WANTED—BOOK
A New Work by
to every family, and
AGENTS WANTED
make more money at work
anything else. Business
Particulars free. G. W.
The Art Publishers, Portland,
HARTSHORN'S BITTERS
KEY TO HEALTH
LOOK!!
If it does not relieve every
peptic Symptom, the cost shall be
$1,000 REWARD
for any case
Bleeding, Itching or Ulcerated Piles
RING'S PILE REMEDY fails
prepared expressly to cure the
thing else. Sold by all Druggists.
CURE THAT COLD
Do not suffer your LUNGS to
eased by allowing a COLD to
Thousands have died Prematurely
The Victims of Consumption
a Cold.
DR. WM. HALL'S
BALSAM FOR THE LUNGS
Will Cure Coughs, Colds and
surer and quicker than any other
acts like magic. For sale by all
GEO. C. GOODWIN & CO., Agents
TARRANT'S SELTZER APERIENT
What is this Grand Specific for
this bubbling, sparkling, cooling,
regulating draught they call
EFFERVESCENT SELTZER APERIENT?
simply the Chemical *fac simile* of the
Spring Water, which, for 100 years
accounted the finest Cathartic and
in all Europe.
SOLD BY ALL DRUGGISTS.
THE EXTERMINATOR IS NOT
poison, but works the total
of Bed Bugs, Lice, Cockroaches, Moths
wherever it is faithfully applied.
storekeeper for it. Manufactured by
ENT CHEMICAL CO., Bristol, R. I.
C. GOODWIN & CO., 38 Hanover St.
don, General Agents for New England.
NEW YORK AND BOSTON LINE
VIA
STONINGTON AND PROVIDENCE
FROM NEW YORK.
The New and Elegant Sea-going
STONINGTON, Capt. W. M. Jones,
Mondays, Wednesdays and Fridays;
Steamer NARRAGANSETT, Capt. Ray,
Tuesdays, Thursdays and Saturdays,
Pier 33 North River, foot of Jay Street,
o'clock P. M., for Stonington, connecting
Stonington and Providence and Providence
and Boston Railroads, arriving in Boston
time for early trains.
Tickets, Berths and State Rooms secured
the office and on board steamers, and Baggage
checked through.
SAMUEL DEVEAU, Agent,
Pier 33 North River, foot of Jay Street.
FROM BOSTON.
Cars leave Depot of Boston and Providence
Railroad, Pleasant Street, near the Common,
at 5.30 P. M., connecting with the New and
Elegant sea-going Steamer NARRAGANSETT,
Capt. G. B. Hull, Mondays, Wednesdays and
Fridays, and Steamer STONINGTON, Capt.
W. M. Jones, Tuesdays, Thursdays and Saturdays.
Through Tickets furnished, and Baggage
checked through to Philadelphia, Baltimore,
Washington and the West.
Tickets, Berths and State Rooms secured at
the office; also, at Boston and Providence
Railroad Station.
J. W. RICHARDSON, Agent,
134 Washington Street.
For the transportation of Freight, the
and certainly the most reliable route between
Boston and New York.
DAVID S. BABCOCK,
President Stonington Steamboat Co.
ERIE RAILWAY.
BROAD GAUGE—DOUBLE TRACK.
THE GREAT THROUGH ROUTE
BETWEEN THE
ATLANTIC CITIES
AND THE
WEST AND SOUTH-WEST.
EXTENDING FROM
New York to Dunkirk, 460 Miles,
New York to Niagara Falls, 448 miles.
New York to Buffalo, 423 Miles,
New York to Rochester, 385 Miles.
FOUR EXPRESS TRAINS DAILY!
VIZ:
3.15 A. M., 10.45, 5.15 P. M., and *6.45 P. M.
From 23d Street Depot.
9.30 and 11.00 A. M., 5.30 and *7.00 P. M.
From Chambers Street Depot.
Passengers by SOUND STEAMERS
Chambers Street Depot; those via HAIL
are delivered within a few squares of
Street Depot.
Passengers and Baggage transferred FREE.
Palatial Drawing Room and Sleeping Coaches,
combining every modern improvement,
company all trains on this Railway.
THROUGH TICKETS, and any information regarding Routes and Connections
can be obtained at the Company's offices,
241 Washington (cor. Water) St., Boston,
and at all Principal Offices in New England.
JOHN S. DUNLAP,
New England Agent.
WM. R. BARR, Gen'l Pass. Ag't.
*Daily.
A. T. WOODS'
QUININE TONIC BITTERS!
The Best Tonic and Stomachic ever offered
the public.
It will improve your Appetite, Facilitate
Digestion, give Tone to the Nervous System,
give to every Organ of the Body, thereby
imparting Health and Strength. There
remedy so good for Languor and Debility
Physicians generally or following scientific
the Medical Faculty endorse it, for Dyspepsia,
Jaundice, Nervous Debility, and all Diseases
arising from a Disorderd Liver or
Stomach; Constipation, Flatulence, Blood
and Head, Loss of Appetite, Jaundice,
Heartburn, Acid Stomach, Fullness of Wind
the Stomach, Sinking or Flutterings at the
of the Stomach, Dimness of Vision,
ness of the Eyes and Skin, Pain in the
or Back or Chest, Burning in the Flesh,
Hidden Flashes of Heat, all of which
be a derangement of the Liver or Digestive
Organs.
Persons living in or visiting sections
are Malaria prevails, where Fever and
Ague, Bilious Fever, &c., are the characteristic
diseases, should be provided with
they are a sure preventive for Fever and
Ague, Intermittents, Biliousness, and all
diseases arising from malarious causes.
Price, $1. Prepared by A. LITTLEFIELD,
Boston, Mass.
Sold by all Dealers in Medicine.
GREAT CENTRAL ROUTE TO
THE WEST
HUDSON RIVER AND NEW YORK CENTRAL
RAILROAD, to Suspension Bridge.
GREAT WESTERN RAILROAD, Through
Route to Detroit.
MICHIGAN CENTRAL RAILROAD, to Chicago.
THE ROUTE BY NIAGARA FALLS
The Route between New York and Chicago
passing the
NIAGARA PALACE AND SUPERB
[illegible]

The Sabbath Recorder.

PUBLISHED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 50 A YEAR, IN ADVANCE.

VOLUME XXVIII.—NO. 23. WESTERLY, R. I., FIFTH-DAY, MAY 30, 1872. WHOLE NO. 1429.

MAN.

Oh, what a thing is man! how far from power,
From settled peace and rest!
He is some twenty several men at least
Each several hour.

One while he counts of heaven, as if his treasure;
But then a thought creeps in,
And calls him coward, who for fear of sin
Will lose a pleasure.

Now he will fight in out, and to the wars;
Now eat his bread in peace,
And smudge it quiet; now he scorns increase;
Now all day spares.

He builds a house, which quickly down must go,
As if a whirlwind blew
And crushed the building; and 'tis partly true,
His mind is so.

Oh, what a sight were man, if his attires
Did alter with his mind;
And, like a dolphin's skin, his clothes combined
With his desires!

Surely, if each one saw another's heart,
There would be no commerce,
No Sale or Bargain pass; all would disperse,
And live apart.

Lord, mend, or rather make us; one creation
Will not suffice our turn.
Except thou make us daily, we shall spurn
Our own salvation.

—*George Herbert.*

A VISIT TO JERUSALEM.

Captain Lumley, in a recent sketch which appeared in the *Jewish Chronicle*, thus describes some of his experiences on a trip to Jerusalem:

My first day in Jerusalem commenced by a visit to the place which is ever most interesting to a Jew—the Wailing Place, or the only known remnant of the Holy Temple. Engaging a Jewish guide, old Moses Jacob, we walked into the city, down the hill of a narrow street, partly covered above to ward off the sun's rays, and lined with small dark shops in which were Turks sitting cross-legged complacently waiting for customers. The street was pretty full—Greek, Latin, Armenian, and Coptic Christians, in all variety of clerical costume; water carriers, veiled women, many Jews with ugly side-locks and long robes; other Israelites in Turkish dress, with the tarbush (fez) or the turban—many of them fair complexioned. Several times I had to give way for strings of loaded camels or donkeys—for the donkey moves *rarely* aside for you, and the stupid camel *never*. You must give him the wall, however high and mighty you may be, or you must consent to be crushed.

Moses Jacob (my guide) and I passed up some narrow side streets on the right, and eventually arrived at the Wailing Place. I found here a wall of stone about 40 feet high and about 150 in length, each stone varied in size—some about 20 feet long, and all having the peculiar marks on them known as the "Jewish bevel." Now this is a special evidence of Jewish workmanship, which, together with other evidence of the site of the Temple, prove that this interesting structure really forms part of a temple—perhaps that of King Solomon; perhaps that of Zerubabel, or that of Herod. Under any circumstances, it remains to this day a lively proof of the inaccuracy of the prophecy of the founder of the Christian religion, who said of the temple, that "there shall not be left one stone upon another that shall not be thrown down." Here was I, looking at an immense wall of the Temple, 40 feet of which was above the ground, and at least 70 feet below the surface.

On Fridays, in the afternoon, before the commencement of the Sabbath service, it is customary for the Jews of Jerusalem to attend here and wail, crying piteously to God to redeem Jerusalem. The scene is most impressive, and I may say, awful. Old and young, the aged rabbi, and the youth of both sexes, combine in earnest prayer, in loud appealing cries; and if any spot on earth's surface is more than another provocative of prayer, this intensely holy spot remains as a sympathetic link, which joins people of all nations and creeds unto the worship of the true God.

A visit to this place alone is worth a journey from Europe. The stones are covered with Hebrew names, and in cracks between the stones are many little rolls of parchment, on which are written Hebrew prayers, asking the Almighty for the speedy advent of the Messiah.

From this deeply interesting place I went to Robinson's Arch—that part of the Viaduct joining the Southeast corner of the Temple Wall, and forming part of the connection between the Temple and Mount Zion, as described by Josephus, and one of the few historical material data which point out the exact site of the Holy Temple.

That evening, there being a bright moonlight, I stood upon the roof of our house, built in true Eastern style, with a staircase in the centre leading to the open roof (the house, in fact, being open from top to ground floor), and I gazed upon a truly interesting scene.

Imagine a position which commands a view of nearly all the city. In the foreground, indeed, immediately at my feet, lay the pool of Hezekiah, but with very little water in it, as this was the dry season, and the rains were a month overdue. Beyond this, the city, like a ruined graveyard, lay in a bath of cold grey moonlight. A little to the left was the high circular dome of the Church of the Sepulchre, with a tower or a mosque here and there. A large open space in front, with an immense domed building in it, was the Temple Area and the Mosque of Omar. Another mosque—that of Al Aksar—was near it; and beyond the city the background was filled up by the Mount of Olives. A solitary tall palm tree was on the right, close to where I was observing this melancholy picture; and it seemed to be looking down, with its branches drooping, as if in sorrow, at the city in its desolation. The only sound was the appropriate, discordant and half melancholy song of the Arab minstrel from a coffee-house near, who, with a wailing cry which seemed to be unlike anything else but a ghastly accompaniment of some doleful savage death-rite, was making night hideous.

On one of the days we spent in Jerusalem, we paid a visit, by special appointment, to the Chacham Baschi, or official Jewish High Priest. He received us in divan, in true oriental fashion. The principal room of his house is surrounded with benches on which are soft cushions—the use of chairs and the mode of sitting in the European way being unknown. The floor is partly covered by a rich Persian carpet; and we were met at the entrance of the house, (which is the Jewish quarter,) by the master of it, who was accompanied by two priests of inferior grade. Taking us each by the hand, he seated us on the divan—we of course seating ourselves in the usual European way, but he in Turkish cross-legged fashion. Our interpreter stood in front, and a conversation was commenced through him, slightly flavored with Eastern compliment. It was most amusing to speak in this manner through a third person. Everything we had to say to the Chacham Baschi we addressed to Moses Jacob; and then when the interpreter spoke, we had to watch the countenance of the Chacham, who was all smiles and courtesy, to try to discover whether our meaning was properly conveyed and understood. Sweetmeats, coffee, and long pipes, were brought in by servants, who advanced with eastern formality, after having left their shoes outside the sacred limits of the carpet.

Abraham Ashkenasci, the Chacham Baschi, is a fine and intelligent looking man of about 60 years of age. He has a large white beard, and he wears a turban and oriental robes. He is a Turk, and belongs to the Sephardic branch of Jews. As the head of the Jews in the Holy Land, and the recognized official medium between them and the Turkish government, he holds a position similar to that of a Foreign Consul. He is decorated with the Order of the Mejidie in diamonds from the Sultan, and has the consular honor of a footman with a silver headed staff to precede him when he walks in the city. We were afterwards witnesses of the peculiar respect with which he is treated, inasmuch as he is saluted with the very lowly but truly Eastern reverent observance and kissing of the hand paid to personages of high rank. We discussed many interesting subjects with the Chacham Baschi, among which the condition of the Jews in Jerusalem, the question of the water supply to the city, and other matters, were referred to.

We afterwards paid visits to other Rabbis, inspected a large synagogue in progress of building, and looked in at five synagogues, in nearly all of which were a great number of old men reading the Talmud. There is nothing particularly remarkable in the synagogues—nothing of ornament or of interest in an antiquarian point of view. In one I noticed a piece of carved stone, Gothic work, which might have been the remnant of some building of the 13th or 14th century. When we attended the services on Friday evening and on Saturday, we found them conducted with moderate decorum. They were of the same, or nearly similar character to those of the Western Jews.

It is a question of some slight hesitation whether I should visit those places in Jerusalem where it is dangerous or prejudicial for Jews to enter. I refer to the Mosque of Omar and to the Church of the Sepulchre. The city itself is a hot-bed of fanaticism, bigotry, and religious hatred. In the Mosque of Omar no Jew dare go, except under special guard. Sir Moses Montefiore was one of those who went, accompanied by Mr. Guedalla. There are but very few Jews in Jerusalem who would enter it if they might, the place at present being defiled; as this—the site of the Holy Temple—has now a Mahomedan place of worship erected on it; and in the Church of the Sepulchre it is equally dangerous for a Jew to enter, for here the Christians interpose. Dr. Frankel, who visited Jerusalem in 1859, says he believes he was the first Jew who had been in the church for fifteen centuries.

We had obtained a consular order and a Turkish guard for the Mosque of Omar, and disregarded the warnings we had received—and as for the Church of the Sepulchre, I went into it quietly one afternoon, with my guide, and nobody knew or asked to what religion I belonged. We went to the Mosque at the early hour of seven in the morning, so as to avoid meeting the Turks, and, taking off our boots at the entrance of the Haran (or Temple area), we put on slippers, made the acquintance of the Sheik, and were taken to all the interesting spots in this place, which is most dear to every Jew throughout the world as the site of our great Temple.

The Haran, or noble Sanctuary, covers a space equal to one fifth of the city. In it, covered by the Mosque, is the dome of the rock, or, in other words, the summit of Mount Moriah, carefully fenced by a railing—but we were allowed to touch the inclosure. Here is the inclosure of the Mahomedan fable of the ascent of the prophet into heaven. Some marks in the rock are pointed out as the indents of the fingers of the angel Gabriel, other marks are shown as the impress of the foot of Mahomet, and a variety of other things more interesting than reliable are here exhibited. The rock itself is gravely pointed out to be suspended in mid air, like Mahomet's coffin; but, as we afterwards descended beneath it, and recogniezd its supports, we ventured to doubt the accuracy of this information.

In the cave beneath the rock, the floor, which sounds hollow, covers, our Sheik said, the mouth of hell But two objects which I saw were much more interesting than these superstitious fables. These were two exquisitely carved pieces of sculpture in white marble, each about four feet high, and called by the Turks the praying places of David and Solomon. They are of an original and bold design, with pillars linked in a marvelous manner. The pediments are cut into a foliated pattern, and the upper ornament is a graceful series of flowers. It is a model for sculptors to all eternity. From their great beauty, and because they are so much unlike and better than anything we saw, they doubtless belong to a totally different period in the history of art. Who shall say they do not form some remaining part of the glorious Temple of Solomon? I attempted a sketch of one of them, but under the difficulties of candle-light and the impatience of the Sheik, had to give up my intention.

The Mosque of Omar itself is a magnificently large building, but it seems to have been originally erected for some other purpose than as a place of Mahomedan worship. After becoming accustomed to the gloom of the interior, I made out a grand and lofty cupola roof supported by massive marble columns, in a style approaching the Grecian, with a run of string courses connecting them, from which spring around arches supporting the roof. Everywhere are colored marble and Arabesque ornament, which seem to cover other work beneath; but the origin of this building is hardly clear, and much of it out of repair. In the course of our inspection of the Temple area, we went beneath it in one part and found splendid underground galleries or crypts, supported by stone columns. It may be concluded that many secrets are hidden within this spot, such as bear upon the early history of the Temple, the storage of corn, and the supply of water to the Temple and city, with, perhaps, the locality of a powerful spring of water, which will clear up the question of the mode in which Jerusalem was supplied with water during the sieges it has undergone; for it never suffered from want of water at those times. It would, indeed, be a blessing to the city in these times to clear up the question satisfactorily, for the greatest of requirements now is water.

