stevens, of Hoboken, has donated the handsome sum of $30,000 to Princeton College, to endow that institution with a mathematical professorship. An unknown donor has contributed the same amount.

The public lands secured by the Cornell University have been, through the efforts of Mr. Ezra Cornell, so admirably located, that they are reported as promising to yield that Institution nearly two millions of dollars.

The subscriptions to the Jubilee-offering to Madison University amount to $104,908 75; on Cabinet of Natural History, $4,641; on President's house, $6,600. Total "Offering," $116,149 75.

On a recent Sunday morning, which was somewhat rainy, a prominent Buffalo minister said to his congregation, "As the barometer continues to fall, there will be no service in this house this afternoon!"

Three Virginia ladies, including the wife of Gen. Robert E. Lee, have published in the Richmond papers an appeal for aid to remove the Confederate dead from Gettysburg to Holleywood Cemetery.

There are seven hundred Baptist churches in Missouri, but the *Central Baptist* says that there are not more than two dozen that have worship every Sunday.

King William, of Prussia, offers the Pope a carpet to cover the floor of the hall in which the great Council will meet. It will cost $50,000.

When John Bright is at home in Rochdale, during the intervals of rest from public duty, he goes about among the poor and sick, and reads the Bible to them.

An altar has just been placed in St. Stephen's church, New York, which cost $60,000; and a new Catholic cathedral in Brooklyn is to cost $2,000,000.

George M. Brooks, of Concord, Mass., has been nominated by the Republicans as Mr. Boutwell's successor in Congress.

The New York *Herald* nominates Pere Hyacinthe for Pope.

SUMMARY OF NEWS.

Jonathan Morgan, a lawyer, linguist and mechanician, who constructed the first steamboat ever seen on a New England river, is now living at Portland, Maine, having attained the ripe age of ninety-one years. He is very eccentric, and for many years lived alone in a small attic room, which served as office, bedroom and kitchen. He often boasted that his entire expense of living did not exceed fifty dollars a year.

At the New Albany (Ind.) Rolling Mill two bars of railroad iron have been made, one of which is 58 feet 8 inches long, and the other 60 feet. The usual length of a bar of railroad iron is 27 feet, and it requires six men to work the rolls and handle the levers, tongs, &c. In the rolling of the 60 feet bars, it requires as many men as can well get around it to put it through the process of manufacture.

General Banks learned the printing trade, when a young man, in the office of the Boston *Traveler*. Mrs. Banks, when a girl, also worked in the same office. They left the *Traveler* office to start a weekly paper in Waltham, Mass., which was carried on successfully for some time with the aid of one "jour" printer.

General Tom Thumb and wife, accompanied by Commodore Nutt and Minnie Warren, have commenced their journey around the world. They are now in California, taking an average of $1,000 per day at their exhibitions. They next go to Japan, China, India and Australia, returning two years hence, via Great Britain.

An Austrian baron, who was carrying the hod in exile at Galesburg, Ill., received a full pardon and a rich estate recently, just as he was about mounting the ladder with his load. He was so overjoyed that he gave five hundred dollars to the post-office messenger who carried him the letter.

The Treasurer of Erie county, New York, is expected to die from the effects of eating a portion of an apple poisoned with strychnine, on Monday, 18th, given to him by a stranger, who remarked, "When you eat it you'll never want any other kind."

A Wisconsin paper says that the secret of the success of the Chicago papers lies in the fact that every man and woman in the town takes every newspaper, for fear that a divorce notice in which they are interested may be published and they not find it out.

Mr. John Hayward, the compiler of several gazetteers, geographies and statistical publications, died in Boston, October 13th, at the age of eighty-eight years. His chief work was a New England Gazetteer, published about thirty years ago, and enlarged and republished in 1856.

Catherine Beecher, the oldest of the race, is 69 years old. She was betrothed early in youth to a very brilliant young scholar, who is still remembered—Prof. Fisher, of Yale College; and he having been lost at sea, Miss Beecher remained single all her life.

The peach trade this season has been immense. The quantity carried north over the Philadelphia, Wilmington and Baltimore Railroad, was 2,115,000 baskets. Of these 76,692 were shipped at Baltimore, and the remainder at the various stations along the road.

Mr. E. H. Wade, a silver-haired veteran, and the happy father of twenty-seven children, was married for the fourth time at Knoxville, Tenn., a few days ago. It was the third time his bride had been made happy in this way—altogether a remarkable couple.

The forthcoming report of Treasurer Spinner will show that the increase of collections and the decrease in expenditures for the six months ending Aug. 31st, 1869, amounted to $16,000,000, as compared with the corresponding period in 1868.

A French chemist has invented a method of making the numbers of houses as distinctly legible by night as by day. It consists of rubbing the figures with a preparation of phosphorus, which will render them luminous.

At a New Hampshire Teachers' Institute, Professor Crittenden took strong ground against the premature development of the memorizing faculty, and affirmed his belief that "mental arithmetics" killed off more children than did any of the diseases of childhood.

"The most popular man" in Auburn is decided by ballot for a gold-headed cane, under the auspices of the Sisters of Mercy, to be Allen Ross, agent of the prison. He received 4,300 votes. The balloting realized $800.

In the Superior Court of New York, Philo Johnson the other day received $36,000 damages of the Hudson River Railroad for illegal overcharge of fare for one year, during which he made five hundred and forty trips over the road.

The chirping of the cricket is pitched the highest, or nearly so, of any sound that the human ear can hear. In Southern Europe either they or their neighbors, the grasshoppers, are kept in cages for their music.

A Utica man has a white rat, and keeps it in a cage. The other day the little fellow escaped and was gone several hours, but towards night he was discovered on the top of the cage, the door of which was shut.

Messrs. Appleton & Co., of New York, the well known publishers, have presented the pupils of the public schools in Attleboro, Mass., with twelve hundred copies of Quackenbos's arithmetic.

The absurdity of the feminine termination, as frequently employed, is forcibly illustrated by a San Francisco paper, which says that "as a billiardistress, Elise Holt is not a successistress."

Alexander H. Stevens, the Vice-President of the late Confederate States, writes to a friend, that he has been out of his house but a few times since February, and then he had to be carried.

There are great numbers of people out of employment in New York. A down-town house which advertised for a porter last week had 248 applicants by eleven o'clock in the forenoon.

Rev. Robert Collyer, of Chicago, says that Canada is the most old-fashioned new country probably to be found anywhere.

Fighting is still going on in Cuba. A skirmish in Cantro Villas district resulted disastrously to the insurgents.

The remains of six men and forty-six horses, supposed to be those of a missing portion of General Fremont's exploring expedition, twenty years ago, were found recently in the Opal Fork of the Rio Grande.