THE WAY TO BE SOMEBODY.

On Thursday evening, May 16th, Horace Greeley delivered a lecture before the colored people of Poughkeepsie, N. Y., which was reported in full for the *New York Tribune*. It is rare to find so much sound sense and wholesome advice, for black men or for white men, as he condensed into that lecture. We clip the essential parts of the report of the lecture, assured that we can print nothing more useful to our readers.

THE LESSON OF SELF-TRUST.

I turn now to graver themes, and here I shall discuss the condition of the colored race among us as a fault-finder. The spirit of reform is an accusing spirit. It weighs, judges, and finds deficiencies, and reports them. If there were nothing defective or imperfect in the ideas or the purposes of the colored race, it would be idle to waste my time or yours in discussing the deficiency I find. The first lesson I would inculcate with regard to the colored people of this country, is that of self-trust. I think as a people they are disposed to aggravate the disqualifications and difficulties under which they now labor, and to undervalue their present opportunities. I think they also, to some extent, undervalue their own capacities and powers, not directly, perhaps, but in fact. They assume that they need more help from outside than they actually do need, and they wait for and expect aid from others where they might, in a more heroic spirit, prove sufficient to themselves. I think they are inclined to lean on and expect help from other races, beyond what is reasonable, and beyond what is wholesome. They are inclined to inquire what others may do for them, or can do for them, where they might better ask, What can we do for ourselves? Leaning is one of the cardinal vices of our own race. Young people of all races are too prone to say, If somebody will lend me or give me the price of an education, or a farm, or a shop, or a store, then I would do something; then I would be somebody. Nay, my friend, I respond, if you only were somebody, all these would come to you. The circumstances may be in fault, but the "center stand," as an old friend of mine used to say, is still more important. When I see a young man of 21 start out in the world with nothing but the clothes on his back, and not a dollar in his pocket, and asking, not who shall help me, but how shall I help myself, I feel confident his future is secure. Now, this leaning, this waiting to be bolstered, is the prevalent vice of the times, and I think the colored people have a very large share of it. They will often beg or borrow where they might learn to make.

Ralph Waldo Emerson says Pestalozzi, after spending 50 years in works of benevolence and philanthropy, came at last to the conclusion, that no man could be much helped or hindered by any one but himself. I think that was a sound conclusion, though of course not always applicable to the circumstances of a man shackled and fettered, and sold on the auction block. To a man forbidden to use his limbs and faculties, except in the service of another, or for the benefit of another, we might well say, this rule does not apply. After all, giving a man his own faculties, just what God has given him, I apprehend what man can do for him outside of himself is very little, and this truth is not sufficiently considered or comprehended. In our days, we are on all sides overwhelmed with projects for helping people that ought in all respects to be helpful to themselves, and this is injurious to the moral future of the human race. So many schemes for helping men—and many who might help themselves—tend to a spirit of improvidence, and to impoverishment. A poor colored woman, hearing that Abraham Lincoln was assassinated, said she had hoped that some good was to come to her people, but now that Mr. Lincoln was taken away, she had hope no longer. But the Creator of Abraham Lincoln had not been taken away, and in fact, it is very doubtful whether, if Mr. Lincoln had lived, he could have done for the colored people more than has already been done. Nay, it is exceedingly doubtful whether so much as has been done for them would have been done for them if Mr. Lincoln had lived. But, at any rate, the idea of this poor woman, that the well-being of either race depended on the life of any one man, was a ruinous mistake—a mistake which has done injury to that race and to other races.

HOW TO THRIVE.

It was said the colored people of the South stood around for a year or two after the emancipation, looking for forty acres of land and a mule which the Government, as they supposed, or had been told, was about to bestow upon them. Now, that poor Government has had a heavier load to shoulder than they had, and it would have been very far out of its power, as it would have been out of its way, to endeavor to bestow upon any person forty acres of land and a mule. Nay, further than that: if the Government had been able, and if it had been perfectly proper to make such a gift, I consider that the colored people would have been more damaged than profited by that bounty. I sat once with Gerrit Smith in the great African church in Richmond, not long after the emancipation, and when these vague ideas of some great benefit to be received from the Government were distracting the heads of that race. Mr. Smith addressed them in this fashion: "You are told, colored men of Virginia, that the Government ought to give you land, and you are told, very truly, that you ought to possess land. You ought to have land, I admit. Now, here are two of us [pointing to me] who have used no liquor and no tobacco for 30 years. If you will just do without liquor or tobacco for 30 years to come, I promise you you will own at the end of that time half the land in Virginia." Such were Mr. Smith's ideas of the mode of providing these people with the forty acres of land and a mule. I am quite sure it was the best way. The land they needed would never have been half as beneficial as this way to teach them how to save and secure it for themselves.

Dr. Franklin, whose merits as a teacher of his country men have never yet been half appreciated, spent a good many years in inculcating lessons of frugality, and the country has profited by them, but it has not profited half so much as it should have done. We see every day spectacles of ostentations and of vulgar display, or living for other men's eyes, which would not be visible if Franklin's advice had been duly heeded. One of his maxims, that has made its mark on the ages, is the statement, that "a penny saved is two pennies earned." I think the better and truer way of stating the same truth is, that "one dollar earned is better for a man than five dollars begged or inherited." [Applause.] Show me a young man who, in the five or six years following his attaining his majority, has saved a thousand dollars from his own honest earnings, and I have no fear whatever that he will in any future stage of his career come to want. I don't apprehend for him either bankruptcy, or incapacity, or inability to earn or to save. I would rather he had that thousand dollars, squarely earned and honestly saved, out of the fruits of his own exertion, than any $10,000 drawn in a lottery, or that his father could bequeath to him, or that any foolish friend could bestow upon him. Better that $1,000 than any $10,000 that came to him otherwise than through his own faithful and honest exertion. I state these truths, trite as they may seem, because I think the colored people of this country eminently need to treasure them, and to feel their force.

I used some time ago to give a dollar occasionally to the black man who said he was a fugitive from slavery, and whose eyes were fixed on the north star. Probably half of the money was given to frauds—men who made a business of running away from slavery. Sometimes they had to take new tracks, but they still kept running. At the time of the overthrow of slavery—which spoiled their business, and I am glad it did—[applause]—from that time to this I have given dollars very sparingly to black men, if at all, because I felt deeply, that the best possible argument for human slavery was an emancipated person going around begging. It was a stronger argument than any apostle, any bishop, any eminent divine or eminent lawyer ever yet made for slavery—that of an unshackled man trying to live on the bounty of others. I have said harsh things to men who came to me begging, pleading that they had once been slaves, but were now freemen. I meant, however, only to arouse in them that spirit of scorn for the life of the idle and the vagrant which I felt, and which seemed to me desirable that they also should feel.

BEGGING AN EDUCATION.

This spirit of beggary—it is a hard word to use, but I use it—this disposition to be benefited by other labors than our own, seems to me, to-day, one of the chief obstacles to the advancement of the colored race to the position which I think they ought to occupy, and which they may occupy. It comes, also, in the shape of begging for an education, which is more seductive, and is, to my mind, more dangerous, than begging bread. Yes, I would not beg an education. I trust I do honestly honor my father and my mother as the Scriptures command, and yet there is no one thing for which I honor them so profoundly as for the fact that when I was a child of 10 years, and was supposed or reputed to be rather an apt and forward pupil in school, they were waited upon by the clergyman and the lawyer and the doctor and the merchant of our little neighborhood, and offered that I should be taken off their hands and sent to school and academy and college, and perhaps to a theological seminary, and so through the mill, and turned out a finished scholar, ready for work in any capacity, without one cent of cost to them; and they duly considered the proposition, and after a quiet consultation between themselves, they returned for answer, that they would give each of their children as good an education as their means would allow. I do not know that I was particularly gratified at the time at that decision, but I am profoundly grateful now that they chose to do what was in their power for their children, and not have anything done for them by way of charity. I am quite certain that it was better on the whole that I should rough it through with such an education as a New England common school could afford me, than that I should go through life with a humiliating sense of dependency, through having been educated at the expense of some benevolent society or missionary association. I should have felt under a kind of obligation to the creed of the men to whom I owed my education, and had I been thus educated I should not have felt as free to believe and teach whatever seemed to me the truth, as I do now on a good many of the topics among Christians. For this I ought to be, and I trust I am, grateful. I am grateful also for this—that I owe no person or human power for an education except my parents, and I have just such as their scanty means were able to afford me.

THE EXAMPLE OF THE JEWS.

Let me illustrate by an example, the conspicuous and notable example of the Jewish or Hebrew race. This people has for more than twenty centuries been the special object of persecution and oppression. They have been hunted from place to place, denied the right to own land, or to follow any creditable profession, and then cursed and scorned because they practiced usury, which perhaps was the only thrifty trade that they were allowed to practice at all. They have been subject to more suffering than ever the colored people were in a civilized country—to torture, to confiscation, to every form of rapacity, ending in murder, on the assumption, or pretext rather, that they were somehow responsible for the crucifixion of the Saviour of mankind. I was told of an incident that occurred in California only a few years ago, where a Jew and a "heathen Chinee" came into collision about some traffic or bargain in which one tried to overreach the other. When the Chinese could think of no other epithet, he exclaimed, "You Jew, you killed Mellican man's Joss." Probably all he had heard of the Christian religion in ten years was, that the Jews had, somehow, killed the Saviour of mankind. Now the Jews for fifteen centuries have been the object of special obloquy, for there is no bitterness anywhere equal to theological rancor. So the afflicted, scourged, wronged, outcast Hebrews, have lived on as they might through all these weary centuries; but, sinners as they were—and they are, like the rest of us, full of faults and vices—they never in the hour of their darkest and deepest degradation failed to cherish faith in God and trust in themselves [applause,] and these traits have always characterized them. No matter what their faults, or what their vices, the Hebrews have held to their belief in God, and trusted in their own powers. Even the lurid smoke of the inquisition never obscured to them the goodness of God, and never made them unfaithful to their religion or themselves; and at last we see the Hebrew taking his seat in senates and in the councils of kings. I wish I could infuse into the African race among us these characteristics. Why, in the times when the Jews were the most desolate and the most oppressed, I think they never failed, in the first place, to take care of all their poor, and then they paid their full share toward supporting the pauperism of other people than their own. I bring these people before you as an example and as an encouragement to the blacks. They have, while freemen, never encountered, never suffered the opprobrium or bitterness of hatred or malice which followed the Jews for 15 centuries, and over which the Jews have triumphed.

THE DUTY OF THRIFT.

Next to self-trust, I would urge upon the colored men of this country the duty of thrift. I would have them honor thrift in their kinsmen, and pursue it in their own persons. They hardly need to be told that money is power; but they need to be assured that money is education. Money combined with character is respect. Money is position. I feel that they have never given proper thought to this subject. I too often meet men, not of any particular race, who say, "Thank God, I was born a poor man; I have always remained so." Now it is no shame to be born poor, but I think it an inconvenience even then; and I don't think that it is right for a man, with a man's responsibilities, with a wife and children about him, to go through the world, living from hand to mouth; accumulating nothing, unless it may be debts. I doubt the moral soundness and the moral sanity of the man who says, "I live as the birds, and trust Providence, and trust I may have to-morrow as I have had to-day." I tell you, No. There is a moral obligation resting upon all of us to do something more than to live from day to day. I believe we each of us ought to make at the end of each year a comparison of the last year, and be able to say, unless misfortune happens, "I am a little better off, in little better circumstances, at the end of the year than I was at the beginning." Understand me, when I say this, that I do not at all sympathize with those who make the getting of money the chief end of man. I only say, that incidentally people have their duties and obligations. We know that a human life is a round of obligations. There is an obligation to accumulate something to provide the means of educating our children, and of portioning them moderately, and of providing for the inevitable demands of decrepitude, old age, and sickness. I say, there is a moral obligation to thrive. This is something quite apart from the miser's grasping, which makes the acquisition of wealth the end and sum of life. I doubt whether the man ever lived who did not feel an obligation, when children were growing about him, to give them something to be called a start in life.

A good trade is an estate, a little property, or something that the man should give his children. To do this he must commence in early life. Show me a young man who has lived a year as his own master; let me know exactly whether he has saved anything in that year or not, and I will tell you whether he is likely to go through the world a man or a beggar. Just let me know whether that first year has added something to his share, whether his share is a dollar or a farm, and I will tell you whether he is likely to gain and shine in the world. It is the first step that costs, and a poor man who commences to day and says to-morrow I will earn something more than I spend, and so on to the end of the year, and the next, if he can do it, has entered upon a course of life which infuses as a rule industry and morality and responsibility into him, and he is much more likely to be a good citizen, and a useful, honored and worthy man, because he has resolved to thrive, to save, and to set aside something. And in this country, whatever we may have pretended, men can say they will do this thing. I don't speak of the unfortunate, or crippled, or maimed, or paralytic; I am speaking of men and women with reasonable health and fair capacities; and I say, it is not more difficult for the poor man to save under ordinary circumstances than to breathe, if he will only try.

Herein it seems to me that the colored people of this country are deficient. They are, as a class, improvident. They live for to-day; they enjoy to-day, and let to-morrow take care of itself. I think it is unwise and mischievous. We are not only improvident in spending, but we are improvident in giving. There are many men and women who give away what they ought to save. I have been in other years a very ready giver, but never gave away a quarter as much as I had the reputation of giving. I never had it to give away. [Laughter.] But, after all, men and women give away too readily. That is quite as true of black as of white, and more true of the poor than of the rich. They give without sufficient inquiry as to the person they give it to. Undoubtedly, there are enough people to be aided—widows with young children, the sick, and the entirely destitute. After all, if I was thus destitute, I should prefer to go where the city or State was bound to support me, than to ask strangers to give me a dollar here and there to live upon. I maintain that it is not only right that those who are in absolute want shall be aided, but that they should be aided in the way that gives the least trouble to those who have to support them.

The needs of the colored race of this country are, first, land. They ought to own land, and thus have the means of educating their children to work. They ought also to have trades among them. The man who is a good carpenter or a good blacksmith, or has any other trade like these, will never be a poor man. I have lived forty years in New-York, and the most deplorable circumstance that has arrested my attention is the great disinclination of our boys to learn trades. I believe there are fewer boys learning trades in New-York now, than there were forty years ago, when the population was one-third less than now. There never was a time in the history of the world when there was a better prospect for men who are willing to learn trades than to day. There never was a time when it was less excusable for young men to refuse to learn trades than now.

THE ACROPOLIS AT ATHENS.

Winding our weary way up the steep ascent from the hill of Areopagus, we reach at last a gate, set in a massive wall of stone, which shuts in the Parthenon and its precincts, and on presenting to the guardians of the gate the written permission, and some of the current coin of the realm, are permitted to enter the hallowed circle. The Acropolis is about 166 yards high, and with a planteau 300 yards long by 150 wide. Both the plateau and the Parthenon, which crowns it, lie east and west in length.

On entering the gate, the first thing which strikes the stranger, is the collection of fragments of statues and friezes strewed around and arranged against the walls, without order or method, some of them apparently of much merit, and all carefully guarded by the custodians. Picking your way through this precious rubbish, you ascend a rude flight of steps and behold the wonderful remains of the truly wondrous temples which have lured you so far. The narrow face of the plateau is covered with these magnificent rose-colored ruins. You behold the Parthenon, the Erechtheum, the Temple of the Wingless Victory, supported by its caryatides, draped female figures of rare beauty, and complete—for King Otho restored the missing female to her sisterhood—and marvel at both the design and execution in these matchless structures, ruined as they are, yet lovely in decay.

To describe these buildings would be indeed superfluous, so much has been written about them—and so numberless the pictures and photographs portraying them. Yet, after all, they must be seen to be appreciated, so incomplete and inadequate are either pen or pencil to give the perfect picture; framed in by the azure vault of the Grecian heavens, and seen through the medium of its transparent air.

There is one sight, however, which jars on the tourist's enjoyment of the spot. On the southern side of the Parthenon is an open vault in which lie confusedly piled together, hundreds of skulls and skeletons—relics of the brave men who fell on this spot during the last revolution, whose self-devotion had certainly earned their bones at least the rites of sepulture. For a desperate and bloody struggle was finally made by the Turks on this spot, and the bones of both were left where they fell. Why a people so proud and so patriotic as the Greeks should have neglected these remains, has excited the wonder and indignation of tourists of all nationalities and equally puzzled friend and foe. The bones are always there to bear mute witness of the neglect of the descendants of the men who erected that noble memorial of those who fell at Thermopylæ, and who gave no more to their country than these neglected dead.

As though in keeping with the character of the place, a nation's sepulchre, the Acropolis, swarms with ravens, whose sad cry and mournful plumage recall to the traveler the fact that in this place he treads among the tombstones of the once gay and glorious city of Pallas. Looking down from the Parthenon you see a mass of ruins, the whole open space of the Acropolis being filled with shattered columns of marble, and fragments of roofs, fueges, and entablatures. As a traveler has aptly said, "You find here, broken and shattered, in the the circumference of the Acropolis, enough materials to rebuild a city."

Over this stony sea of ruins rises the Parthenon, not ruined. Though the rubbish covers the substructions and rises to a level with the base of its columns, still these are sufficiently entire, as well as the walls, to give an idea of the whole. The front and pediment—the countenance, as it were, of the great edifice—is perfect. Shorn of its ornaments, indeed, but not of its grandeur. The fall of a shell upon its roof caused it to crumble, but every stone of the vault is there ready for re-erection. The old fane honors friend and foe; it has overcome the elements, and time, and war, having marked the very birth of civilization, and watched through a dozen centuries, its utter decline. "It then looked forth, for a dozen centuries more, on barbarism of various and successive kinds, till at length it sees the light of intellect and humanity dawn again. The bigot creed and barbarous sword of Ashia has now hid it for four hundred years—holding the noblest of European lands in bondage. It was a noble thought and generous deed to set it free." So speaks an English phil-Hellene, and speaks truly that which all enlightened men feel, but might not express so well—on visiting those classic ruins, and recalling their ancient glories.

Pallas Athene still sanctifies her shrine; and those of another faith, and from lands unborn when she bore sway, yet must do her reverence. These ruins are more eloquent than the perfect temples here, for these wrecks are lovelier than the proudest monuments of modern wealth and culture reared by the Emperors of the hour, which the hands of a mad mob of Petroleuses could cause to vanish in an hour.

Well said Byron, musing amid the wrecks of Rome.

"Tully was not so eloquent as Thou,
Thou nameless column with the buried base.
What are the laurels of a Cæsar's brow?
Crown me with ivy from his burial place."

And thus from age to age the heart of man clings always to the ruins which are so eloquent in their decay, and preach so many lessons of the mutability of human pride and human sorrow.

Lord Elgin might steal the marbles from the Parthenon to enrich his country's museum at London, but the wrath kindled in the breast of Byron, his countryman, has damned him to everlasting fame, in verses which breathe and burn with the true old Greek inspiration. The malediction of Shakespeare on him who "moved the stones" from over his grave seems to have clung to the more sacred stones of the Parthenon, and had Lord Elgin known the price he was to pay for his violation, he might have hesitated ere he incurred the wrath of Minerva in this theft.—*N. Y. Mail.*

THE CARE OF GOD.

"Do you see this lock of hair?" said an old man to me.

"Yes; but what of that? It is, I suppose, the curl from the head of a dear child long since gone to God."

"It is not. It is a lock of my own hair; and it is now nearly seventy years since it was cut from this head."

"But why do you prize a lock of your own hair so much?"

"It has a story belonging to it, a strange one. I keep it thus with care because it speaks to me more of God, and of his special care, than anything else I possess. I was a little child of four years old, with long curly locks, which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the wood to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy ax, as it went up and came down upon the wood, sending off splinters with every stroke, in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment when the ax was coming down with all its force. It was too late to stop the blow. Down came the ax. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden horror caused, he thought he had killed his boy. We soon recovered—I from my fright, and he from his terror. He caught me in his arms, and looked at me from head to foot, to find out the deadly wound which he was so sure he had inflicted. Not a drop of blood nor a scar to be seen. He knelt upon the grass, and gave thanks to a gracious God. Having done so, he took up his ax, and found a few hairs upon its edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood. How great the escape! It was as if an angel had turned aside the edge at the moment it was descending on my head. That lock he kept all his days as a memorial of God's care and love. That lock he left to me on his death-bed. I keep it with care. It tells me of my father's God and mine. It rebukes unbelief and alarm. It bids me trust him forever. I have had many tokens of fatherly love in my three score years and ten, but somehow this speaks most to my heart. It is the oldest, and perhaps the most striking. It used to speak to my father's heart; it now speaks to mine.

A Good Sign.—In 1860, when the Convention of the Young Men's Christian Associations met in New Orleans, a number of delegates went together from Cincinnati on a steamboat, which was for a month, during the going and return trips, a floating Bethel. A precious revival, in which Christians were quickened and sinners hopefully converted, was a novel experience on the Ohio and Mississippi rivers. The boat stopped at a sugar plantation in Mississippi, where one of the company had the following talk with an old negro slave:

"You are an old man; will you not die soon?"

"Yes, massa."

"Well, where are you going?"

"To the good land."

"What

The Tract Department.

EDITED BY A. H. LEWIS,
Agent of the American Sabbath Tract Society,
To whom all matters for this Department should be addressed, at Alfred Center, N. Y.

PUBLIC OPINION.

We are sure that our readers will be glad to become thoroughly informed of the opinions which are being expressed concerning the Sunday and the Sunday-library questions. Hence we continue extracts bearing upon the question.

[From Zion's Herald]

"What necessity is there for this robbery of God? Cannot man take a bit of one of his own days for these recreations? He has six times as much as God reserves for himself. Why should he steal half of that one day, instead of taking a twelfth of his six? Why not employ Saturday afternoon in rest and recreation? If Mr. Beecher would get every shop and store and factory shut at twelve o'clock Saturday, and let all hands rest, he would do a work of reform that God will bless; but to drive them to midnight, as they are driven in New York and other large cities, Saturday night, to compel the tired employees to sleep till near the next noon, and then to send them wandering about galleries and libraries and parks, and other worldly places, and to call this the Lord's Day, and to say the Lord approves such a profanation by his word and deed, is after the present fashion of putting bitter for sweet, and sweet for bitter, darkness for light, and light for darkness.

"This picture-gallery business is revealed in all its horrible fullness in Europe. There this custom is openly carried on. What is the result? The Sabbath, as a day of sacred duty, is an obsolete institution. So it will be here, if this iniquity prevail. Boston will be like Berlin, New York like Paris, America like Europe, and all like Pandemonium.

"There is connected with all this a constant fling at the Puritans. Mr. Beecher has to shy a stone at the graves of his fathers. They were over strict, were they? Was there ever a more beautiful day than an old Puritan day of the Lord? Was it not beautiful to rise after due and ample rest, to enjoy a rich and hearty breakfast, to ride to church, to remain there from eleven to two, with varied exercises of singing, prayer, and sermon; to ride home, enjoy an abundant dinner, and close the day with the setting sun? These old fathers and children felt, in that sacred calm, a halcyon atmosphere, and they could sing with unspeakable joy,

'This heavenly calm within my breast,
Is the dear pledge of endless rest,
Which for the Church of God remains;
The end of cares, the end of pains.'

"The later variation is no less delightful. The same long morning remained, and remains. Service only ninety minutes long, with a large diversity of exercises; a Sunday school broken up into like enjoyable fragments, a fair intermission, sometimes till evening, with a very animated service at eight. Is this tedious? Far from it. Nothing is shorter or sweeter to a renewed nature. It is the best and happiest day. It is charming, crowded, delicious."

From the Christian Union.

Of the Open-Library-on-Sunday question, the *Investigator*, the old infidel paper of Boston, says:

"Bigotry makes Sunday almost useless to a large class of people. 'Go to church,' say the priests. 'We prefer the Library,' say the liberals. 'It shall not be opened to you,' is the response. And that is the sum and substance of the whole dispute."

This comes from a naughty infidel, to be sure; but if anybody will be kind enough to answer it, we shall be much obliged to him.

The *Christian Era* speaks of the library question in Boston as follows:

The Public Library on Sunday.

Restless agitators are again at work in Boston to secure the opening of the Public Library on Sunday. They are sanguine of success; being inspired with new hope by a similar movement in New York, and by the unlooked for support of Mr. Beecher. The gist of Mr. Beecher's argument lies in two assertions, first, that young men are longing for such recreation on Sunday, as may be found in the Library and Reading Room; and secondly that, if such a resort is denied them, they will seek vicious amusements.

The first assertion seems to us to involve a mistake in matter of fact: and the second, a more dangerous mistake in morals.

We doubt if any large body of young men feel an interest in the opening of the Library. They have never petitioned for it, they have never shown any solicitude for the change. They would make little use of the privilege, if it were conceded. The young men who wish for recreation on Sunday, long for another kind of amusement. Reading is dull business for them, too solitary and confining. They prefer a walk or ride to the country, or the stimulus of a convivial party. After the drudging toil of the week, they want something lively and stimulating. Reading is stupid, only a shade better than church going. Mr. Beecher, with his fondness for books, may imagine that clerks and apprentices and laborers would flock to the open libraries, eager for mental food. But lovers of a Sunday holiday are not, in general, lovers of good books, and would find as little magnetism in a Library as in a church. When the young men of the city petition for the opening of the Library, and show a personal interest in the matter, it may be wise to consider the question. Until that time, it is certainly safe to keep the Library closed, and pay no heed to a few agitators, whose chief aim is to turn the Boston Sabbath into a Parisian holiday.

But Mr. Beecher's second assertion is a fatal mistake in morals. It involves the Jesuit principle that the end sanctifies the means; that it is wise to do a little wrong in order to escape a greater wrong; that one should break down a part of the dam to prevent the whole from being swept away. The principle is radically false. The broken dam is weakened and more likely to yield to pressure. The little wrong conceded prepares for the greater wrong. If one resorts to a doubtful policy for gaining a good end, he will soon have as little scruple about the end as about the agency. The corrupt estimations of the human heart grow by indulgence. One concession made invites new demands. The only safety is in resistance at the start. *Obsta principiis* was an ethical law for heathen moralists, and is equally needed in Christian communities. "Resist the beginnings" of all evil is the motto of every wise legislator. Lafayette, with his large heart and love for the people, temporized with the Parisian mob, and sought to soothe them by concessions. He lost everything; the mob grew bolder and more exacting, and the King and Queen, who had trusted his fidelity, died by the guillotine. Napoleon was called to deal with a similar mob. His method was prompt and effective; chain shot at first, *followed by blank cartridges.* It is neither expedient, nor right, to tamper with wrong; it only strengthens the tendency to evil. If the Library is opened to save from worse indulgencies, it may be quite as necessary to open the cigar and beer shops to save from ardent spirits; and the liquor shops to save from the gambling hells. The only wise way is the right way—to do no wrong—to refuse all demands for violation of the Lord's Day.

The attempt to save young men from something worse by opening the Library would probably be an utter failure. Any one familiar with social tendencies can see that five would be ruined where one would be saved. A multitude would be led into habits of Sabbath breaking, while few would be recovered. If the Library were opened, no doubt many would be found in its attractive halls. But they would not be chiefly those, who now give the day to recreation, but those who give it to worship. Many, who now find the afternoon service a little irksome; many children of Christian parents, who think Sunday rules at home needlessly strict, would stroll away to the Library, pleading the high authority of Mr. Beecher, and this indulgence would whet the appetite for others more dangerous. We feel confident that the practical working of the experiment would be disastrous. It would not reclaim the wayward, but would unsettle good principles, and weaken good habits. It is to be hoped that all good men will unite in resisting the entrance of the wedge, which will rive asunder the sacredness and order and quiet of our New England Sabbath.

BAPTIST MINISTERS AND THE LORD'S DAY.

A Boston exchange contains the following report relative to the action of certain Baptist ministers in that city:

At a meeting of the Baptist ministers of Boston and vicinity, held in Social Hall, Tremont Temple, Monday, May 13th, the committee appointed at the last meeting offered the following resolutions, which were presented by Rev. Dr. Hovey, and unanimously adopted:

Resolved, The ministers of this conference believing that certain opinions and tendencies of the present time make it proper for them to state briefly but formally their reasons for urging upon the people the duty of observing the Lord's day, unite in the following declaration; namely; we are convinced

1. That at the origin of the human race, one day in seven, hallowed by the resting of God from the work of creation, was set apart by him for religious worship and joy among men, with rest from secular labor.

2. That the duty of observing this weekly Sabbath was solemnly reimposed by Jehovah on his chosen people, and owing to its fundamentally moral character, was made one of the ten commands.

3. That our Saviour not only kept the Sabbath, according to the primitive law, but also spoke of it as instituted for man's sake, a good, adding that he himself, the Son of man, was Lord of the Sabbath.

4. That both the resurrection of Christ on the first day of the week, and the example of the apostolic churches in meeting on that day for religious worship, make it our duty and privilege to honor the Lord's day, instead of Saturday, by devoting it to Christian work and joy.

5, and finally, That the history of Christians enjoins upon us the same great duty and privilege, by showing that a faithful observance of the Lord's day has tended to the physical, mental and moral good of the people.

We are also convinced:

1. That for sanitary and moral reasons, a weekly day of rest from secular toil should be required by the laws of the State.

2. That in a land where most of the people recognize the authority of Christ, that day of rest should be the Lord's day, since it will be kept by large numbers from a sense of religious duty.

3. That by selecting any other day the government would discriminate against Christians who are bound in conscience to rest on the Lord's day, and who could not therefore hold office or perform service for the State if required to work on that day.

4. That by opening public libraries, or authorizing any form of public service, not strictly necessary, the civil authorities would not only act against the judgment and conscience of a great part of the citizens, but also against the general current of legislation in all our history as a people, and against the recognition of Sunday by the constitution of the United States, as well as those of nearly all the separate States.

5. That so far as we can judge, the people do not need the use of public libraries on the Lord's day, nor do they desire the same for themselves.

In view of these considerations, we earnestly deprecate every attempt to secularize the Lord's day, and call upon our fellow Christians to use their influence, by word and example, to avert so great an evil.

ALVAH HOVEY, D. D.,
JUSTIN D. FULTON, D. D.,
D. B. CHENEY, D. D.,
GEO. W. GARDNER, D.D.,
ANDREW POLLARD, D. D.,
A. J. GORDON,
S. W. FOLJAMBE,
} Committee.

F. E. TOWER, Chairman.
T. J. B. HOUSE, Secretary.

THE FIRE IN YEDDO, Japan, April 3d, is said to have destroyed five thousand edifices, and made twenty thousand people homeless. A district two miles square was burnt over in less than three hours. Eight persons were killed outright, and some 50 others were desperately wounded. The list of houses destroyed includes 17 large government offices, 60 temples, 287 small public offices, and 4,753 private dwellings, shops, &c.

Education Department.

EDITED BY JONATHAN ALLEN,
President of Alfred University,
Assisted by such educators, and others, as have thoughts they wish to express through this medium.

SWEETNESS, LIGHT, PIETY.

SCHOOLS—WHAT KIND?

In this article, we start an inquiry respecting a subject of paramount importance to all interested in the question of higher education, viz: What kind of educational institutions are demanded by the Christian civilization of the present? In approaching this inquiry, may we be spared the folly of approaching it in a dogmatic or dictatorial manner, but rather may we come in an inquiring and teachable spirit. It is one before which the most successful and most experienced teachers of the age stand in a questioning, learning attitude. One of our most successful educators, and president of a college east of the Hudson, remarked in a recent convocation of teachers, that when he assumed the presidency of the institution over which he presides, he thought that he knew all about college courses and methods, and just what students ought and ought not to study; but after several years of experience, he just began to realize that he knew little or nothing about it—that it is one of the great and unsolved problems of the age, and that it was with this as with most great questions, those who knew the least about it, had the most positive and dogmatic opinions. Indeed, not a few young men, and even boys in our schools, who are floundering along in the rudiments, incapable even of passing an examination for entrance to an academy, do, nevertheless know all about these matters, and are ready to tell you all they know and you don't know about teaching and studies, and ready to dictate terms to any institution or faculty.

Let us beware of the rocks on which such dash their presumptuous boats, and sail carefully, cautiously, our small exploring craft. There is needed here, as in all great social questions, not systems, "excogitated from one's inner consciousness," not a blind following the past, walking in its "cast off shoes"; but rather a broad and varied induction of facts, after the Baconian method. Let us then seek from statistics, and from the long and varied observation and experience of the ablest and wisest teachers and observers of the age, the data that may help in the solution of this difficult problem. We begin with somewhat extended extracts from a couple of recent and carefully prepared statistical reports made by President Barnard of Columbia College, New York city, to the trustees of that institution—reports so conclusive to the trustees, that they have modified the workings of the college to conform to the teachings of the reports. He says:

"It is a principle now universally recognized, that in questions of social science, the only foundation on which trustworthy conclusions can be built, consists in an extensive induction of well-ascertained facts, reduced, wherever it is possible so to reduce them, to exact numerical statements. Educational questions are not exempt from the operation of this principle, more than any other. When different forms of education come into competition with each other, the comparative degree to which they meet the actual wants of a people or of an age, must make itself manifest in figures.