In cases of scarlet fever, Dr. Goodday recommends the body to be rubbed over, night and morning, with a mixture of six parts of acetic acid to one of eau de Cologne. The face to be excepted.

Though the receipts from Customs and Internal Revenue during the month exhibited a decline, it is believed the November statement will show a considerable decrease in the Public Debt.

The New Jersey Presbyterian Synod has adopted a resolution stating that it belongs to the office of the pastor to give full instruction to his congregation upon their duties as citizens.

A man in Bedford, Ind., fed ninety-eight dollars in greenbacks to his cow recently, through a mistake, the money and some nubbins of corn being in the same pocket.

It will depend, it is said, on the New York Courts, whether the gold clique will pocket $376,000 by the late panic, or lose over thirteen millions of dollars.

E H. Uniac, the well-known temperance lecturer, was found dead in bed at Boston, Oct. 21st. His death was caused by an accidental overdose of opium.

Miss Martha A. Demerit, of Montpelier, Vt, died recently of disease contracted by inhaling fumes of poisonous chemicals, while at work in a photograph saloon.

A lot of extra flour was sold at the rate of $4 70, gold, per barrel, in Richmond, recently, and the current rates were but a little higher. That seems like the "good old times."

There has been a large meeting of British clergy at Dublin, and a large majority of them decided that the laity have the right to decide upon matters of doctrine and discipline.

Among other acquisitions made abroad, Mr. P. S. Gilmore has collected every work that Beethoven ever wrote. The collection is remarkable for its rarity.

The recent rain storm in California caused great damage to the grain exposed along the railroads and the banks of the rivers, awaiting transportation.

A Colored Young Men's Christian Association has been organized in Augusta, Ga. A local journal anticipates good results from the movement.

In 1851, France had seventeen telegraph offices, and now there are 1,761. The miles of telegraph lines have increased during the same time from 1,066 to 20,059.

The Baltimore *American* says that the Fifteenth Amendment will add twenty-five thousand voters to the Republican party of Maryland.

On Ohio journal pointedly remarks, that "every cord of wood given to the poor will be so much fuel saved from use in the next world."

Dr. Mary Walker has been lecturing in St. Louis on the necessity of a law compelling men to marry before they reach the age of forty.

The weather at Fort Benton, Montana, is very cold. The mercury on Wednesday, Oct. 20th, was 10 degrees below zero.

From Japan we have news of the building of a railroad, telegraph and mint, and the adoption of a system of education under foreign teaching.

A corporal of a cavalry regiment in Texas has been tried by court martial and severely punished for maltreating his horse.

The Rose Memorial Chapel, a gift by two brothers to the Female Guardian Society was dedicatad, on Friday, Oct. 22d.

A man in England, tired of life, lately fired some corn stacks for the sole purpose, as he declared, at his trial, that he might be transported.

The Pope loves a pinch of snuff, and some of his friends in California have sent him a gold snuff box, valued at six hundred dollars.

Wendell Phillips, in his "Lost Arts," says the ancients 3,000 years ago knew how to make sherry cobblers.

Josh Billings says that the best way for a man to train up a child in the way it should go is to travel in that way occasionally himself.

The familiar old "Jack and Gill went up the hill," has just been translated for publication in French primers.

Yale College has a freshman thirty-six years old, who served through the whole of the late war.

Mr. Dalrymple, the Minnesota farmer-lawyer, handled 50,000 bundles of wheat this year.

Garry Riggs, of Seymour, Ct., has picked his second crop of strawberries.

Amos Kendall has given $17,000 to the establishment of free mission schools in Washington.

The biggest pumpkin in Paris weighed 300 pounds and sold for $23.

The Georgia planters expect to make $40,000,000 this year on their cotton.

A complete file of the Worcester, (Mass.) *Spy*, from 1791 to 1866, was recently sold for $500.

A New York druggist says he has prevented many a suicide by putting up cream of tartar for arsenic.

Chief Justice Chase has been buying a $22,000 farm near Washington.

Udolpho Wolfe had a reputation for schnapps and $300,000.

The first snow of the season fell at Chicago, Oct. 22d.

The Blackfeet Indians have driven a party of miners from their claims.

He who never changed an opinion never corrected any of his errors.

The captain and mate of the brig Rush were lost at sea in a gale.

There is $84,000,000 of gold in the U. S. Treasury.

SPECIAL NOTICES.

☞ MISSIONARY BOARD MEETING.—The Executive Board of the Seventh-day Baptist Missionary Society will hold a regular quarterly meeting, on First-day, Oct. 31st, 1869, at the Society's Rooms in Westerly, beginning at 2 o'clock P. M. A full attendance is desirable.

C. A. BURDICK, *Rec. Sec'y.*

☞ FACTS FOR THE LADIES.—I have used my Wheeler & Wilson Sewing Machine ten years, not only for family sewing, but for all the stitching I could get to do, from the heaviest beaver to the finest muslin. In six months I made alone on the machine twenty-five coats, seven vests, ten pair of pants, twenty-four shirts, and a number of cloaks, etc.

North East, Pa. MISS L. HARRIS.

☞ CRAMPS and pains in the stomach, are the result of imperfect indigestion, and may be immediately relieved by a dose of Johnson's Anodyne Liniment. A tea-spoonful in a little sweetened water is a dose.

☞ HEAVY oats are good for horses; none will deny that; but oats can't make a horse's coat look smooth and glossy when he is out of condition. Sheridan's Cavalry Condition Powders, will do this when all else fails.

☞ ALLEN'S LUNG BALSAM,

THE REMEDY FOR CURING

Consumption, Coughs, Bronchitis, Asthma and Croup.

AS AN EXPECTORANT

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Who are so often affected with throat diseases, will find a sure remedy in this Balsam. Lozenges and wafers sometimes give relief, but this Balsam, taken a few times, will insure a permanent cure.

Will all those afflicted with Coughs or Consumption, give this Balsam a fair trial, they will be pleased with the result, and confess that the *Sure Remedy is Found at Last.*

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NEW YORK MARKETS—OCT. 25, '69.

Ashes—Pots $7 37@7 62.

Beeswax—41@41½c. for yellow Western and Southern.

Cotton—Ordinary, 24½@25½c. Low Middling, 25¾@26½c. Middling, 26⅛@26¾c.

Flour and Meat—Flour, 5 60@5 90 for superfine State, 6 65@7 25 for Fancy State, 6 25@6 45 for round-hoop shipping Ohio, 7 00 @9 65 for St. Louis single, double, and triple extra. Rye Flour 5 00@6 30. Corn Meal, 5 25 for Jersey, 6 00 for Brandywine. Buckwheat Flour, 3 75@4 30 ₩ 100 lbs.

Grain—Wheat, 1 38@1 40 for No. 2 Chicago, 1 18@1 36 for Red Western, 1 43@1 44 for Amber State, 1 45@1 55 for White Genesee. Barley, 1 30 for two-rowed State, 1 50 for Canada. Oats, 61@64c. Rye 1 07. Corn, 95c.@1 00 for new Western mixed.

Hay—55@60c. for shipping, 85@95c. for retail lots.

Hops—6@14c. for old, 16@20c. for new.

Provisions—Pork, 30 75@31 00 for old mess. Dressed Hogs, 13@13½c. Lard 16¼@18c. Butter, 25@32c. for Western, 38@45c. for state firkins and tubs, 55@60c. for Orange county in pails. Cheese, 15½@18½c. for State dairies and factory-made.

Seeds—Clover 12½@13½c. Timothy, 4 25 @4 50. Rough Flaxseed 2 35@2 45.

Tallow—11¼@11½c.

MARRIED.

In New London, Conn., Oct. 10th, 1869, by Rev. N. P. Foster, M. D., Mr. ORRIN I. PECKHAM, of Westerly, and Miss SUSAN A. WITTER, of N. Y.

In Waterford, Conn., Oct. 17th, 1869, by Eld. E. Darrow, Mr. WILLIAM WALKER, of East Lyne, and Miss ELIZABETH BECKWITH, of Waterford.

DIED.

In Waterford, Conn., Sept. 11th, 1869, ANDREW E., son of William and Elizabeth Lester, aged 13 years and 8 months. The deceased was a member of the Sabbath School, but not of the church. Before his death, though he was sick only three days, he gave good evidence to his friends of a readiness to meet God. On the day and evening previous to his death, he often prayed, and when his pastor and others prayed, he joined, with the request that he might get well if it was the will of his heavenly Father, manifesting at the same time perfect resignation to whatever God in his providence saw fit to do. During some of his last hours, he conversed freely with his relatives and associates, exhorting the latter until strength and reason failed him. Among his last expressions he says, "Father, do you see those two persons there; and O that city too; how beautiful; it has no end." So we trust he fell asleep in Jesus. "Blessed are the dead that die in the Lord." E. D.

In the town of Adams, N. Y., Oct. 16th, 1869, ALICE M. BABCOCK, aged 13 years, 11 months, and 16 days. Alice made a profession of religion some years ago, and lived a faithful member of the Seventh-day Baptist church from that time till her death. She expressed entire confidence in the Saviour during her illness, and she had no fears for the future if she were to die. No doubt she is with Jesus. A. B. P.

At her residence in Petersburgh, N. Y., Sept. 15th, 1869, of dropsy, Mrs. BARBARA PECKHAM, widow of Johnson Peckham, aged 63 years.

In Westerly, Oct. 19th, 1869, JENNIE DENISON, daughter of Henry C. and Mary J. Champlin, aged 2 months and 19 days.

LETTERS.

I. W. Gardner, W. G. Hamilton, S. S. Griswold, D. E. Maxson, I. R. Saunders, E. D. Spicer, Wm. R. Maxson, J. B. Whitford, C. D. Potter, Hamilton Clarke, H. C. Coon, (probably.)

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
Mrs H. Maxson, Ashaway,	$2 50	25	52
Geo. W. Brown, Hope Valley,	2 50	26	13
R. C. Langworthy, Adams Center,	2 50	25	52
Roswell Clarke, "	2 50	25	52
Lorenzo Green, "	1 50	26	27
Edwin Clarke, "	2 00	26	42
Albert Clarke, Petersburg, N. Y.,	2 50	26	41
Mrs. G. N. Greenman, Berlin,	2 50	25	52
Mrs. L. Saunders, "	1 25	25	52
E. D. Spicer, Adams,	2 50	25	52
Frederick Heffion, Adams,	2 50	26	41
I. W. Gardner, Lowell,	2 50	25	52
Wm. S. Coon, Portville,	2 50	26	26
J. S. Main, "	2 50	25	52
Mrs. B. A. Barber, "	2 50	25	52
Silas Burdick, "	1 25	25	52
Mrs. C. W. Smalley, Newark, N.J.,	1 00	26	8

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12.40 P. M.—On arrival of Express Train that leaves Boston at 11.10 A. M.—Express Passenger Train, stops at Greenwich, Kingston, Westerly, Stonington and Mystic, connects at New London with Express Train for New Haven; arrives in New York at 7.30 P. M. Also, with Train for Norwich and Willimantic.

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7.12 P. M.—New York Steamboat Train for Stonington, connecting at Stonington with the new and splendid steamers Stonington and Narragansett, for New York.

10.30 P. M.—Night Mail Train for New York, via New London and New Haven.

8.00 P. M.—Sunday Mail Train for New York, via New London and New Haven.

LEAVE GREENWICH.

6.40 A. M.—Passenger Train for Providence.

LEAVE STONINGTON STEAMBOAT WHARF.

2.80 A. M.—On arrival of Steamers from New York.—Steamboat Train, on arrival of steamers from New York, for Boston, Taunton and New Bedford.

5.45 A. M.—New London Special, for New London, connecting with trains for New Haven, Norwich, Willimantic and Hartford.

7.10 A. M.—Accommodation Train from New London for Providence, connects at Providence with the 9.15 A. M. Train for Boston, Taunton and New Bedford.

4.00 P. M.—New London Special, for New London, arrives in New London in time for afternoon Train for New York, Norwich, Willimantic and Hartford.

5.59 P. M.—Accommodation Train for New London.

6.00 A. M.—Sunday Train for Mystic, or on arrival of steamers from New York; will proceed to Noank, if they have passengers from the boats.

LEAVE NEW LONDON.

1.10 A. M.—Providence time.—Night Mail Train for Boston and Providence.

6.20 A. M.—Accommodation Train for Stonington and Providence, connecting at Providence with 9.15 A. M. Train for Boston, Taunton and New Bedford.

11.20 A. M.—New London Special for Stonington.

1.15 P. M.—Accommodation Passenger Train for Providence, connects with 4.15 P. M. train for Boston, New Bedford and Taunton.

5.15 P. M.—On arrival of the 12.15 Express Train from New York.—Express Passenger Train for Providence and Boston, stops on this road at Mystic, Stonington, Westerly, Kingston and Greenwich; arrives at Providence at 7.83 P. M., and Boston about 9 P. M.

7.15 P. M.—New London Special for Stonington, connects with steamers for New York.

10.00 P. M.—Sunday Night Mail Train for Providence and Boston.

A. S. MATHEWS, Superintendent.

Stonington, June 9, 1869.

PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY.

Catalogue of Books and Tracts published by the American Sabbath Tract Society Alfred Center, N. Y.

1.

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Miscellaneous.

PROCESS OF MAKING PINS.