"It has been a sense of this which has led the undersigned to endeavor, during the past few years, to obtain accurate statements of the condition of all the educational institutions in the country which are empowered by law to confer degrees in Arts; and to compare this condition as to its present with its earlier years, with a view to ascertain, if possible, what is the estimation in which the education furnished by the colleges is held by the people at the present time, compared with what it was earlier in the century.

"Should it appear that the colleges at present attract a smaller number of students in proportion than formerly, and even that this proportion is sensibly diminishing as the years go by, it is still free to those who believe that the system cannot be materially improved, to ascribe this to popular error; and to hope, and to profess to anticipate, that this error, like many caprices of which precedents may be found perhaps in history, will presently pass away. To such the results actually reached in this inquiry will probably be unwelcome, but will fail to suggest the propriety of any modification of the system itself.

"There are those who hold, with some reason, that the popular judgment of systems of education is not to be trusted; but none can wisely claim that it ought not to be regarded. No scheme, however judicious, can be successful, in a country where choice is free, unless the people can be made to see that it is judicious.

"Superior educational institutions are provided either by governments or by the thinking few; and these, by the offers which they hold out, and by the visible results which they produce, as illustrated in the subsequent history of those who avail themselves of their advantages, slowly educate the people to an understanding of the value of education—of the value of education in general, and of the value of the form of education furnished in particular. So long as this form of education seems to fit men best to meet with and master the practical problems presented by the age in which they live, whether these be political or social, industrial, moral, or purely intellectual, so long will it be preferred, and so long will the public preference for it be manifested in the increasing numbers of those who seek its benefits. If in the changing conditions of society, systems of education remain wholly unchanged, there is reason to doubt whether the training which was once perfectly adapted to the circumstances can continue to remain so. And its want of adaptedness to the new exigencies of life, or its positive defects, cannot fail to be detected by the people, through the application of the same criteria by means of which they learned to value the higher education at all. As, therefore, the practical success of educational systems, in a country where, as before remarked, the choice is free—where government, that is to say, does not step in to control the will of the individual—must depend upon the favor voluntarily extended to them by the people, the evidence of a great and decided change in the popular estimation of a system long established and long undeniably favorite, compel the inevitable conclusion, that this system requires modification. No theory can stand against a fact like this. It is idle to prove to a people that they ought to prefer a species of culture which, upon evidence satisfactory to them, they have deliberately made up their minds not to prefer.

"The change in respect to the popular appreciation of the system of collegiate education, in form as hitherto conducted in our country, indicated by the diminished attendance upon the colleges, is too great to be treated as an accidental irregularity; and it has been steadily progressive for so long a time, that it can be attributed to no passing caprice. Taking the *whole country through*, the number of undergraduate students in *all the colleges* is less at the present time, in proportion to the entire population, than it was thirty years ago, nearly in the ratio *of two to one.* From New England, where collegiate education has always been more highly in favor than any where else, the number of undergraduate students sent to the colleges within and without New England, is not greater by one hundred in all this time than it was in 1838. It is even considerably less, if, at both dates, we leave out Harvard University, an institution which has received within the last few years a rapid and surprising increase of numbers, as an apparent consequence of having abandoned the distinctive feature of the collegiate instruction, i. e., the invariable curriculum of study. In all New England, there is not a single considerable college in which the attendance from its own State has not fallen off in recent years, except Amherst, where it has not increased, though the population has increased largely, and Harvard, in regard to the exceptional prosperity of which, the probable reason has just been suggested.

"In regard to our own State of New York, we have not the means of ascertaining, for former years, how many young men have been sent to colleges beyond the State limits, or how many from other States have attended our own; but the comparison of the *total* attendance upon the colleges of New York at different periods, exhibits results entirely in harmony with those derived from New England. Taking up, for instance, entirely at random, the American Almanac for 1848, we find that the colleges of the State of New York, then six in number, viz., Columbia, Union, Hamilton, Madison, Geneva, (now Hobart,) and the New York City University, embraced for the year preceding nine hundred and forty undergraduate students; while in 1869–70, the total attendance of students in Arts in all the colleges, now increased to twelve in number, viz., besides the above-named, Genesee, Rochester, St. Stephen's, Alfred, and the college of New York City, (formerly the Free Academy,) was only one thousand and thirty-four; an absolute increase of ninety-four, or ten per cent. only, while the population of the State during the same time increased not less than fifty per cent."

[To be continued.]

A PILGRIMAGE.

Finding myself, on a certain Sabbath, near the burial place of two whose memories are very sacred to me, in common with thousands of other old Alfred students, I determined to spend the hours of worship at their shrine. Meeting a little daughter of one of the professors of Union College at play on the College campus, who, after eyeing me inquiringly, asked,—"You do not want to go through college do you?" on telling her that it was the cemetery, rather than the college, I was seeking to enter, "O, you will find that a great way off, and the way very sunny, (may her words prove prophetic)—but the road is straight, and you cannot miss of finding it right before you at last."

After wandering for an hour questing for their graves, I found myself in front of a monument that caused my heart to stand still. I read at its top the name of ABEL WARD, and running my eye down the shaft, read the names Sally Ward, Melissa B. Ward, wife of Rev. W. C. Kenyon, President of Alfred University; then William C. Kenyon, and on low scrolled head-stones at my feet, the initials of these names. I had found the object of my search, and falling prostrate upon the ground in the hot blistering sun, I wept, as it is given to a man to weep, but seldom in a lifetime, wept regretful, grateful tears, while thronging events of years long since dead filled me with their tender memories. These dead years sprung to life again, and talked with me. I was a boy once more, with intense longings for knowledge. Then came to Alfred a man, full of the goodness that comes from above. He took me by the hand, and lifted me into nobler living. He still lives as a benediction of goodness on all coming under his influence. His successor, Prof. Kenyon, came among us, full of concentrated energy and enthusiasm, with the uplifting inspirations of a life nobly consecrated to sacrificial living. His voice was like the bugle's call—his gesture like the sabre's flash, lifting us to our feet, and bidding us forward in life's battle. Soon after, she whose life-destiny was to be one with his came. She inaugurated her mission with care for the sick. Together they labored and sacrificed—passed beneath the cloud of adversity and sorrow—he in the many-handed service of building up a new institution, without money, in a new country—she in all service and sacrifice for the well-being of the student, nursing the sick, consoling the sorrowing, helping the needy. To me they were as elder brother and sister, full of cheer in despondency, help in need, watchfulness and care in sickness. What they were to me, they were to hundreds of others. The rich and the fashionable, then as now, wagged their heads at Alfred, but the poor, the earnest worker, sought and found help and cheer.

The day was thus spent in sweet, sad memories, and as the sun sank beyond the distant and beautiful hills, I returned to the city; but restless, agitated, I found myself, as night darkened, hastening almost unconsciously back to the cemetery. All was hushed in the quietude of night. The moonlight lay calmly on walk, and wood, and water. Tombstone and monument stand forth like sheeted ghosts. The hum of insect, the murmur of water, the sounds from the distant city, all tended to subdue and inspire with devout and solemn sentiments. The hours of the night glided by as silent sentinels, leaving spirit communings, earnest questionings of the hereafter. The distant thunder of the midnight train coming up from Albany, warned me to hasten down and away. Blessed are the memories of that visit.

ALFRED STUDENT.

ADELAIDE LADLEY.

Brief was the notice of Miss Ladley's death, which we have seen passing the round of the papers; yet it has carried sadness to many hearts. We felt impelled to write more fully of the sad event; but have waited for more definite information. All that has reached us is, that she died April 8th, at Ashville, Alabama, among strangers, a seeker for health. She graduated at Alfred in the class of sixty-three. After graduating, she served for a while as preceptress of the Pennsylvania State Normal School, located at Mansfield. Resigning her position, she went to Europe, spending some time in travel and in study under German and French teachers. Returning home, she resolved to devote her life to literature. To this end she went to New York, without letter of introduction or commendation, and applied in person to the editor of the New York *Times*, for work upon his paper. He employed her without question. She also furnished articles for various other papers, having for a time one of the editorial departments in the *Hearth and Home.* For several years she has been in the employ of the Harpers, chiefly as assistant editor of the *Bazar.* The last production that we noted from her pen was the leading article in *Harper's Monthly* for January, entitled, "The French Royal Chateaux." For the last two years, however, she has been an invalid, having broken down under the pressure of her work. She appeared before an Alfred audience for the last time two years ago the coming commencement, but so broken in health, that it was with the utmost difficulty that she gave her lecture. Since then she has been largely a wanderer in quest of health.

Gifted in head and heart far above the common range, she was blessed in a Quaker birthright and culture, giving her that self-centred poise of character, that largeness of views, that purposeful living, seldom found in young women outside of the Quaker cultus. Brought up in near proximity to, and under the same influences as, Anna E. Dickenson, she possessed powers fully equal, and indeed transcending hers, in the higher forms of eloquence. Seldom, if ever, have we heard a speaker that could move upon the higher and sweeter sentiments of an audience, as she could in her best moods; and if she had taken the lecture field instead of confining herself to the sedentary life of a writer, we are satisfied that not only her life might have been prolonged, but she would have been one of the brightest ornaments of that profession.

Her calm, sweet presence, captivated wherever she went. One of her most intimate and helpful friends, writing of her death, says, "She loved to live, and the living loved her. Why must it have been her, so young, so gifted in intellect, so charming in society? Behold, we know not any thing; God only knows."

DEATH OF MISS LADLEY.

ALFRED CENTER, N. Y., May 20th, 1872.
To the Editor of the Sabbath Recorder:

The Alfriedian Lyceum request the publication in the RECORDER of the following resolutions, adopted by the Lyceum, upon hearing of the death of Miss Adelaide Ladley:

Resolved, That our sister has been a most efficient member of our Society, ever faithful in performing her work; and since she has gone from us to engage in more active duties, we have never ceased to remember her with love, and have watched her literary advancement with the greatest pleasure. The news of her departure has brought deep sadness to the hearts of those who had known and loved her for the gentleness and purity of her life, so prolific of usefulness, and our sad hearts almost question our Father's goodness in taking from earth one so full of promise for the faithful performance of life's work; but we bow in submission to His will, knowing it is meet that the brightest of earth should be first called to the higher happiness.

Resolved, That we deeply sympathize with her bereaved family, sharing with them their great sorrow, pointing them to a loving Saviour, who wounds but to heal.

S. M. SAUNDERS,
M. J. DAVIS,
} *Com.*

Under the will of the late Miss Nabby Joy, the sum of $280,500 has been appropriated to public charities of Boston, in sums ranging from $200 to $20,000.

The Sabbath Recorder.

WESTERLY, R. I., FIFTH-DAY, MAY 30, 1872.

GEORGE B. UTTER.....EDITOR.

The Recorder.

In view of the proposed transfer of the RECORDER to the Tract Society at the middle of the present volume, and of the necessity of the present publisher closing his RECORDER business at that time, he makes the following offer to those having accounts with the establishment—an offer which he hopes every person concerned will study till he understands it, and then either avail himself of its benefits, or take good-naturedly the call of a collecting agent, and cheerfully pay in the increased amount of his bill, for the pleasure of the call, viz:

1st. All accounts for the RECORDER, whether for past volumes or for the present, can be settled in full at the rate of $2 50 per year, if paid before the issue of our twenty-sixth number, on Monday, June 17th.

2d. All accounts unpaid at the time named above, will be made out at the rate of $3 per year, according to our published terms, and put in process of collection.

3d. If any persons remitting money to us prefer paying till the end of the current volume, or to any future time, we will see that their money is properly applied or promptly returned.

THE LAW, SPIRITUAL.

Christ magnified the law, not by enlarging it beyond its original dimensions, but by restoring it to its own space, making it cover the ground it was originally designed to occupy. The law was never intended to secure a mere literal and formal obedience. Hope and fear were allowed to come in as collateral motives, but never as the main end in view. They had a legitimate place, but were not expected to usurp the chief place, much less the whole field of motive. The spirituality of the law was always as essential a part of it as the outward form. As the body without the spirit is dead, so is the law without its energy of love. Moralists within the church, as well as without, talk of their obedience to the commands of God. There is no obedience, worthy of the name, without love. Morality is a dead form without the inner, quickening power of love, to give it life, and make it a genuine obedience. It is not asserted that it is useless, but that it is dead—it is not at all what is required. The dead tree is not useless. There are various purposes to which it may be profitably applied. But, as a tree, it is no longer of account. The inner power that gave it value, the *spiritual* element, that developed foliage and fruit, that created refreshing shade, and made it a thing of beauty, has gone, and the tree is only a moralist. Alas, how many such there are, with in the garden of the Lord, the enclosure of the church of God. Dead? Perhaps only so in appearance, like trees stripped of leaves, withered and unsightly, under the power of Winter, but soon to don again their robes of green, when the long-looked-for Spring comes at last, through the opening southern gates, and repeats her yearly miracle. Whatever appearances may be, "the trees of the Lord are full of sap," and so, with gleam of hope, but with longing that must remain untold, we cry, "Roll swiftly round, ye wheels of time, and bring the day" when the fervor of the Spirit, like the south wind breathing upon a bed of flowers, shall break the bands of Winter, and set the pulses of Spring a throbbing in all our hearts, and release our earth-bound aspirations, and send them heavenward, and thaw out the frozen streams of Christian emotion, until everywhere they become rills of joy, making glad the city of our God, while hopes rise everywhere like singing birds, and the desert blossoms like the rose.

In speaking of the spiritual element of the law, and of the element of love which it presupposes, much more is meant than the mere idea that obedience must spring from something more than hope of reward or fear of punishment. When the young man came to Jesus, asking what additional thing he should do to inherit eternal life, and was told to keep the commandments, he replied with confidence, that he had kept them all. Like all others who rely upon their keeping the laws of God, he had very inadequate ideas of their nature and extent. That man shows at once gross ignorance, who expresses a hope for salvation by his personal obedience to the law. Moral pride is altogether founded on this ignorance. It often calls itself humility, and even ostentatiously speaks of its unworthiness, but it is simply the most offensive self-righteousness. If the real extent of the Divine law were recognized, all such pretension would wither at once, and die. "I have seen an end of all perfection," says the Psalmist, "but as for thy law, it is exceeding broad." A realization of this breadth makes human perfection but an empty name, a miserable mockery, or a trifling that is well nigh impious. Man narrows the law to his own taste and supposed duty, before he would ever dare to hope for life by meeting its requirements. They are so broad that fallen man cannot meet them; no, not even when raised in Christ to nearness of life, does he, can he, at any time, come up to the full requirements of the law. It is not a decree, but a fact, that by the deeds of the law shall no flesh be justified in the sight of God. Righteousness can never come in this way. "Christ is the end of the law for righteousness unto every one that believeth." As to Abraham, so to us, faith is accounted to us for righteousness. And then come startling words—"without faith it is impossible to please God," and "whatsoever is not of faith is sin." How significant these expressions, when rightly understood, of the breadth and rigor of the law of God.

The work of Christ in restoring the law to its original magnitude is strongly set forth in his own expression, that he came not to destroy but to fulfill. The Pharisees had narrowed it down to the mere letter; Christ exhibited it in its original scope. They had treated it as men might treat a balloon, or sack of air or gas, compressing it, driving out the air, until nothing but a flapping skin remained; Jesus would remove the pressure, let in the spiritual element again, and thus restore its native dimensions. He would thus not *fulfill* it, but *fill full* it. Such is the literal meaning of the word. He took the collapsed law, and filled it full with its original spirit. Thus the mandate against murder was seen to be aimed, not merely at the destruction of life, but at the spirit of hatred as well. The lustful glance, or the impure thought, brought one as really under condemnation, as did the overt act. The law demands inward perfection, as vigorously as it demands outward conformity. "Love is the fulfilling of the law." "Bear ye one another's burdens, and so *fulfill* the law of Christ." "He that loveth another hath *fulfilled* the law." We have in these passages the same original word. The spiritual element is brought back and reorganized. The inner and the outer life are alike demanded. A recognition of this fact, with its results, startles the whole being, and arouses the conscience. The necessity of a spiritual regeneration, and of the atonement by Christ, becomes fearfully apparent. And in such a work accomplished, the soul finds rest and joy unspeakable.

Is there no tendency among Seventh day Baptists (and Seventh-day Adventists) to view the law as the Jews did in the time of our Saviour? Is it not possible, that a portion of that which exultantly calls itself *radicalism*, is really the narrow conservatism of the Pharisees, rather than the expanding radicalism of Christ?

G. E. T.

COLONIZATION.