The Boston *Commercial Bulletin* gives the following sketch of the process of making these useful little articles:

"Formerly pins were made exclusively of brass wire; but a few years ago some genius, reflecting on the heavy cost of brass, and the small profit to be derived from the manufacture of brass pins, conceived the idea of making them of iron. Presently the market was full of iron pins, so skillfully made, that only an expert could distinguish them from genuine brass by simple inspection. They were made of iron wire, and whitened by a process which will be spoken of hereafter. Although they cost only one-half as much as brass pins, they were sold for the same price at retail, and many a country storekeeper turned an 'honest penny' by palming them off upon innocent old ladies for pins of the best quality. It is perhaps unnecessary to state that iron pins will bend on slight provocation, and in point of serviceableness will bear no comparison with the brass pins. The legitimate trade, however, was so injured by this practical competition, that all the factories had to make iron pins in self-defense. The liability of iron to rust was obviated, in pin manufacture, by lubricating the iron with oil as it passed through one of the final processes. The black pins used on mourning goods are the common brass pins japanned.

"A pin machine is about as large as a Wheeler & Wilson. Near by it hangs a reel of brass wire, one end of which is brought in contact with the machine, which cuts off pin-lengths with singular rapidity. Instantly, each length, separated from the coil, is struck by a little hammer three times on its end. This blow forms the head of the pin, and is really the only mysterious feature in the operation of a pin machine. The hammer acts somewhat like a blacksmith's hammer in forming the head of a bolt. From the process of heading the pins are carried by a revolving wheel under a series of small files, which point them. They then drop into a receiver, and the pin machine proper is done with them. One machine makes 170 pins per minute.

"Pins are pointed in oil, and when they leave the machine they are greasy and dirty. The first step is to cleanse them. To this end, a bushel or more are put into a revolving barrel containing sawdust. Thence they are removed and placed in kettles, together with plates of tin perforated like a cullender—the pins and tin being laid in alternate layers. The kettles contain water with a dash of aquafortis; steam is introduced, and the water boils three hours; the tin is deposited uniformly on the pins, and they emerge a whitish but dull hue. Polish is then given them by agitation in a revolving barrel containing hot sawdust, and they are finished pins. The deposit of tin on each pin is infinitely thin, and the amount of that metal used in whitening five or six million pins—a day's product of the American Company's mill—is surprisingly small.

"However curious and intelligent the pin machine proper, which the writer had not the privilege of seeing, may be, there are certain other machines used in pin manufacturing whose operation sufficiently excites the wonder of the visitor. One of these is the sorting machine, by means of which the good pins are separated from the bad or imperfect. It comprises a system of belts, which move forward horizontally and vibrate from side to side with a gentle motion. From a receptacle or hopper above the pins, good and bad, are turned upon these belts; a crooked or imperfect pin sticks to the belt, and is carried to the end of the machine, where it is dropped out, while the perfect pins, smooth and symmetrical, have no hold upon the belts, but are speedily shaken off into a receiver below.

"Another very interesting machine is the separator, whose office is to assort the pins according to their sizes. Formerly, before the invention of this machine, pins unavoidably got mixed in the factory, and, the work of separating them by hand being too great, they were sold like mixed candy, as 'pound pins,' the principal market for them being among the negroes at the South. This machine obviates this necessity, and does the work of a hundred hands in assorting the demoralized pins. It comprises an inclined plane, a revolving wheel, and numerous sets of steel 'fingers,' which operate as follows: The pins slide down the inclined plane upon the wheel, which revolves horizontally; this catches them and carries them around to contact with the 'fingers;' these select the pins according to their size, and drop them in different receptacles. The delicacy and accuracy of these 'fingers' may be inferred from the fact that they recognize the difference of one-sixteenth of an inch in the length of two pins, and dispose of them accordingly.

"English pin-manufacturers for years knew no better method of sticking pins in papers, which is an important part of the business, though it seems trifling, than by hand work, and they used to give out pins in quantities to families of poor people to be 'stuck' by hand. American inventive genius has done away with this slow and wasteful process, and furnished machines which do the work better and with infinitely greater rapidity. Samuel Slocum, who was one of the earliest American pin-manufacturers, was the first inventor of improvements on the old English 'hand-bar' for sticking pins. His machine was in use for many years in the principal pin-factories of the country, but about fifty years ago gave place to another invention.

"The power-sticking machine consists of a table which revolves very slowly; placed upon this, the pins are dropped into a revolving cylinder, whose longitudinal ribs throw them upon an endless chain; the links of the chain are notched, and the pins, catching in the notches and hanging by their heads, are borne forward to a gate on which is the paper to be filled, and are pressed into their places in the paper; a crimp simultaneously acts on the paper, holding it in place and making a place or crease for the pins.

"The operation of the hand-sticking machine is quite different. The pins, placed in a kind of hopper, slide down and are caught by their heads between conductors placed together like the halves of a roof, thence they run into a slide through a 'goose-neck,' the slide having notches corresponding to the rows of pins in a paper; as the slide runs through the 'goose-neck,' the notches fill with pins; then the slide is drawn back, a crimper descends on the paper, and holds it till the pins are driven through it. By this machine, attended by one person, 1,000 to 1,200 papers of pins can be 'stuck' per day. After the pins are 'stuck,' they are carefully inspected and placed in papers, and are ready for market."

LIGHTING.

The first light known was obtained from branches of resinous wood, employed as torches. But the invention of lamps followed very closely upon this primitive discovery. As soon as men found out the inflamable properties of fat, they turned it to account by sti[illegible] a rush into a vesel filled wit[illegible] and this spitting, sputtering [illegible] flickering contrivance was [illegible]d down, from father to son, as the sole dispeller of darkness, until it occurred to some fanciful spirit to invent oil. Of course this new liquid was at once substituted for fat, by all who could afford it. And it is probable that it was about the same time, that flaxen and hempen wicks were first used instead of rushes, by the same well-to-do people.

All the antiquities that we possess prove, beyond doubt, that the Indians, the Assyrians, the Egyptians, the Israelites, Greeks, and the Romans, to say nothing of a great many other people of whom we know next to nothing, were acquainted with the use of oil lamps. Admirable specimens of lamps, in bronze, stone, and brass, have been found in the pyramids, in the ancient temples of Hindostan, and on the sites of Jewish cities. As regards the lamps of Greece and Rome, we have ample means of judging what they were, from the excavations made at Pompeii. Gold, silver, marble, precious stones; nothing was thought too expensive to ornament these vessels. The greater number of them are artistic workmanship, and even the humblest terra-cotta specimens that were used by the poor in cottages, have a gracefulness of shape, and an elegance of finish, that no craft of modern times could surpass.

But it is not to be supposed, for all their beauty and all the expense bestowed on their fashioning, that these antique lamps were of any great use for practical purposes. An eighteen-penny lantern, with its tin reflector, and its bull's-eye of third-rate glass, diffuses better light than did any of the costly apparatus of Rome and Egypt.

The ancients knew no methods of refining oil. As a great luxury they mixed it with perfumes, such as essence of rose and sandal wood; but this rather detracted from than added to, the burning properties of the liquid; and all that was obtained by the process was an increase of fragrance and a diminution of light. The dwellings of wealthy men like Nerres, Mecænas, and Lucullus, who expended extravagant sums upon scented oils, would not have borne comparison in point of lighting with the grimiest tap-rooom of a gas lit public house. The gold and silver lamps, hung by slender, well-wrought chains to marble pilasters, only yielded, at their best, a lurid tapering flame that gave out an enormous deal of smoke, fluttered in the slightest breeze, and went out altogether at a gust of wind. Neither was it possible to steady the light by closing the apertures through which the air came; for, had Roman or Grecian houses been possessed of glass windows, they would soon become uninhabitable. The fresco paintings of Pompeian villas, the delicate colors on the walls of urban palaces, would in less than a month have become hopelessly coated with lamp soot. At the end of an hour's conference, of an evening, a party of noble Romans would have resembled a congregation of chimney-sweeps. A tunic dyed in Syrian purple would have acquired a mourning hue in no time.

From Rome, the oil lamp passed into Lower Germany, Gaul and Britain; in all three of which nations torches, and rushes dipped in fat, were the only methods of lighting known, until the Roman conquest. The Picts and Scots, the Danes, and the tribes of Scandinavia, were even not so far advanced in their mode of illumination. They were not acquainted with rush light.

When torches were wanting, they stuck a bit of wood into the carcase of a fat bird, and supporting the stench as best they might, allowed this dismal sort of candle to burn until the bird became a cinder. Travelers in Lapland and Iceland, during the seventeenth and eighteenth centuries, observed that this way of lighting was still common among such of the natives as were too poor to buy oil.

The lamp, as brought from Rome, continued in use, without being in any manner modified, until the time when candles were invented. This will explain how it was that our ancestors kept such early hours. During all the mediæval ages, men rose at day-break, and went to bed at about the time when now-a-days we set off for the theatre.

The Curfew bell, which tolled at eight o'clock under the reign of William the Conqueror, to warn citizens to put out their fires and lights, was not such an oppressive institution as most of us have supposed in our school-boy days. It was not imposed upon the conquered English as a sort of punishment, nor to prevent factious people from meeting by night, as many people have supposed. It was a police regulation, as we should now call it; nothing else. It was promulgated in the same spirit as the modern rules in our barracks and prisons, which prescribe the extinguishing of all lights at ten o'clock, to diminish the danger of fire. Under the name of couvre fue, (from whence curfew is derived,) the law had been in use in France long before it crossed over to England; and the appalling catastrophes that always resulted in those days, whenever a fire broke out, furnished sufficient reason to render its strict observance eminently necessary. Besides, as we have said, the badness of the lamps and the early hours that were kept in consequence, rendered the edict a grievance to no one. In summer time people, who had been up since four o'clock in the morning, were not sorry to go to sleep at sunset; and in winter there was very little pleasure in sitting up in a dusky hall, to be smoked black by a flickering lamp. As for the poor, the question of economy was the best of all curfews in their case; oil was too expensive for any but people of means.

The first step toward the invention of candles was taken in the twelfth century, when tallow torches came into use. A hundred years later, the tallow candle, pretty much as it exists now, made its first appearance, and was deemed so great a luxury that only people of real wealth could afford to buy it. The haughty barons who forced King John to sign Magna Charta would, probably, have considered a parcel of tallow dips as a most welcome present at Christmas time; and to have stolen one of these precious luminaries, or only the end of one, from a kitchen dresser, would have been to incur the noose without any hope of pardon. It was not until the fifteenth century that burgesses and trades-people were enabled to purchase candles. The price had become somewhat lower by that time. The cost of one candle (they were sold singly until the present century,) was about sixpence of modern money; and for this sum one had the wherewithal to escape darkness for half an hour. For it must be remembered, that the primitive dips differed from those now in use in two points; firstly, in the fact that the tallow was not refined, and secondly, in that the wicks continued in most cases to be of flax. Cotton was more expensive than silk in those days. A pair of cotton stockings cost sixty shillings. And, under the circumstances, it would have seemed an extravagant folly to burn cotton wicks elsewhere than in palaces. On the other hand, the flaxen wicks acted very ill; there was always a great deal of trouble in lighting them, and when once the feat had been accomplished, they burned at such a terrific rate that they melted half the tallow without consuming it. This last fact gave rise to a quaint form of economy. Instead of casting the drippings of the tallow candle into the fire, as now-a-days is done, every scrap was saved, and when two or three pounds had been collected, the chandler bought them back, at so liberal a rate that the drippings of four candles afforded the price of a new one.

Some half a century or more after the invention of tallow candles, wax lights were introduced into a few palatial residences. Wax tapers had been in use in churches in the ninth century, but their cost had been so far beyond the limits of ordinary purses, that no one would have dreamed of wasting his money upon such an expensive article. The offering of a wax taper to a chapel or shrine, was looked upon throughout the middle ages as a princely gift. A man who presented a taper weighing a pound to his parish priest, was certain of receiving absolution; and, as every one knows, it was customary to vow a taper to the Virgin Mary, in the same way as the ancients vowed a hundred doves to Venus, or a white heifer to Juno. As a first attempt to pacify Thomas a'Becket, Henry the Second sent two wax tapers weighing twenty pounds each to the Cathedral at Canterbury, and this munificence cost him four hundred crowns of gold. When Richard the First returned to France after his release from captivity he bestowed the first five hundred crowns he could obtain, in buying tapers for the church of Fontevrault; and Louis the Eleventh, during his reign of one-and-twenty years, spent a perfect fortune in candles for "Our Lady of Grace." Now-a-days, the practice of burning tapers as peace-offerings or sin-offerings, still prevails in the Roman Catholic church. Two years ago, on the occasion of the Prince Imperial's illness, the Empress Eugenie went in person to offer a taper at the Virgin's shrine of Notre Dame. But the existing custom must be looked upon as merely a pale reminiscence of what it was in former times. The fall in the price of wax has entailed a diminution in the value of the sacrifice. The gift of a taper can no longer procure absolution.

The cost of wax lights continued to be exceedingly high until the sixteenth century. Up to that time there were very few wax tapers burned, even in the king's palaces, except on extraordinary occasions. About the period of the Tudors, the price diminished sufficiently to allow monarchs and very rich noblemen to adopt this method of lighting; and in the year 1509 the idea occurred to certain chandlers of mixing animal fat with wax, and forming a cheaper "composite" For some unaccountable reason, however, a royal edict put an abrupt stop to the development of this new invention. Perhaps it was that fraudulent dealers (there seems to have been no lack of them, even in the "good old times,") had passed off the composite candles for genuine wax, and so wrought scandal in the land, or perhaps it was simply that the new discovery threatened to prove a dangerous competition to the real wax trade, of which some mighty noble, according to the fashion of the day, had a monopoly. But whatever may have been the reason, the invention came to nought.