Seventh-day Baptists will emigrate. In doing this, they may wisely fulfill their mission as a Sabbath-keeping church. They may fail to do it. They who would be true to their religious faith, will make that faith a leading influence in their movements. But few have done this heretofore, as without regard to society they have gone out alone. A large majority of these, with their posterity, are lost to the Sabbath. These facts have created deep anxiety in some minds, and have led to various efforts to stop the loss. One class has insisted on remaining at the old homestead, and has regarded those who have gone away for new homes, as already renegades, and stopped fraternal intercourse. A better sentiment has sent the missionary out to look up the scattered. Another sentiment has insisted on colonizing at first.

The "stay at home" policy has been damaging as far as it has prevailed. It may suit some, but is ruinous to many, and is contrary to the law of life. New homes are an absolute necessity to some, and a source of wealth and influence to many. The policy is impracticable, and is dwarfing all things connected with it. Let it be buried with the dead past.

The home mission labor has in a measure been a saving effort. Its policy has been mainly to assist feeble societies and churches. Much good has been done in this direction. Within the last ten years, the idea of collecting and organizing the scattered has been gaining, and by it many families have been induced to change their homes, and move into established societies. New centers for societies have been encouraged. Farina, one of our strongest western churches, is a fruitage of this effort. Several new but small churches have been organized, where a few families have located, in the hope that other families would move in and increase their strength. These have saved many who would have been lost to us on a different policy. Some of them may fail; but even their short lives have been a blessing. But, with proper encouragement, they may be made strong.

Those who have been connected with frontier missionary labor, have felt that the true policy is to prevent scattering by colonizing. This has sometimes been urged upon the denomination, but has been deemed contrary to its missionary plans, and therefore not encouraged. Had the money and energies been expended in directing and assisting colonies, that has been expended in general mission labor, I have no doubt that much better results would have been secured. To send the evangelist and revivalist, to wake up and strengthen the scattered and feeble, has accomplished much temporary good. But this labor needs repeating often, according to the excitability of the parties interested. The organizer is needed as much as the revivalist. But both of them do not reach the great need of our people. What is most wanted is colonizing in sufficient strength to secure permanency. A great many have counseled with me on this question. This great desire, together with the great need, of such an enterprise, has resulted in directing many to places where society has already been organized.

A few years since, S. Bailey, who has been writing with reference to the National Colony, and some others, became so interested in this measure as to authorize me to secure a township of land for a Seventh-day Baptist colony, in some new locality. The effort resulted in finding that government land could not be obtained in this way. The "bona fide" settlers must be there, and make their claims. Neither of us had the time to canvass the denomination, and effect an organization to accomplish the object. Much writing and printing, and other expenses, would be required. About this time the projectors of the National Colony, through Dr. Miller, commenced their explorations, with the intention of locating a colony. Dr. Miller agreed to appropriate a township, if desired, for a Seventh-day Baptist settlement. This has called out the articles in the RECORDER, in the hope that those wishing to secure new homes would take advantage of it, and form a colony and church by locating together. Having never seen the locality, I am unable to say whether it has been too much praised or too much dispraised. I very much regret that a long-felt and laudable desire to aid in colonizing our people should be repelled with so much zeal. There are no places without their disadvantages. As great as have been named with regard to this place, have been endured and overcome by our energetic brethren in other places. Besides, all do not agree with regard to this and other places. All Minnesota brethren do not, after their experiences, speak against it. Some men will prosper when others will "go off" with home sickness, and others try to die with the "*blues.*" I have seen no richer soil in the West than in Minnesota. I have witnessed as severe a winter storm in a southern county of Nebraska, as those that are said to occur in Minnesota. I have seen no places where men of energy could not make a success. I have seen no places where inefficient, homesick, angular men, could make a success. The perfect place has not been found, and will not be found. There are enough places where success may be worked up, and good societies and churches be formed, if a few only will unite and aid each other, and work for the cause. I have sent my "God bless you" to the noble brethren of the Loup Valley Colony. If the same wisdom and energy that began this colony is continued, it will be a success that will gladden the hearts of many who may never see it. But Loup Valley, and National Colony, well settled, will not suit all the people, or furnish homes for all who will seek them.

The success of the Wisconsin churches, of Southampton, Farina, Pardee, and others, ought to induce our people to migrate in colonies. When Loup Valley, and Nobles County, Minn., have their good societies, others should be opened. If we are true to our mission, we will be projecting and opening new settlements, and dotting the grand western lands with new lights in new Seventh-day Baptist settlements. Let those seeking new homes look to this matter. There are hundreds of others, content with the routine of home life, who might become helpers of our cause, if they would aid in forming new colonies, who, will die, and leave no evidence that they have lived and labored to propagate our faith.

J. BAILEY.

MILTON, Wisconsin.

LANDS IN VIRGINIA.

Having received a number of communications from brethren living in Western Pennsylvania, on the subject of emigrating to some parts of Virginia, it may be proper, as it has been requested of me, to say a few words through the SABBATH RECORDER in reference to what I know of that country.

In the vicinity of Richmond, and in several adjoining counties, are advantages for those who wish to engage in the farming business, that are truly promising. Farms are advertised, and must be sold, containing from fifty acres to ten, twelve, and fifteen hundred acres, at a much less cost than the improvements could be made for. A person having one thousand dollars, can buy a farm and pay for it, upon which he can make a good living immediately, with industry and prudence, without the embarrassment of clearing and building. On all of these there is good water, and plenty of timber for all practical purposes, two great essentials for man's comfort and success. Another advantage is, that they can have easy access to the best market in the United States. The railroads now in operation, and the many navigable streams, give them access to Richmond, Washington, Baltimore, Philadelphia, and New York, and, in fact, to every part of the world. Another is the climate; they are never afraid of their crop being injured by frost, the season being sufficiently long for all kinds of crops to mature. There is winter sufficient to purify the atmosphere, and yet not so long or cold as to make it unpleasant or wearisome. There are places where two thousand acres can be bought adjoining, with comfortable dwellings, but no barns. Divide that up into small farms, and it would make quite a neighborhood. The people in New Jersey have learned that small farms are the most profitable. Their public buildings are established, and roads are made. They can have all the advantages of an old settled country, and their land cost them no more than in a new country.

The subject of emigration seems to agitate many parts of our denomination. I would say to those who have homes, and are comfortably situated, in societies and churches where you are needed, be contented, and do what you can to glorify God. But there are those who cannot obtain homes in the old settlements where they live. Such will emigrate. A number of places are now open, where such can go and be with their own people, and enjoy society of their own. A number of brethren are soon to go to Virginia, to explore and search out, and probably make a purchase, or make some arrangement with the land agents, or with the land holders, so that those of our people wishing to emigrate to a warmer latitude can do so without sacrificing society and principle. Probably we may say more on this subject at some future time.

W. B. GILLETTE.

HOME NEWS.

WESTERLY.

Eld. Tomlinson baptized four more persons last Sabbath, and received five others, by letter and profession, to the membership of the Pawcatuck Church, making an addition during the last few months by baptism, and otherwise, of thirty-four members. There are still several cases of interest, and the good work, it is hoped, may yet continue.

CARLTON, IOWA.

MAY 1st, 1872.

The little band of Sabbath-keepers in Carlton, though few in numbers, are still striving for that faith which was once delivered to the saints, hoping that the Lord will bless us, and enable us to so live and let our light shine to the world around, that many may be constrained to turn to the Lord, seek and serve him, and love and obey his holy commandments. Elder M. Babcock preaches for us on Sabbath days; in the afternoon we have Sabbath School. Our hearts are often cheered and encouraged by reading in the RECORDER of the revivals and good works that are going on in many of our churches, and the progress of the Sabbath cause. May the Lord bless and carry on his good work. Will not some of our brethren visit us? It would be like manna to the hungry soul, and who knows but they might be instrumental in the hands of God of doing a great work here in Iowa. I would further say, that we have a nice rolling prairie, well watered, good soil, better timbered than many parts of the West, and healthy climate; small fruits in abundance, and in a few years more; with proper care, we think we will have apples plenty. Some of our young orchards were loaded with fruit last year. Our Sabbath-keeping friends seeking homes in the West, would do well to call this way, and see for themselves. We would give a hearty welcome to every one who would come and help build up the cause of Christ in this place.

A. J. DAVIS.

THE SEASON IN MINNESOTA.

A letter dated Alden, Minn., May 15th, says:

"We are having a very backward spring, after an uncommonly long winter. It has been dry and cool since the snow storm of April 15th, till last week; since then it has rained more or less every day, and the traveling is very bad, and it is difficult doing anything at seeding. A large share of small grain is sowed and growing; but there is quite an amount yet unsowed, and but a little planting done. Wheat prospects are more encouraging than for a few years past. What the effect of this exceedingly wet weather may be, I cannot prognosticate with any degree of assurance. It is rough on the emigrants going west with teams. I have heard that Dr. Bailey passed through Alden the other day, on his way to "The Colony;" but I do not know how true the report is. We hear that there is a great rush of emigration there by railroad, as well as teams."

D. P. C.

WHICH IS THE SEVENTH DAY OF THE WEEK?

There are many people who acknowledge that the seventh day of the week is the Sabbath; and they say they would observe it as such, if they could now know which day of the week is the specific day on which God rested, and which he blessed and sanctified. They claim that the order of the days could not have been preserved during all the long period since the Sabbath was instituted, and that in the keeping of Sunday they are as likely to be keeping the day God blessed and sanctified as they would be if they observed the present seventh day of the week; and therefore they can see no necessity for changing their day of worship in order to keep the Sabbath. If such persons are honest in their assertions, they will need but a few words to convince them of their error, and lead them to the observance of the Sabbath of the Lord.

If the order of the days of the week has ever been lost, it must have been either before the time of Christ or since. Could it possibly have been lost during the last eighteen hundred years? It is not infrequent that a person forgets, for the time, the day of the week, and will go at work on the Sabbath or Sunday, through mistake; but if he is not living alone, he is soon convinced of his error; and it is a rare circumstance indeed, that two persons commit the same mistake at the same time; and if so rare with two, how much more improbable with ten persons. Who ever heard, even, of a ship's crew, isolated as they often are for months from the rest of mankind, losing the order of the days of the week? If it is so improbable with ten or a dozen persons, how much more so with a whole community?—with a whole nation?—aye, with the

do what you can.
But there are those
ain homes in the ol
where they live. S
te. A number of p
en, where such can go
heir own people, and
of their own. A num
n are soon to go to Vir
ore and search out, and
make a purchase, or make
arrangement with the land
or with the land holders so
ose of our people wishing to
te to a warmer latitude can
vithout sacrificing society and
le. Probably we may say
n this subject at some future
W. B. Gillette.

HOME NEWS.

WESTERLY.

Tomlinson baptized four more
last Sabbath, and received
urs, by letter and profession,
membership of the Pawcatuck
, making an addition during
t few months by baptism, and
ise, of thirty-four members.
are still several cases of inte
d the good work, it is hoped
t continue.

CARLTON, IOWA.

May 1st, 1872.

little band of Sabbath-keepers
ton, though few in numbers,
l striving for that faith which
nce delivered to the saints.
that the Lord will bless us,
able us to so live and let our
nine to the world around, that
ay be constrained to turn to
rd, seek and serve him, and
d obey his holy command.
Elder M. Babcock preach-
us on Sabbath days; in
ternoon we have Sabbath
Our hearts are often cheer-
encouraged by reading in the
en of the revivals and good
that are going on in many of
urches, and the progress of
bbath cause. May the Lord
nd carry on his good work,
t some of our brethren visit
would be like manna to the
soul, and who knows but
ight be instrumental in the
of God of doing a great work
Iowa. I would further say,
e have a nice rolling prairie,
tered, good soil, better tim-
than many parts of the West,
ealthy climate; small fruits
ndance, and in a few years
with proper care, we think we
ve apples plenty. Some of
oung orchards were loaded
nit last year. Our Sabbath-
friends seeking homes in
st would do well to call this
nd see for themselves. We
give a hearty welcome to
ne who would come and help
p the cause of Christ in this
A. J. Davis.

THE SEASON IN MINNESOTA.

ter dated Alden, Minn., May
ys:

are having a very backward
after an uncommonly long
It has been dry and cool
e snow storm of April 15th,
week; since then it has
more or less every day, and
eling is very bad, and it is
doing anything at seeding.
share of small grain is sow-
growing; but there is quite
nt yet unsowed, and but a
nting done. Wheat pros-
s more encouraging than for
ars past. What the effect
exceedingly wet weather may
not prognosticate with any
f assurance. It is rough on
rants going west with teams.
eard that Dr. Bailey passed
Alden the other day, on his
The Colony;" but I do not
e this the report is. We
there is a great rush of
n there by railroad, as
ams." D. P. C.

IS THE SEVENTH DAY OF THE WEEK?

are many people who ac-
e that the seventh day of
is the Sabbath; and they
would observe it as such,
uld now know which day
ek is the specific day on
d rested, and which he
d sanctified. They claim
order of the days could
been preserved during all
period since the Sabbath
nted, and that in the keep-
day they are as likely to
the day God blessed and
as they would be if they
ne present seventh day of
and therefore they can
essity for changing their
ship in order to keep the
f such persons are honest
sertions, they will need
words to convince them
or, and lead them to the
of the Sabbath of the
order of the days of the
ever been lost, it must
either before the time of
hrist. Could it possibly
ost during the last eight
years? It is not infre-
person forgets, for the
y of the week, and will
on the Sabbath or Sun-
mistake; but if he is
ne, he is soon convinced
and it is a rare circum-
, that two persons com-
e mistake at the same
so rare with two how
improbable with ten per-
ever heard, even of a
nulated as they often
is from the rest of man-
the order of the days of
If it is so improbable
a dozen persons, how
with a whole commu-
whole nation? aye,
world? It is absurd.
such a circumstance
ever since the time
during a period when

there has been so much intelligence, and so many have been able to read and write. Even should the whole world make the same mistake at the same time, the first change of the moon must necessarily set them right again.

If, then, the order of the seven days could not by any possibility have been lost during the Christian era, may it not have been lost before that time? Concerning this question, we need not inquire, for Christ himself has settled it. When he came into the world, he found the Jews observing a certain day of the week as the Sabbath. He did not say to them that they were not keeping the right day—that their fathers had made a mistake in their reckoning, and therefore they should keep some other day; no, not at all; but instead he observed the same day they did. When he and his disciples went through the field of corn, and they gathered and ate of the corn, he acknowledged they were doing it on the Sabbath, and justified them in so doing, and told the complaining Pharisees, also, that he was Lord even of the Sabbath day. So also when he went into the synagogue on the Sabbath day, and saw the man with the withered hand, he made whole the withered hand, and taught them that it was right to do good, even though it was the Sabbath. And so through all his life on earth he observed the Sabbath of the Jews, and taught the proper observance of it to all his disciples.

When, therefore, Christ, who is the creator of all things, (John 1: 3, 10,) and from whom Moses himself received the tables of stone, containing the law of the Sabbath, (John 1: 18,) and who had power and authority to institute the Sabbath and change it, (there is none greater on earth or in the heavens;) when he observes the day on which the Jews worshiped, and teaches it to be the Sabbath, shall puny man say that Christ, the Lord of the Sabbath, was mistaken? Therefore, had the order of the days of the week been lost before the time of Christ, he has made all errors resulting therefrom right, and set his seal of approval on the day he found the Jews keeping as the Sabbath, the present seventh day of the week.

C. D. Potter.

BAPTIST MISSIONS.

The American Baptist Missionary Union held its 58th annual meeting in New York last week. After an address by Dr. Anderson, the annual report of the Executive Committee was read. It expressed gratitude for the harmony that has prevailed in their councils, and for the success they have enjoyed, both at home and abroad; stated that the interest of the churches in the cause of missions to the heathen has not diminished; gave detailed accounts of the condition of the various foreign missions, chronicling an increase in their number and greater stability, strictness, and order; and said that the object of the committee in the home field has been to cultivate a missionary spirit, promote healthy missionary zeal, and help the preachers in training their flocks for this work.

The following is the Treasurer's report:

The society has received for the year ending April 1st, 1872, donations, $154,611 45; legacies, $17,651 71; donations for the Rangoon Karen College, $8,477 64; donations for the Chapel in Paris, $8,757 30; Women's Baptist Mission East, $5,137 04; Women's Baptist Mission West, $2,625 44; American Bible Society, $2,000; American Tract Society, $200; other sources, $12,538 51, making a total of $212,199 10. The expenditures during the same period were $230,952 19, which leaves an indebtedness of $18,753 07.

In the course of remark upon the reports, the extraordinary statement was made, that among the converts of the Society's missionary in Japan, he was able to include the Mikado himself.

NEW METHODIST BISHOPS.