It is a well known circumstance that Oliver Cromwell once blew out one of two wax candles that he found burning simultaneously on his wife's work table. This excellent man—who, amidst all the cares of state, ever kept a shrewd eye to his own affairs—had probably remarked in his grocer's bill that wax tapers (of the size we now call "fours,") cost five and thirty shillings the dozen, in the year 1654. Indeed, the item "lighting," continued up to the beginning of the present century to form one of the most dispiriting entries in a household budget. Louis the Fifteenth, whose predominant quality was not thriftiness, exclaimed one day, that one could keep a regiment, music and all, with what was spent each year at Versailles on wax lights alone. Voltaire, when dissatisfied with the pay afforded him by Frederick the Great, used to pocket the candle ends of his royal master. During Napoleon's consulship, the cost of lighting at the Tuilleries, averaged twenty thousand francs per annum; and eleven years later, during the Emperor's stay at Dresden, there were burned in one night, at a state ball, six hundred weight of wax tapers; the cost being three thousand two hundred francs (one hundred and twenty-eight pounds.)

But meanwhile, the burning of wax candles in drawing-rooms had caused the oil lamps to descend into the parlors and kitchen. There was no place for the smoky, grimy contrivances in apartments where paintings and gildings flourished; for throughout the lapse of ages the oil lamp had remained exactly what it was at first; being neither modified, nor in any way improved. There was this difference, however, that towards the middle of the eighteenth century, the number of oil lamps amongst the poorer classes, increased considerably, by reason of the invention of colza oil. The new liquid was by far cheaper than either the olive oil used in the south of France, and in Italy, or the oil made out of whale's blubber, and burned in England and the north of Europe.

It was not till the year 1783, that the regeneration of the oil lamp was seriously undertaken. In that year appeared a radical reformer in the science of lighting. His name was Argand; he was a native of Switzerland, but resident in London, and an Englishman by adoption. This man invented the cylindrical wick of hollow form, and so devised as to fit between two cylinders of metal, placed one within the other, and standing up like a funnel from out of the body of the lamp. By a somewhat complicated process, the oil was made to flow up between the metal cylinders and saturate the wick; the which, thanks to its peculiar form, allowed a current of air to circulate within and around it, and thus double the force of the light. But this was not all, for it remained to discover some way of suppressing the smoke, and adding yet more, if possible, to the brilliancy of the flame. This two fold result was obtained by placing a glass chimney over the wick. By this means the smoke was consumed by the strength of the draught of air, the unpleasant smell of oil was abolished, and the glare of the lamp was rendered so powerful that shades or screens became necessary.

The new lamps were at once popular, both in England and France. In the latter country they took the name of "Quinquet," from Jean Quinquet, the man who had imported and slightly improved them, by the addition of a convex reflector of polished metal, which, placed behind the lamp, had the effect of rendering it too dazzling for the sight to bear. Soon after, the brothers Frederick and Phillippe Girard, Frenchmen, yet further improved the "Quinquet" by simplifying the method of conveying the oil into the wick-holder. They placed the receptacle for the oil below the wick, instead of above it, thus rendering the apparatus less cumbersome; and in order to deaden the crude glare of the flame without diminishing its intensity, they contrived those well-known globes of white glass, which give such a pretty effect to artificial light.

The first public appearance of the brothers Girard's new lamp took place in London in 1807, at a party given by the Duchesse de Berry, then in exile. It was enthusiastically admired; so much so, indeed, that the Empress Josephine, although a little nettled that the two Frenchmen should have taken their invention to England, ordered the brothers to attend at the Tuileries, and bring a lamp with them. This circumstance, though of no great moment in itself, becomes so from the fact that the lamp presented by the MM. Girard to the wife of Napoleon, was adorned with paintings on China by a young and obscure artist, at that time poor and struggling hard for bread, but destined later to become known throughout the world by the name of Jean-Augustin Ingres.

The next inventor, or rather improver, of oil lamps, was Carcel, another Frenchman, who contrived the mechanism known by his name. It was not by any means a simple mechanism; it resembled the machinery of a clock, and was very expensive in consequence. But its merit consisted in the regularity and abundance with which it supplied the wick with oil, and in the clear, even, and never flickering light it always afforded. The Carcel lamp did not, however, remain long in use; for it was superseded, towards the year 1825, by the *moderator* lamp, with which every one of us is acquainted, and which may almost be looked upon as perfection, in the matter of oil lighting.

The ameliorations introduced into oils kept pace with the improvements in lamp machinery. About the year 1790 the manner of refining lamp oil by means of sulphuric acid was discovered almost simultaneously in England and France. After this, new oils were extracted from all sorts of substances, coal and peat among them; and finally petroleum, the cheapest, if not quite the safest of oils, was discovered in America in 1845. In the three years that followed the opening of the first petroleum spring, ten million pounds' worth sterling of the valuable mineral oil was exported into Europe Since then petroluem springs have been found in Hanover and Galicia. It remains now for some one to invent a method of rendering this highly combustible liquid less dangerous; and it may then acquire a greater and more wide-spread popularity.

In proportion as lamps became better and cheaper, so did candles. One of the great drawbacks to candles, especially those of tallow, had been the constant necessity for snuffing them.

In the seventeenth century, when theatres were lighted with tallow candles, the chandeliers had to be lowered between each act for the purpose of docking the wicks, and this circumstance afforded matter for endless jokes in small theatres, where the actors often came forward in their costumes to perform the needful ceremony. Moliere's comedies are filled with allusions to the luckless players who, after moving their audiences by tragic orations, were compelled to appear ignominiously before the curtain, snuffers in hand. The invention of the plaited wick, steeped in boracic acid, and thus made completely combustible, would have been a god-send to those Hamlets and Othellos; but unhappily for them, it only made its appearance in 1811, at about the same time as the stearine, paraffine, and ordinary composite candles; the cheapness of which, as compared with wax tapers, allowed our grandfathers to sit up much later of nights than they had been wont.

But wax and tallow, whale oil and colza oil, were all thrown into the shade by the sudden discovery of gas. The idea of this invention was of itself simple enough. Flame is nothing but hydrogen in a state of combustion. Things burn more or less easily, according as they contain much or little of this gas; when they contain none, they are not inflammable. This axiom of chemistry was known a very long time ago, and it is singular that men should have been so tardy in considering, that if substances such as coal and wood were dispossessed of their hydrogen, by a process of distillation, the very essence of flame would be obtained without the burning of any tangible substance. As it was, the first experiments were not made until 1792. In that year an Englishman named Murdoch distilled some hydrogen gas from coal, and lighted his house at Redwith with it. But the invention excited no interest until 1803, when Mr. Murdoch introduced gas lighting into a manufactory at Manchester. Twelve years later, the first gas company was established in London; and in 1816 the present method of lighting took the place of the almost useless oil lamps that swung creaking at the corners of the streets without shedding their rays further than a few feet around them.