The Bishops of the Methodist Episcopal Church in America having been reduced by sickness and death to five acting bishops, eight more were elected and consecrated last week, by the General Conference, in session at Brooklyn, N. Y. During the four years that their election has been pending, there has been, of course, a great deal of consultation, correspondence, and caucusing. The elections, however, were made very quietly, occupying only a part of two days. The following are the names and ages of the successful candidates:

Thomas Bowman, D.D., 53 years.
William L. Harris, D.D., 55 years.
Randolph S. Foster, D.D., 52 years.
Isaac W. Wiley, D.D., 47 years.
Stephen H. Merrill, D.D., 47 years.
Edward G. Andrews, D.D., 47 years.
Gilbert Haven, 51 years.
Jesse T. Peck, D.D., 61 years.

Of the Bishops elect, all are Doctors of Divinity, so called, except Mr. Haven, who positively declined the title when offered, and to whose name the D.D., has sometimes been attached with the explanation in parenthesis "doctorate declined." Three were taken directly from editorial chairs—Mr. Merrill, editor of the *Western Christian Advocate* at Cincinnati; Mr. Wiley, editor of the *Ladies' Repository*; and Mr. Haven, editor of *Zion's Herald*, Boston. Three were connected with educational institutions—Mr. Bowman, President of Asbury University in Indiana; Mr. Foster, President of the Drew Theological Seminary; and Mr. Peck, who is regarded as the originator of the new University at Syracuse, N. Y. Mr. Harris had for twelve years conducted the affairs of the Methodist Missionary Society. Mr. Andrews was a pastor in Brooklyn, N. Y.

The new Bishops will be located with a view to providing for the wants of the entire country. One will be placed on the Pacific Coast at San Francisco, another at St. Paul in Minnesota, another at Omaha or Council Bluffs, where the railroad to the Pacific crosses the Missouri River.

GREELEY'S ACCEPTANCE.

Hon. Horace Greeley has replied to the letter of the officers of the Cincinnati Convention, notifying him of his nomination, and requesting him to accept it. Presuming that our readers generally will be curious to see what Mr. Greeley says, we copy his reply.

New York, May 20th, 1872.

Gentlemen:—I have chosen not to acknowledge your letter of the 3d inst. until I could learn how the work of your Convention was received in all parts of our great country, and judge whether that work was approved and ratified by the mass of our fellow citizens. Their response has from day to day reached me, through telegrams, letters, and the comments of journalists independent of official patronage and indifferent to the smiles or frowns of power. The number and character of these unconstrained, unpurchased, unsolicited utterances satisfy me that the movement which found expression at Cincinnati has received the stamp of public approval, and been hailed by a majority of our countrymen as the harbinger of a better day for the Republic.

I do not misinterpret this approval as especially complimentary to myself, nor even to the chivalrous and justly esteemed gentleman with whose name I thank your Convention for associating mine. I receive and welcome it as a spontaneous and deserved tribute to that admirable Platform of principles, wherein your Convention so tersely, so lucidly, so forcibly, set forth the convictions which impelled and the purposes which guided its course—a Platform which, casting behind it the wreck and rubbish of worn-out contentions and bygone feuds, embodies in fit and few words the needs and aspirations of To-Day. Though thousands stand ready to condemn your every act, hardly a syllable of criticism or cavil has been aimed at your Platform, of which the substance may be fairly epitomized as follows:

I. All the political rights and franchises which have been acquired through our late bloody convulsion must and shall be guaranteed, maintained, enjoyed, respected, evermore.

II. All the political rights and franchises which have been lost through that convulsion should and must be promptly restored and re-established, so that there shall be henceforth no proscribed class and no disfranchised caste within the limits of our Union, whose long estranged people shall reunite and fraternize upon the broad basis of Universal Amnesty with Impartial Suffrage.

III. That, subject to our solemn constitutional obligation to maintain the equal rights of all citizens, our policy should aim at local self-government, and not at centralization; that the civil authority should be supreme over the military; that the writ of habeas corpus should be jealously upheld as the safeguard of personal freedom; that the individual citizen should enjoy the largest liberty consistent with public order; and that there shall be no Federal subversion of the internal polity of the several Sates and municipalities, but that each shall be left free to enforce the rights and promote the well being of its inhabitants by such means as the judgment of its own people shall prescribe.

IV. There shall be a real and not merely a simulated Reform in the Civil Service of the Republic; to which end it is indispensable that the chief dispenser of its vast official patronage shall be shielded from the main temptation to use his power selfishly by a rule inexorably forbidding and precluding his reelection.

V. That the raising of Revenue, whether by Tariff or otherwise, shall be recognized and treated as the People's immediate business, to be shaped and directed by them through their Representatives in Congress, whose action thereon the President must neither overrule by his veto, attempt to dictate, nor presume to punish, by bestowing office only on those who agree with him, or withdrawing it from those who do not.

VI. That the Public Lands must be sacredly reserved for occupation and acquisition by cultivators, and not recklessly squandered on the projectors of Railroads for which our people have no present need, and the premature construction of which is annually plunging us into deeper and deeper abyssess of foreign indebtedness.

VII. That the achievement of these grand purposes of universal beneficence is expected and sought at the hands of all who approve them, irrespective of past affiliations.

VIII. That the public faith must at all hazards be maintained, and the National credit preserved.

IX. That the patriotic devotedness and inestimable services of our fellow-citizens, who, as soldiers or sailors, upheld the flag and maintained the unity of the Republic, shall ever be gratefully remembered and honorably requited.

These propositions, so ably and forcibly presented in the Platform of your Convention, have already fixed the attention and commanded the assent of a large majority of our countrymen, who joyfully adopt them, as I do, as the basis of a true, beneficent National Reconstruction—of a New Departure from jealousies, strifes, and hates, which have no longer adequate motive, or even plausible pretext, into an atmosphere of Peace, Fraternity, and Mutual Good Will. In vain do the drill-sergeants of decaying organizations flourish menacingly their truncheons, and angrily insist that the files shall be closed and straightened; in vain do the whippers in of parties once vital, because rooted in the vital needs of the hour, protest against straying and bolting, denounce men nowise their inferiors as traitors and renegades, and threaten them with infamy and ruin. I am confident that the American People have already made your cause their own, fully resolved that their brave hearts and strong arms shall bear it on to triumph. In this faith, and with the distinct understanding that, if elected, I shall be the President, not of a party, but of the whole People, I accept your nomination, in the confident trust that the masses of our countrymen, North and South, are eager to clasp hands across the bloody chasm which has too long divided them, forgetting that they have been enemies in the joyful consciousness that they are and must henceforth remain brethren.

Yours, gratefully,
Horace Greeley.

CONGRESS.

Monday, May 20th.

In the Senate, the Ku-Klux bill was discussed. A resolution was introduced for the expulsion of an Associated Press reporter.

In the House, the Senate resolution was passed fixing the day of adjournment on May 29. The Tariff and Tax bill was passed. A resolution in relation to the Alabama case was referred to the Committee on Foreign Affairs.

Tuesday, May 21st.

In the Senate, the Ku-Klux discussion was continued, Messrs. Bayard and Morton speaking at length on the subject.

In the House, the amendment to the Post-Office Appropriation bill, increasing the subsidy to the Pacific Mail Steamship Company, was agreed to. In the evening session, Mr. Butler spoke on the Alabama Claims question.

Wednesday, May 22d.

In the Senate, the Ku-Klux, Supplementary Civil Rights, and the Amnesty bills, were passed.

In the House, the Secretary of the Treasury was ordered to investigate the charges of fraud against Mr. Mullett, the Supervising Architect.

Thursday, May 23d.

In the Senate, the bill to abolish the iron-clad oath was reported. There was an executive session, occupied in discussing the supplementary article to the Washington Treaty, without result.

In the House, the Civil Appropriation bill was passed.

Friday, May 24th.

In the Senate, the conference report on the Post-Office Appropriation bill was agreed to. An executive session was held for the consideration the Supplementary Treaty.

In the House, a Conference Committee was ordered on the Army Appropriation bill. The Conference Committee's report on the Post-Office bill was discussed, objection being made to the Brazilian Steamship subsidy.

Saturday, May 25.

In the Senate, the morning hour was spent in a personal explanation by Mr. Sumner, and in the discussion of bills not of general interest; then the tax and tariff bill was taken up. At 12.10 the Senate went into executive session, which resulted in a vote to advise the negotiation of the supplementary article to the Treaty of Washington. The phraseology is said to be somewhat changed, but the revised form will not probably lead to its rejection by Great Britain.

The House was in session all of Friday night, and at half past eight o'clock Saturday morning adjourned over to Monday. The time was occupied with business from the Committee on Claims, and a number of private bills were passed.

WASHINGTON ITEMS.

One day last week, Col. W. W. Warden, as attorney for Mrs. Anna M. Fitzhugh, filed the largest claim ever filed before the Southern Claim Commission. The demand is for $375,000 for wood and timber taken for supplying the United States army during the rebellion from the large estate of Mrs. Fitzhugh in Fairfax County, Virginia, known as "Ravensworth."

The House Committee on Naval Affairs have agreed to the Senate amendments to the Naval Appropriation bill, giving Mrs. Farragut $2,000 a year during her life as a pension, in lieu of the amount to which she was entitled under previous laws.

A Washington letter of May 23d says that the business of Congress, so far as the House is concerned, has reached an unusually advanced stage at this time, and there is little doubt that it will be ready to adjourn on the 29th of May, the time fixed upon. The Sundry Civil Appropriation bill, the last of the series, was disposed of in the House to-day, and there only remain a few odds and ends, being the reports of Conference Committees and amendments which hang between the two Houses, to dispose of. There are a few amendments to the Fortification bill, and a few to the Army bill, but, these disposed of, the business will require but little time in that body. The only doubt that remains as to the adjournment of Congress at the time selected exists in the Senate, and principally upon the Treaty, which will require the most of the time of that body, and if any delay in adjournment occurs, it will be due entirely to the complications which the Treaty engenders.

The amnesty bill is now a law. It has exempted upwards of three hundred and fifty thousand of the American people from the disabilities hitherto imposed on them in consequence of their participation in the rebellion. They are now restored to all the rights and privileges of citizens as fully as though they had never been engaged in a conspiracy against the government and the Union of the States, and possess all the franchises, both political and civil, which belong to any of the citizens, and are as eligible to office in the United States as they ever were. The number now remaining of those not included in any act of amnesty is said to be less than three hundred. These were among the chief instigators and promoters of the rebellion, who made themselves pre-eminently offensive to public sentiment by their acts of hostility and defiance. Among them are the President and Vice-President of the rebel confederacy, the surviving chiefs of the rebellion, who have been members of Congress or officers of the army or navy of the United States.

The Supplementary Civil Rights bill was passed by the Senate near the close of the long session of Tuesday night. The original bill of Mr. Sumner was shorn, in its passage through the Senate, of the jury provision, and the provision relating to schools, which proceeding has made it less acceptable than it would otherwise be to many of the colored people.

Headquarters for Newspapers.—It is stated that there are received and kept regularly on file at the American Newspaper Advertising Agency of Geo. P. Rowell & Co., New York, no less than 582 different American Daily Newspapers, 56 tri-weeklies, 49 semi-weeklies, 4,662 weeklies, 8 semi-monthlies, and 320 monthlies, making a weekly average of over 8,500 periodicals of all kinds, which are regularly filed and kept open for inspection by advertisers and others who may be interested. The visitor to New York from Oregon, Texas, Florida or Maine, can find at this establishment the local paper published at his home.

The Sunday Law is illustrated and commented upon as follows in a late number of the New York *Daily Tribune*:

"The Sunday law was recently violated by a respectable citizen of Brookline, Mass., who was caught by a policeman, on the Lord's Day, tying up some flowers in front of his house. Taken before a Justice, the offender pleaded "guilty," was fined, and has appealed to the Superior Court. In regard to Sabbath observance, we think that the right rule is a pretty plain one. A man on that day has no right to do anything which will interfere with its quiet and unmolested enjoyment by others; and this rule implies a general suspension of business. But if the law allows any man to be criminally convicted for doing anything upon his own premises not in itself criminal, and not annoying to his neighbors, then, we think, the law requires revision."

Rev. Thomas Williams, of Providence, preached in the First Congregational Church in Berkley, on a recent Sunday afternoon, at the very advanced age of 93 years, and although his health is feeble, it is evident that the fire of former years is not extinct. Mr. Williams has been in the Christian ministry more than seventy years. He was born in Pomfret, Conn., the home of the celebrated Gen. Putnam, Nov. 5th, 1779, has long been regarded as a man of great intellectual force, of strong theological sentiments, and of very general and exact acquaintance with men and things. Indeed, it may be questioned, whether there be a man living who has a more extensive knowledge of the physical, political, moral and religious condition of the world than Mr. Williams. Touch him where you please, and you will find him primed and loaded. So says a correspondent of the *Providence Journal*.

A Terrible Marine Disaster, on the coast of Labrador, is reported. It seems that on the 11th of March last, the brig Huntsman, Capt. Robert Dawe, sailed from Harbor Grace, with a crew of 62 men, on a sealing voyage. When off Cape Charles, on Saturday, April 20th, in company with the Rescue, Vesta, and Lord Clyde, and near Battle Harbor, the Huntsman forged ahead. A gale from the north-east suddenly sprung up at 9 o'clock, and the Huntsman was driven upon the rocks. The night was dark, but before the vessel struck three seamen saw the rocks, and jumped overboard to try and save themselves, but were instantly killed by a rush of floating ice. The remaining 59 took to the rigging, and in five minutes afterward both masts went over at six feet above deck, and only 17 of the crew escaped. Of these 17, all but three were variously injured by having arms and legs broken and bodies bruised. They managed to reach the Rescue by crawling over the ice a distance of half a mile. Forty-five men were lost, most of them leaving families at or near Harbor Grace.

Who was Responsible for Sedan?—A letter is published from the Emperor Napoleon, dated Chiselhurst, May 12, and addressed to the generals and commandants of the French army. In this communication the Emperor makes the following acknowledgment:

"I am responsible for Sedan. The army fought heroically, with an enemy double its strength. After 14,000 had been killed or wounded, I saw that the contest was merely one of desperation. The army's honor having been saved, I exercised my sovereign right, and unfurled the flag of truce. It was impossible that the immolation of 60,000 men could save France. I obeyed a cruel, inexorable necessity. My heart was broken, but my conscience was tranquil."

The Eastern Association meets this week with the First Church in Hopkinton, commencing on Fifth-day, and closing probably on the following First-day. It is expected that there will be a meeting of the Sabbath School Institute on Fourth-day, for the particulars of which we have waited a notice from the clerks until it is too late for such a notice to be of much use. We are requested to state, that Mr. P. L. Berry will meet the accommodation train at Westerly, on the mornings of fourth, fifth, and sixth day, to take delegates to Ashaway.

Mexico.—Mr. Bryant writes to the *Evening Post* from Mexico, about the suppression of religious processions through the streets, and the prohibition of bull fights. He says:

"Here are two important steps taken in civilization—the extinction of a fierce religious fanaticism, and the suppression of one of the most cruel of public spectacles known to modern times. Who shall say that the country which has made these advances may not yet accustom itself to submit quietly to the abitrament of the ballot, as a lesson learned from a long series of bloody experiences?"

Remittances ordered at the late meeting of the Missionary Board have been sent at a venture, in two or three instances, for want of definite information as to places and persons. For Charles M. Lewis, a draft of $124 29 was sent to Farina, Ill. A draft for $125 on account of Villa Ridge meeting-house, and another for $50 on account of Enon meeting-house, were sent to M. B. Kelly, Villa Ridge, Ill., both payable to his order. We don't know any better way to inform the parties in interest than through the Recorder.

The eight-hours-a-day scheme is agitating the workmen of New York city. The carpenters and masons have obtained from their employers a concession to their wishes. This has inspired other trades with a desire to enjoy similar privileges. It is said that over thirty thousand men in New York City are organized for the purpose of reducing working hours from ten to eight per day.

The Baptist Publication Society held its 48th anniversary in New York last week, when the Treasurer reported that the total receipts for the year ending March 1, 1872, were $386,368 95, being $54,219 36 more than the receipts of any preceding year; $65,000 will be needed in the Missionary Department the present year to meet assumed obligations.

Mr. Conant, of Jaffrey, N. H., has bestowed $48,000 on the New Hampshire College of Agriculture and the Mechanic Arts. Mr. Conant had previously given $30,000 to the same institution. A considerable portion of the last gift is to found scholarships for the maintenance and education of young New Hampshire men.

Aid to Academies.—The bill for some time pending before the New York legislature, for the aid of the academic institutions of the State, has become a law. It increases the annual distribution to these institutions four fold.

Eld. Thomas R. Williams, of Alfred University, is supplying the pulpit of the Baptist Church in Hornellsville every Sunday morning until a pastor is secured.

SUMMARY OF NEWS.