More than fifty years have elapsed since then; and science has already been at work attempting to dethrone gas, as gas in its time dethroned oil. Electric light, magnesium light, different varieties of new gases, have turn by turn been tried, but without, as yet, any definite success. No one can doubt, however, that the art of lighting has more strides to make yet, before coming to a standstill. Our descendants will probably think gas a very poor sort of light. But there is one thing we should like to know. In proportion as the facilities for lighting increase, are we to keep later and later hours, until at last we really do completely succeed in turning night into day? Already we have taken to dining at eight, and rising from the table to begin the evening about ten. Great balls now commence at about the time when, a hundred years ago, they were supposed to finish; and our forefathers' maxim of "early to bed," appears to mean, in modern language, that people should acquire the laudable habit of lying down to rest as early as possible—in the morning,

PAPER COLLARS.

The following are the processes through which a piece of paper has to pass in order to become a fashionable article: First, the paper must be made expressly for the article designed, and prepared with direct reference to its weight, strength, color, and flexibility; it has to be linen finished, by having applied to it a coat of whiting mixed with glue and passed over the hot cylinders to give it the requisite polish; then it is covered with a linen cloth, or in some cases has the *fac simile* of cloth engraved upon it, and the impression of the linen is thus transferred to the paper. Next, the paper is divided into sheets or rolls of the required dimensions, and cut by machinery into the proper shape for collars or cuffs. The machine also makes button holes, and creases the collar where it is to be folded; a girl folds the end of the collar, and passes it between rapidly revolving wheels, which either fold it or roll it into its curved form, as may be desired. If the collar is to have the button-holes patched, as it is called, it is necessary, before it is rolled, to have three small oval pieces of perforated cloth affixed, which covers the holes, and gives additional strength. The collar or cuff must also go through a machine for finishing the edge, whether that border is to represent ordinary stitching or is to imitate a raised cord or tuck.—*Manufacturer and Builder.*

SAVE THE LEAVES.

The time is near when trees will shed their leaves. This is a grand harvest for the forest in manure. Some of us have learned the lesson, and have taken advantage of it. But the great majority permit the leaves to lie where they fall; and in the country, outside of the woods, they are scattered far and near, and are of but little benefit.

So it is with the coarse grasses and weeds; they are permitted to go down or dry on their stalks, their substance lost, or a portion of it retained, in the swamps. Here is a fruitful source of good manure, a great part wasted, that might be made available. This manure is particularly calculated to benefit some kinds of vegetation, among which are trees, grape-vines, and the small fruits. They have become accustomed to this kind of food, and thrive upon it. Apply plentifully. If the roots lie deep, remove some of the soil, and having filled with leaves, return all, or the greater part of it. Be not afraid to use the leaves plentifully, mixed with the soil, or without it, simply laying on the surface, on the ground enough soil to hold them.

We make it a business to use all kinds of vegetable refuse that presents itself. Where it is wanting it is a good plan to draw it from the forest, scatter it among the trees, and let it lie there until the soil requires working in the spring or early summer. We find it a good plan to leave the black surface undisturbed till the hot weather sets in. It will draw the heat where there is but little of it, and when it is most required. This is true especially with grape vines.

But now is the time to save the leaves and discarded grasses. Do not think they are valueless because so light. There is much substance for the weight, or rather much effect. The reason for this is, that they afford a natural food for trees, shrubs and vines. Applied in abundance, with proper tillage, nothing can be better. Then gather the harvest of leaves, and imitate nature's wisdom.

ODDS AND ENDS.

Those keeping horses should, twice a week, throw in a handful of salt and ashes. Mix them by putting in three parts of salt to one of ashes. Horses relish this, and it will keep their hair smooth and fine. It will prevent bots, colic, etc. A little ground sulphur, mixed with salt and ashes, and given once in two or three weeks, is also beneficial. All domestic animals will be thus benefited.

Brick Pomeroy has rather a demoralized opinion of modern maidens, for he says: "The good, square, honest lasses we knew in years agone, seem like choice dreams compared to the walking shop windows, the hair-peddling, ribbon-flinging, tetter-tipping gew-gaws of humanity now called girls."

"There is no secret about success in life," said Commodore Vanderbilt; "all you have to do is to attend to your business and go ahead—except one thing," added the Commodore, "and that is, never to tell what you are going to do till you have done it."

Rev. James Freeman Clarke says that the familiar hymn, "Nearer, my God, to Thee," now so popular, was written for an extreme radical church in England, and was first introduced to the American public in a Unitarian hymn-book.

The largest wrought iron beam ever rolled at a single beat is on exhibition at the Buffalo Industrial Exhibition. It is seventy feet long, twelve feet high, and weighs 3,000 pounds.

The identical Star Spangled Banner which floated over Fort McHenry when Key wrote our national song, is offered for sale by the heirs of Colonel Armistead, who commanded the fort, and who kept the historic bunting.

The Troy *Whig* has made a calculation, from which it appears that enough rain fell in Rensselaer and Albany counties on two days of the late storm to supply every man, woman and child upon the face of the earth with two and a half gallons of water per day for a year.

A machinist belonging to the Arsenal of Naples has invented an instrument which he calls an Amismograph, which indicates with precision the velocity at which a vessel is traveling, the changes in the direction, and the deviation of the compass.

A wise clergyman, now deceased, once said: "He had learned to preach not only so that people could understand him if they had a mind to, but also so that they could not misunderstand him if they wanted to."

The Boston authorities propose to close the public schools on stormy days. A certain number of strokes on the fire alarm bell will announce to all school children that they can stay at home and play.

The fire in the Dismal Swamp created quite a sensation by exploding shells thrown into the swamp during the war.

It is figured up that Brigham Young is the richest man in America, Stewart, Vanderbilt and Astor notwithstanding.

Illinois farmers will plant less wheat than usual this fall, owing to the low price of that article.

The Vigilance Committee at Seymour, Ind., has hanged another notorious desperado.

There are one hundred and ninety-one convicts, at the present time, in the Connecticut State Prison.

A WESTERN SPEECH.—"My competitor has told you of the services he rendered his country in the late war. Let me tell you that I, too, acted an humble part in that memorable contest. When the tocsin of war summoned the chivalry of the West to rally to the defense of the national honor, I, fellow-citizens, animated by the patriotic spirit which glows in every American bosom, hired a substitute for that war, and the bones of that man now lie bleaching on the banks of the Mississippi."