From journals published in Ireland, it appears that on May 6th, over 100 emigrants from the counties of Meath and Cavan left the port of Drogheda for Liverpool, en route to America. On the same day, about 300 persons arrived at Newbliss station, county of Monaghan, escorted by their friends, on a similar journey. A correspondent of *The Derry Sentinel* has the same story to tell respecting the neighborhoods of Killybegs and Kilcar, county of Donegal, from which large numbers of persons of both sexes are emigrating.

On Friday afternoon, May 24th, G. Tyler, with another notorious counterfeiter of Fort Wayne, was discovered by two United States detectives near Wellsville, Ohio, on the river bank. Tyler drew a revolver and fired a ball through the coat of one of the officers. The other officer returned the fire, shooting one man through the hand. Tyler then made for the river, jumped in, and was drowned, leaving on the bank his coat, which contained $1,100 in counterfeit 20s, legal tenders. The other man fled to the hills.

Among the vessels recently quarantined near New York, is the Bremen bark Atlanta, with merchandise and 475 passengers, principally Poles. Two days after leaving Bremen, one of the seamen sickened with small-pox and died. Nine days later another case occurred, and the measles and scarlet fever broke out among the children, twenty of whom died before reaching Sandy Hook, and five after arriving there. Five adult passengers also died of small-pox, and one seaman of scarlet fever, making 32 deaths in all.

On Thursday evening, May 23d, a tornado passed over several counties on the Mississippi River, in the central portion of Eastern Iowa and Western Illinois. The wind appears to have moved in a south-eastwardly direction. Accounts from Des Moines County, Iowa, and Adams County, Illinois, state that every movable thing in its track was swept away. Trees were uprooted, fences scattered, telegraph poles and lines demolished, and many barns and houses unroofed or blown down.

The Aiken (S. C.) *Journal* loudly proclaims the excellence of that town as a place of resort for invalids. It has been visited this season by about 1,600 strangers, some remaining only a few days, others for several months, the largest number at one time being 500. These visitors have expended in the town about $300,000, greatly benefiting all classes of citizens.

A dispatch from Memphis, Tenn., May 20th, says: Four children, at ages varying from two to ten years, were horribly burned in this city on Saturday night, by the eldest kindling a fire with coal oil. One died an hour after the accident, the second and third soon after, and were buried yesterday. The fourth died this morning.

At Worcester, Mass., a few days ago, Mrs. Ellen O'Laughlin called upon a neighbor who had nailed slats across a window to keep the children from falling out. She tipped her chair back against these slats, when they gave way and she was precipitated from a third-story window to the walk below, and died in three hours.

Rather a singular criminal case has occurred at Chicago. Gregory Peri, some time since, was found guilty of the murder of Michael Ready, and sentenced to the Penitentiary for life. He has now been again tried for the murder of Daniel O'Brien, the jury finding him guilty, and naming death as the penalty.

A report received at the War Department, dated Fort Leavenworth, Kansas, May 9th, says that Gen. Granger reports a collision between the troops and a thieving band of Utes at Terra Amariela, north-west of Abiguir, on the 6th inst. One Indian was killed, and one soldier severely wounded in the leg.

A tornado of great fury passed over the country North and East of Cincinnati, O., May 2d. Several houses and barns were demolished. The house of George McMullen, a farmer, was taken up and carried several rods, with the members of the family in it, all of whom were injured, but not fatally. The tornado was a quarter of a mile in width.

At Portland, Me., May 22d, twin children of Mrs. Ball, 10 months old were left by their mother for a few moments alone, when a cat attacked one of them, lying upon the floor, tearing and biting her flesh about the face in a horrible manner, large pieces from the cheek having been torn out and devoured.

The will of John D. Headley, involving half a million dollars, is contested in Boston by a portion of the heirs, who allege the unsound mind of the testator, and undue influence by persons receiving the largest legacies. Mr. Headley was a manufacturer of tinware.

Think of a woman of 43 years of age, in Detroit, suing a boy of 19 for breach of promise of marriage! If a minor can make a contract of that kind, it will always be a suspicious one when the female party is over forty.

The master masons of Chicago, dreading a strike of their workmen, have resolved that they will sign no contracts hereafter unless they contain a provision exempting the builders from all damages in case of a general strike.

The Astor House boasts of an old gentleman, who registered his name on the books of the hotel the first day it opened, and has been there ever since, a period of nearly 34 years.

The city of New Haven has made the State of Connecticut the offer of $1,000,000, to be expended in building a State House, which will be a present from the city of New Haven to the State.

His Excellency, President Thiers, has given permission for the remains of ex-King Louis Pillippe to be removed from England and interred at Dreux, in the Department of Quret-Loire, France.

S. H. Horn, aged 26 years, of Orneville, Me., in his saw mill, accidentally fell across a circular saw in motion, and was cut to pieces. Both legs and one arm were cut off, and his body sawn asunder.

The Controller of the Currency has appointed receivers for the Waverly National Bank, New York, and the First National Bank of Fort Smith, Ark.

A band belonging to the German army, by consent of the Emperor, will sail shortly from Berlin for America, to take part in the World's Peace Jubilee at Boston.

About 2,000 acres of the forest between Binghamton and the Pennsylvania State line, were burned over recently. The farm buildings were saved with much difficulty.

Locusts have appeared in large numbers in Bourbon county, Ky., and it is feared they will do great damage to fruit, etc.

Miss Plumer Ray, aged 15, belonging in Omaha, Nebraska, committed suicide at the Musical Seminary in Salem, by taking morphine.

The North German Lloyd's steamship Baltimore has been wrecked on the English coast, the passengers and crew being saved.

In a breach of promise case in Providence, Julia E. Vallett, aged 22, received a verdict of $16,000 against Thomace Grace, aged 69.

The ex-Emperor Napoleon has written a letter, assuming the responsibility for the Sedan disaster.

The New York State Fair will be held at Elmira, from Sept. 30th to Oct. 4th.

Further intelligence has been received from Dr. Livingstone.

Albion Academy.—The anniversary exercises of Albion Academy will take place Wednesday, June 19th. This will give opportunity to those who attend the Association to be present at these exercises. The Annual Sermon, First-day evening, by Eld. L. C. Rogers. Address before the Literary Societies, Monday evening. Annual Oration, Tuesday evening, by Gen. Fallows.

Don't Hawk, Hawk, Spit, Spit, Blow, Blow, and disgust everybody with your Catarrh, and its offensive odor, when Dr. Sage's Catarrh Remedy will speedily destroy all odor, arrest the discharge, and cure you. 578.

Way Faces, caused by indigestion, laugh after taking Williams' Extract Jamaica Ginger.

Iowa, Nebraska, Kansas, California.
Advertising alone does not produce success. The thing which is advertised must have *intrinsic merit*, or else large advertising will eventually do it more harm than good. If you have anything which you know to be good, *advertise it thoroughly*, and you will be sure to succeed; if it is poor, don't praise it, for people will soon discover you are lying.
Such is the policy of the Hualington Route, which runs to three great regions in the West: 1st, To Omaha, connecting with the great Pacific Roads. 2d, To Lincoln, the capital of Nebraska, and all that beautiful region south of the Platte, filled with R. R. lands and homesteads. 3d, To St. Joseph, Kansas City, and all Kansas points.
The roads are splendidly built, have the best bridges, finest cars, the Miller platform and coupler, and the safety air brake (to prevent the loss of life that is every where else happening); Pullman's sleepers, Pullman dining cars, large and powerful engines (to make quick time and good connections,) and are in a word the best equipped roads in the West. So that, if you desire to go safely, surely, quickly and comfortably, to any point in Southern Iowa, Nebraska, Kansas, or on the Pacific Roads, be sure that you go "By Way of Burlington."
All who wish particular information, and a large map, showing *correctly* the Great West, and all its railroad connections, can obtain them, and any other knowledge, by addressing General Passenger Agent, B. & Mo. R. R. R., Burlington, Iowa.

SPECIAL NOTICES.

Central Association.—The Seventh-day Baptist Central Association will meet, by Divine permission, with the Second Seventh-day Baptist Church in Brookfield, commencing the Fifth-day before the second Sabbath in June, at 10½ o'clock A. M. A. B. Prentice was appointed to preach the introductory discourse; Alexander Campbell, alternate. J. B. Wells was appointed to write an essay on "the importance of Sabbath-school instruction as a part of the work of the church." H. C. Coon, *Clerk*.

Those coming by railroad to the meeting at Brookfield, via Utica, will take the train at 4.45 P. M., at New York Central Railroad depot, and reach Bridgewater at 6 P. M., where teams will be in readiness to take them to the place of meeting, on Wednesday afternoon, June 5th. Those coming from the south and west, will find teams at North Brookfield at 2.15 P. M. of the same day. Delegates and visitors coming on any other train, will be met and brought over by notifying the subscriber. It is supposed that the time table will be changed somewhat before that time, but the same trains will run, with only a little variation from the present arrangement. J. M. Todd.

Use Kennedy's Hemlock Ointment.

Quarterly Meeting.—The next Quarterly Meeting composed of the Seventh-day Baptist Churches of Richburgh, Nile, Scio, and Independence, will take place at Independence, June 1st. The following will be the order of exercises:

Sabbath evening, prayer and conference meeting, conducted by Eld. Rowley.

Sabbath morning, preaching by Eld. Crandall, followed by the Lord's Supper, conducted by Eld. Rowley.

Sabbath afternoon, preaching by J. L. Huffman, followed by a conference meeting.

First-day morning, at 10½ o'clock, preaching by Eld. B. F. Rogers.

All are invited to come. Those coming to Andover on Sixth-day, and having no conveyance to our place, if they will drop me a line, will be met with teams. J. K.

Use Kennedy's Hemlock Ointment.

Semi-Annual Meeting.—The next Semi-Annual Meeting of the Seventh-day Baptist Churches in Minnesota, will be held, by leave of Providence, with the Carlston Church, to commence on Sixth-day before the second Sabbath in June—the 6th day of the month—at 2 o'clock P. M. At the last session of the North-Western Association, Eld. Backus was appointed as a delegate to our next meeting. As he did not attend the meeting held at Wasioja last October, may we not reasonably expect him to be present at the coming one? Written reports will be expected from all the churches connected; and we would be glad to meet, or hear from, any of the scattered brethren in the country. D. P. Curtis, *Clerk*.

Alden, May 6th, 1872.

Western Association.—The Seventh-day Baptist Western Association will convene for its Thirty-seventh Annual Session with the Third Church in Genesee, on Fifth-day, June 13th, 1872, at 10½ o'clock A. M. T. R. Williams was appointed to preach the introductory sermon. The following committees are to present their reports: 1st. Committee, consisting of G. J. Crandall, S. F. Langworthy, and Jared Kenyon, "to inquire into the acts relating to the extinct churches of this Association." 2d. Report of T. R. Williams, in regard to the endowment of Alfred University. 3d. Committee, consisting of J. Allen and L. R. Swinney, appointed to raise funds to assist young men preparing for the ministry. L. R. Swinney, *Clerk*.

Alfred, N. Y., May 9th, 1872.

Various modes of treatment have been adopted for the cure of dyspepsia, inactivity of the liver, acidity of the stomach, vertigo, depression of spirits, lassitude, disturbed sleep and nervous debility, but none prove so effectual as Atwood's Quinine Tonic Bitters. As a morning reviver and appetizer they have no rival. Apothecaries have them.

Use Kennedy's Hemlock Ointment.

The Bar Room Remedy for weakness of the stomach is a dose of Rum Bitters. They are surcharged with *Fusel Oil*, a deadly element, which is rendered more active by the pungent astringents with which it is combined. If your stomach is weak, or your liver or bowels disordered, tone, strengthen and regulate them with Vinegar Bitters, a pure Vegetable Stomachic, Corrective and Aperient, free from alcohol, and capable of infusing new vitality into your exhausted and disordered system.

The Celebrated Quaker Bitters—A Great Spring Medicine.—Why do many people in the Spring of the year feel weary, weak, languor of body and mind, which, if not removed, often results in dangerous maladies, a morbid sensation, &c.
It is because nature at this season of the year is undergoing a great change. She commences to germinate, to generate, to propagate, to build, to renovate; this great law is palpable in all the animal creation, hence the necessity of a counter action.
The aged are more susceptible of nature's changes than the young, because the power of repelling disease is not so great, consequently requiring more vigilance.
Those past the meridian of life, at all seasons of the year, are greatly benefited by taking a few bottles of the Quaker Bitters. It produces new life, energy, and consequently happiness.
For Sale Everywhere.

MARRIED.

In DeRuyter, Madison Co., N. Y., May 15th, 1872, by Rev. J. Clarke, assisted by Rev. T. Fisher, Mr. Hartwell B. Ames, of Cuyler, N. Y., and Miss M. Lou. Wells, daughter of Dea. J. B. Wells, of the former place.

In Lincklaen, N. Y., May 15th, 1872, by Rev. J. Clarke, Mr. Geo. T. Suttman, of Verona, N. Y., and Miss Nettie Burdick, of the former place.

DIED.

In Lincklaen, Chenango Co., N. Y., May 17th, 1872, of complicated disease, Dea. Sanford P. Rogers, aged 73 years. Bro. Rogers was born in Waterford, Conn., where, in early life, he made a public profession of religion, and united with the Seventh-day Baptist Church of that place. About 40 years ago, he settled in Preston, N. Y., and became a member of the Seventh-day Baptist Church in that town. He resided there for more than 30 years, serving the church most of the time as deacon, and in the absence of a pastor, leading the meetings, heralding the gospel message very acceptably to the people. About 7 years since, he located in Lincklaen, at once taking his place in the Seventh-day Baptist Church of that place; and in every way he could, he rendered to the church and cause cheerful and efficient service, until the Master said, "It is enough;" "well done, good and faithful servant, enter thou into the joy of thy Lord," and took him home to rest from his labors. His sickness, of some two months, though very distressing, he bore with cheerful Christian fortitude and patience. Jesus was with him till the last, giving him glorious victory, and we doubt not administered to him an abundant entrance to the joys of the redeemed on the shining shore. J. C.

In Cassewago, Pa., April 15th, 1872, Mr. John A. Stebbins, aged 58 years. Mr. Stebbins was held in high estimation as a citizen, and his demise is regarded as a severe loss to the large circle of acquaintances who knew his worth. His sickness, (pneumonia,) which was very painful, was borne with exemplary patience and resignation to the Divine will. Though not a member of any church, he gave satisfactory evidence of true piety, and expressed full confidence and trust in the merits of Christ to save. His end was peace, and his memory is blessed.

LETTERS.

Geo. J. Crandall, D. P. Curtis, H. Wheeler, C. A. Burdick, A. R. Cornwall, Samuel Wells, Paul M. Green, Eli B. Ayars, Erasmus Taylor, Joel Greene, C. D. Langworthy, J. R. Goulter, P. B. Carpenter, S. A. Palmer, L. Coon, Richard Stillman, W. Donnell (see paragraph on remittances,) O. W. Babcock (right, A. J. M. cr. to end vol.,) L. A. Loofboro, Amos Burdick, G. B. Carpenter, E. R. Crandall, L. C. Jacobs, H. E. Babcock, Joshua Clarke, B. G. Stillman, J. B. Whitford, E. R. Clarke, J. A. Potter.

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 ackn

Miscellaneous.

DECREASE OF POPULATION.

Dr. Allen, writing recently on the laws of increase of population, makes very prominent, by statistical evidence, a subject to which we have before adverted in the *Monitor*—the comparative decrease of our native population. The New England Puritans for several generations averaged from six to ten children for each marriage; within the past century the average has dropped to three, which, allowing for the high death rate of childhood, is barely enough to maintain the present numbers. The New York State census of 1865, taken by families with special reference to children, showed that out of 842,562 married women, nearly one-seventh, or 115,252, were and always had been childless; 124,317 had only one child; 123,319 only two, and 108,324 only three. That is, more than half of all the married women in the State averaged less than two children each, including both natives and foreigners. Of course this sterility belongs chiefly to the former. In this city and county, (New York,) where about half the population is foreign, 2,850 foreign women had ten children and upwards, against 965 natives.

Facts like these, connected with the decadence of the native American stock, especially in the Eastern States, have been attracting considerable attention during the last few years, and various theories have been put forth to explain them. But we think few of the explanations that have been offered have touched upon the underlying source of the difficulty. The proportion of the Americans remaining unmarried, or marrying at an advanced age, has been and is constantly increasing. Population in nearly all countries is recruited from the humbler classes. The steady stream of immigration that has been pouring into the United States for the last thirty years has pushed the American from the lower walks of life, which has been filled up by the immigrants. At the same time new fields for the development of wealth, position and influence have been opened up from the same cause, demanding a higher intellectual culture and increased mental activity. Into these the Americans have entered. Unskilled labor in the East is done almost exclusively by foreigners, and the various trades are being recruited chiefly from the same source. Native Americans have turned to the mercantile and professional callings, where competition and the ambition for social position unite to produce the abnormal state of society which is so much deplored for its depopulating effects. It seems to us that the chief cause of the decrease lies in the enormous immigration to our shores that has been taking place during so many years, and the peculiar conditions attending it. Had a proportional influx occurred under conditions where the wealth accruing would not have accumulated so largely in the hands of the natives, and thus removed them from the hundred fields of labor, no such result would probably have occurred. Nor is it probable that any future emigration from Europe can again affect those who are now citizens of this country, as the past has done. With a population so large as ours now is, and a country so well settled, immigration is every year losing its influence, and one or two generations more will find America as stable, as regards her population, as are the old States of Europe.—*N. Y. Insurance Monitor.*

THE PRODUCTION OF RICE.