AYER'S SARSAPARILLA,

FOR PURIFYING THE BLOOD.

The reputation this excellent medicine enjoys, is derived from its cures, many of which are truly marvelous. Inveterate cases of Scrofulous disease, where the system seemed saturated with corruption, have been purified and cured by it. Scrofulous affections and disorders, which were aggravated by the scrofulous contamination until they were painfully afflicting, have been radically cured in such great numbers in almost every section of the country, that the public scarcely need to be informed of its virtues or uses.

Scrofulous poison is one of the most destructive enemies of our race. Often, this unseen and unfelt tenant of the organism undermines the constitution, and invites the attack of enfeebling or fatal diseases, without exciting a suspicion of its presence. Again, it seems to breed infection throughout the body, and then, on some favorable occasion, rapidly develop into one or other of its hideous forms, either on the surface or among the vitals. In the latter, tubercles may be suddenly deposited in the lungs or heart, or tumors formed in the liver, or it shows its presence by eruptions on the skin, or foul ulcerations on some part of the body. Hence the occasional use of a bottle of this SARSAPARILLA is advisable, even when no active symptoms of disease appear. Persons afflicted with the following complaints generally find immediate relief, and, at length, cure, by the use of this *SARSAPARILLA: St. Anthony's Fire, Rose or Erysipelas, Tetter, Salt Rheum, Scald Head, Ringworm, Sore Eyes, Sore Ears,* and other eruptions or visible forms of *Scrofulous* disease. Also in the more concealed forms, as *Dyspepsia, Dropsy, Heart Disease, Fits, Epilepsy, Neuralgia,* and the various *Ulcerous* affections of the muscular and nervous systems.

Syphilis or *Venereal* and *Mercurial Diseases* are cured by it, though a long time is required for subduing these obstinate maladies by any medicine. But long continued use of this medicine will cure the complaint. *Leucorrhœa* or *Whites, Uterine Ulcerations,* and *Female Diseases,* are commonly soon relieved and ultimately cured by its purifying and invigorating effect. Minute Directions for each case are found in our Almanac, supplied gratis. *Rheumatism* and *Gout,* when caused by accumulations of extraneous matter in the blood, yield quickly to it, as also *Liver Complaints, Torpidity, Congestion* or *Inflammation of the Liver,* and *Jaundice,* when arising, as they often do, from the rankling poisons in the blood. This SARSAPARILLA is a great restorer for the strength and vigor of the system. Those who are *Languid* and *Listless, Despondent, Sleepless,* and troubled with *Nervous Apprehensions* or *Fears,* or any of the affections symptomatic of *Weakness,* will find immediate relief and convincing evidence of its restorative power upon trial.

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PURIFIER OF THE BLOOD,

a regulator of nervous force, and a powerful sustainer of health against the encroachments of disease.

The invalid and convalescing seeking restoration, and yearning for the healing virtues or some magic balm, will find in these Bitters a hidden mysterious power, which QUIETLY RESTORES, yet refuses to reveal to the senses anything but taste and color.

It is a pleasant Bitter, free from all nauseous properties of odor, entirely vegetable, being mainly grown at the base of the mountains from which they derive their name, and is particularly adapted to all forms of

DYSPEPSIA OR INDIGESTION,

manifesting themselves by the following symptoms: headache, nervousness, loss of memory, low spirits, giddiness, dimness of sight, dullness of hearing, and ringing noises in the ears, eructations, or belching of wind, tightness of breathing, weight and oppression of the chest, uneasy feeling about the heart, palpitation, &c.

Also for Liver Diseases, Disorders of the Kidneys, Restlessness and loss of Muscular Power, these Bitters will be found almost a specific; and as a preventative of

FEVER AND AGUE,

or a restorer of the natural powers of the system, when broken down by continued ague attacks, it has no equal.

Being stimulating, (but not intoxicating,) they refresh and invigorate both mind and body, heighten the sensibility, clear and sharpen the faculties, and bestow alacrity and cheerfulness of spirit.

CAUTION.—There have been, and still are several parties manufacturing and selling socalled "Langley's Bitters," many of which are worthless. As a guide against such, I would say that in 1866, I secured by copyright, in the United States Court, a trade mark and name, "Rocky Mountain Bitters," and all Bitters of my manufacture are put up in *dark, long neck, quart bottles,* with red label printed with gold; also, direction label, bearing my seal and directions printed in red, with a red cap and my seal printed in gold, over the cork. Beware of all others, and ask for "*Rocky Mountain Bitters.*"

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Miss Johnson, who has been at the head of this Academy for twelve years, is assisted in every department by able teachers and the most eminent professors in history and the natural sciences. The course of study has been revised with great care, and it is believed is not excelled by that of any Female College in the country.

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JOHN D. KINGSBURY, Secretary.
Bradford, Mass., Sept. 15, 1869.

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8.30 a. m.—For Flemington, Junction, Stroudsburg, Water Gap, Scranton, Kingston, Pittston, Great Bend, &c.
12 m.—For Flemington, Easton, Allentown, Mauch Chunk, Wilkesbarre, Reading, Columbia, Lancaster, Ephrata, Litiz, Pottsville, Scranton, Harrisburg, &c.
3.30 p. m.—For Easton, Allentown, Mauch Chunk, and Belvidere.
4.30 p. m.—For Somerville.
5.25 p. m.—For Somerville and Flemington.
6.00 p. m.—For Easton and intermediate stations.
7.00 p. m.—For Somerville.
7.20 p. m.—Emigrant—Stopping only at principal stations.
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9 a. m.—Western Express, daily, (except Sundays,) for Easton, Allentown, Harrisburg, and the West, without change of cars to Cincinnati or Chicago, and but one change to St. Louis. Connects at Harrisburg for Erie and the Oil Regions. Connects at Junction for Stroudsburg, Water Gap, Scranton, &c. Connects at Phillipsburg for Mauch Chunk and Wilkesbarre, &c.

5.00 p. m.—Cincinnati Express—Daily, (except Saturdays,) for Easton, Bethlehem, Allentown, Reading, Harrisburg, Pittsburgh, Chicago and Cincinnati. Sleeping Cars to Pittsburg and Chicago. Connects at Junction with Del., Lackawanna and Western Railroad for all stations to Scranton. This train will be run to Allentown on Saturdays, as a local train, stopping at principal stations.

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Tickets for the West can be obtained at the office of the Central Railroad of New Jersey foot of Liberty Street, N. Y.; at No. 1 Astor House; Nos. 254, 271, 526, Broadway; at No. 10 Greenwich-st.; and at the Principal Hotels.

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These Bitters are not a gilded pill, to delight the eye or please the fancy, but a medical preparation, composed of the best vegetable ingredients known.

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