Few persons, probably, unless their attention has been turned specially to the subject, are aware how small is the section in which the chief part of the rice crop of the United States is produced. The whole amount of the crop in 1850 (the palmy days of rice-growing) was, according to the census returns, 215,313,497 pounds. Of this 159,030,613 pounds were produced in South Carolina, and 38,950,691 in Georgia, leaving only 16,432,193 pounds as the product of all the other States. We have not at hand the exact figures for the different counties in South Carolina for that year, but usually nearly one-half the entire product of the State has been grown in one single county—Georgetown—while nearly all the rest comes from three counties — Colleston, Charleston and Beaufort. In 1859 these four counties produced 116,324,799 pounds, while the remaining twenty-four counties of the State produced only 2,764,729 pounds. In like manner four counties in Georgia, in 1859, produced 57,528,083 pounds, while the other eighty-eight counties of the State produced only 3,979,569 pounds.

There is some reason for this limit in the area of production in the fact that the variety of rice grown in the low and marshy regions along the coast (which allow an overflow of the fields by water at certain seasons) produces much the largest crops. Yet, among the more than one hundred and sixty varieties of this plant which are known, there are many grown on high lands which yield satisfactory returns in other countries. A few of these have been grown here, though not extensively. In 1860 sixteen different States were returned as producing rice. Yet the four counties in South Carolina, already named, were put down in the returns of that year as yielding nearly two-thirds of the entire crop of the country. But there seems no reason why this should continue to be the case, for the yield even of upland varieties is stated to be some fifteen bushels (and sometimes more) to the acre, while the average yield of wheat in more than two-thirds of the States last year is put down in the returns to the Agricultural Department at Washington at less than fifteen bushels. Rice is worth in New York from seven to nine and a half cents per pound; wheat is hardly worth three cents. The tariff on clean rice is two and a half cents per pound, which is more than the average price of wheat the country through. It would seem, therefore, as if attention might be profitably turned to the cultivation of rice in all those region where the climate and soil are adapted to its growth. And there appears to be no reason why the entire Southern coast is not as well fitted for this as the coast of South Carolina. We ought not to find it necessary to import an article which grows so luxuriantly, and can be made so profitable as rice can be in all this region. Yet we find by the customs returns that there were nearly fifty-two million pounds entered at the custom house for consumption last year.

Probably no interest suffered more from the war than the production of rice. The planters almost to a man were compelled to leave the shore; their hands were scattered; their arrangements for flowing the land destroyed, and the fields themselves were covered with a rank growth of grass and tangled bushes most difficult to destroy. In 1865 the production in South Carolina had almost entirely ceased. Since then there has been a gradual recovery. The negroes have returned, and, undertaking the cultivation either entirely or in part on their own account, are succeeding beyond expectation. According to the returns, the production of the State in 1866 was 12,618,000 pounds; in 1868 it was 22,228,200 pounds; and in 1869, 24,703,200 pounds.

But in Louisiana the progress is even more encouraging. Before the war rice had hardly risen to the rank of a great staple in the production of that State, the crop of 1859 being only 6,331,257 pounds. But we find the crop of 1869 put down in commercial returns at 20,149,600 pounds, though the census makes it somewhat less. Such an increase shows how well adapted the region is to the growth of this product, and points clearly to the time, which ought not to be far distant, when we can strike it from the lists of our imports.

CRITICAL PEOPLE.

Mr. Fields, in his "Plea for Cheerfulness" lecture, thus hits off a class of persons who never see the best side of anything, but are dissatisfied habitually. He said:

"The Nil Admirari Society includes among its members, Mr. Solomon Nutgall and his acidulated critical friends. These glass eyed, caducous young gentlemen, never praise anything or anybody but themselves, from principles of 'high art.' (They are commonly the victims of weak spines and restricted sympathies.) If you like a thing, they don't. To be popular, and universally read, is with them a literary crime. Shakspeare, Milton and Pope they consider as overrated by a deluded, ignorant world, but they incline their modest heads and ears, in a demi-semi-quavering way, toward the more recent long-metre school, of whom they assume to be disciples. 'Be critical and praise not' is their motto. They prejudge and foredoom everybody who does not belong to their pallid little set. They seem always to be suffering from a prickly and defiant measles of Irreverence. They are in a chronic condition of Mislike, and constantly announce their complaint in the Weakly Friday Review, which, having few or no readers, their malady gets aggravated. If you, in a moment of honest enthusiasm, burst into a note of manly admiration over a fine essay, a good piece of acting, a grand poem, or a capital story, they look at each other across the table, and exchange glances of contempt and pity for your opinion. Should you, in their wisely critical presence, chance to quote with commendation a fine passage from 'As You Like It,' for instance, Young Nutgall, with his unhealthy sneer, would be apt to interrupt your train of thought by elevating his coldest shoulder, and sapiently observing to the company, that 'Shakespeare's ignorance of geography is nowhere more apparent than in this same play of 'As You Like It,' for it is there he has introduced the tropical lion and serpent into the forest of Arden, whereas every scholar knows that Arden lies in a temperate zone.'

"The Nutgalls affect a vehement indifference for what everybody else considers admirable and worthy of attention. One of the family, returning home from a recent visit to London, took especial pains to inform me he did not go into Westminster Abbey; 'he passed it daily,' he said, 'but never went in, as he felt no interest in the spot.' You and the crowd, enter such places as the Abbey, but the Nutgalls don't go where you do.

"The wisest poet of mankind calls Reverence 'that angel of the world,' and are we not all apt to be better for visitations of that ennobling spirit?"

REMEDY

FOR FRECKLES, SUNBURN, AND MOSQUITO BITES.

Freckles indicate an excess of iron in the blood, we are told, the sun acting on the particles in the skin as it does on indelible ink, bringing out the color. A very simple way of removing them is said to be as follows:

Take finely powdered nitre (saltpetre) and apply it to the freckles by the finger moistened with water and dipped in the powder. When perfectly done and judiciously repeated, it will remove them effectually and without trouble.

An old English prescription for the skin is to take half a pint of skim milk—so poor as to be blue—slice into it as much cucumber as it will cover, and let it stand an hour; then bathe the face and hands, washing them off with soft water when the cucumber extract is dry. The latter is said to stimulate the growth of hair where it is lacking, if well and frequently rubbed in. It would be worth while to apply it to high foreheads and bald crowns.

Rough skins, arising from exposure to the winds in riding, rowing, or yatching, trouble many ladies, who will be glad to know that an application of cold cream or glycerine at night, washed off with fine carbolic soap in the morning, will render them presentable at the breakfast table, without looking like women who follow the hounds, blowzy and burned. The simplest way to obviate the bad effects of too free sun and wind, which are apt on occasion to revenge themselves for the neglect shown them by the fair sex too often, is to rub the face, throat, and arms well with cold cream or pure almond oil before going out. With this precaution, one may come home from a berry party or a sail without a trace of that ginger bread effect too apt to follow these pleasures. Cold cream made from almond oil, with no lard or tallow about it, will answer every end proposed by the use of buttermilk, which young ladies can hardly prefer as a cosmetic on account of its odor.

A very delicate and effective preparation for rough skins, eruptive diseases, cuts, or ulcers, is found in a mixture of one ounce of glycerine, half an ounce of rosemary, and twenty drops of carbolic acid. In those dreaded irritations of the skin occurring in Summer, such as hives or prickly heat, this wash gives soothing relief. The carbolic acid at once neutralizes the poison of the blood, which causes the sore, purifies and disinfects the wound or blotch, and heals it rapidly. A solution of this acid in glycerine made much stronger, say fifty drops to an ounce of glycerine, forms a protection from mosquitoes if applied at night. Though many people consider the remedy equal to the disease, constant use very soon reconciles one to the creosotic odor of the carbolic acid, especially if the pure crystalized form is used, which is far less overpowering in its fragrance than that commonly put up. Those who dislike it too much to use it at night will find the sting of the bites almost miraculously cured and the blotches removed by touching them with the mixture in the morning. Babies and children should be touched with it to relieve the pain they feel from insect bites, and do not know how to express except by worrying. Two or three drops of attar of roses in the preparation disguises the smell so as to render it tolerable to human beings, though not so to mosquitoes.—*Harper's Bazar.*

COUNTRY ROADS.

One of the greatest grievances that landholders have to bear, says the *American Farmer*, is the want of good roads. Taxes are generally high for the very purpose of keeping the country roads in repair, but there is a want of capacity on the part of those who undertake the work to do it systematically, or with any degree of scientific skill. We do not know that we can throw any light upon the subject in the brief space which we can at present spare to it, and we refer to it now to put upon record a hint which we find in the *Germantown Telegraph*, from Mr. W. Brown, of New Hampshire, which we hope may be taken hold of and improved upon by public-spirited citizens in every locality where there is an opportunity to show humanitarian principles. We will tell it in Mr. Brown's own words:

"A stone which had baffled a number of highway surveyors, being directly in the horse-path, and being of such a shape that a horse was liable to sustain serious injury, yet no one cared to attempt its removal. A great deal of labor was spent in covering it up, but in a short time it would re-appear as bad as ever. The land around was underlaid with ledge, and here it came to the surface. Only by great expense, it was thought could it be removed. One morning I took a man with me, with powder and drills, and a firm resolution to remove it at any expense. We succeeded in our undertaking. At a cost of *eight cents* to the town, we removed a boulder of slate stone weighing about five hundred pounds. I give this instance to show how little labor will remove some of the worst obstructions which have been allowed to remain because no one had attempted removal in good earnest."

A crowbar could be used to advantage in raising a stone out of the bed of the road, but no one seems to consider it his business to do it; the road-mender never dreams that it is in his contract to attend to it; and, consequently, year after year, the stone remains, endangering the lives of passengers by the stumbling of their horses; and the wear and tear to carriage wheels is very serious.

Another very serious grievance is noted by the same writer as prevalent in his State—that of the running at large of cattle upon the highways. This is a sore evil elsewhere, as farmers in this section can fully prove. All roads are made on land either donated to the public, or sold or condemned for that express purpose, and it has been decided, we believe, in our courts of law, for that purpose only—the landholder from whom the body of the road has been taken is still the sole owner of the soil for all other purposes; and, whilst he cannot do aught to interrupt the freest travel upon it, yet any or all other privileges belong to him, and no one has a right to turn their stock upon the road to feed it upon the grass which belongs to another. The evil would not be so grievous were it not for the fact that the cattle, being thus left to roam about, when finding their supplies becoming scanty on the roadside, begin to jump or knock down the fences to get into the more tempting fields before them, while the hogs rooting under the best of post and rail fences, will, in a single day or night, do more harm to the crop than their carcases are worth.

PROPERTIES OF BONES.

The true value of all kinds of bones, aside from their importance in the arts for handles, rings, paint, clarifying sugar, etc., is fast beginning to be appreciated in this country. People were horrified a few years since by the published account of the tons of human bones transported from the battlefield of Waterloo, to be ground and strewn over the worn-out lands of Europe. From immemorial time it has been known that vegetation thrives immensely in grave yards, and particularly trees.

Now, it is neither the gelatine or glue which holds the particles of bone together, nor the lime of which they are composed, which gives activity to vegetable growth alone, but the phosphorus in them, that inflammable material of which matches are manufactured, known in its combination as phosphate of lime, that plants seize upon with avidity as food. Nothing else within the range of agricultural experience so rapidly develops the cellular structure.

To be most useful, the bones should be pulverized, and that enables water to make a quicker solution of the phosphate which the minute rootlets immediately absorb and circulate in the shaft, leaves, and fruit. Save the bones, therefore. Let nothing go to waste. There are actual treasures concealed in a dry bone if the right course is pursued to extract them.

In the skeleton of a horse, an ox, or even in dogs and cats, there are from about one to four pounds of phosphorus. The carcass of any of those animals, cut up and distributed among fruit trees, instead of being buried out of the way as a nuisance, would be to them a rich entertainment of delicious food.

PRACTICAL BENEVOLENCE.—The philanthropic ladies of Hartford, Conn., have taken a very practical way of showing their sympathy for workingmen. They have opened a restaurant, and have brought down the scale of prices so low as to place it in the reach of the poorest mechanic and laborer. They have also a room well stocked with material from the libraries and newspaper offices. The main object is to induce men to frequent it who now spend most of their time in bar-rooms; and judging from the attendance on the opening day, the experiment promises to be completely successful.

HOW FLOUR IS MADE.

When a cargo of wheat arrives at the flouring mill, it is first raised by the elevator to the top of the building and stored in the large bins, which have a capacity of 100,000 bushels.

From the bins the wheat is drawn as wanted to the cleaning room, where it is delivered up to the tender mercies of a collection of the latest and most perfect "smut machines," "cleaners," "blowers," and other devices, which entirely separate the wheat from every foreign substance, and reject imperfect grains, besides thoroughly clearing the sound kernels from whatever would injure the flour.

A feature of this cleaning room is the apparatus which is called the "sucker," and which keeps the atmosphere free from the dust which is given out from the cleaners, and which is so deleterious to the workmen. This sucker is simply a large modern flue opening near the floor and passing through the roof. A strong current of air is forced through this, and the result is a most perfect ventilation of the air in the room.

After being cleaned, the wheat goes to the millstones, and from them the coarse flour is carried to the bolts, where the different grades of bran, "shorts," &c., are separated from it, and the heated flour is carried to the top of the building, where it is cooled by being carried through a series of shallow troughs by means of Archimidean screws. Some idea of the extent of the machinery required in a large mill may be gathered from the fact that thirty miles of cloth are required to cover the reels in the bolting machines.

After being cooled, the flour is ready for packing, which is also done by machinery. The flour falls down a tube which is funnel-shaped at its lower end, and of a size to exactly fit into a barrel. The barrel is wheeled under the spout, the tube lowered to the bottom (or the barrel raised,) and a piston, worked by steam, packs the flour in the barrel, which is gradually lowered until it is filled, when it makes way for the next.

SECRETION OF MILK.—Do those who deal in milk, or its consumers, understand nature's processes in its manufacture?

It is impossible to make a fluid which possesses the chemical properties, color and character, of that prepared in the laboratory of a human being. A vulgar impression presupposes that by pouring certain kinds of fluid into a stomach, as a miller empties grain into the hopper—presto, milk is formed in the bag from whence it is drawn.

That is not the way milk is made. From food, on its arrival in a long tract of intestinal tube, lacteal vessels absorb the chyle—a fluid containing nutrition. It is urged onward to a deliberate slender tube lying near the back bone, which empties its contents into a great vein at the root of the neck. There it is mingled with the venous blood, and carried to the right side of the heart, and next into the lungs. Coming in contact there with air, oxygen is imbibed, and then it passes to the left side of the heart. From thence it is forced into a vast artery, which ramifies all over and through the body. From branches called mammery arteries, the milk is separated directly from the moving column of warm blood, and conducted to the general lactic reservoir. This is the mechanism of making milk. It is a vital process, and therefore never can be imitated by human ingenuity.

VISIT TO VESUVIUS.—A correspondent of the London *Daily News*, in describing a visit made to Vesuvius on the 27th of April, says:

"The scene was indescribably terrible and grand. The mountain seemed to be literally on fire. A stream of lava six metres in hight was rapidly descending towards La Cercola and threatening Porticelli. All the houses were abandoned, though in reality they were not much injured. The detonations from Vesuvius were frightful. So heavy was the fall of cinders, that the sky seemed hidden by them, and they fell everywhere like rain. The plantations were covered with them, and people were walking with umbrellas to protect themselves from the downpour. The terror of the people was intense. Women were to be seen going about in procession, praying St. Januarius to have mercy on them. The streets of Porticelli were crowded with peasants hurrying away. Others encamped in the fields, in fear of the earthquake. During the night the eruption assumed terrible proportions. The lava reached San Sebastiano, and destroyed part of it, and Torre del Greco was threatened."

EVENING, IN YOUTH AND OLD AGE.—There are two periods in the life of man in which the evening hour is peculiarly interesting—in youth and old age. In youth we love it for its mellow moonlight, its million of stars, its thin, rich and shooting shades, its still serenity; amid those who can commune with their loves, or twine the wreaths of friendship, while there is none to bear us witness but the heavens and the spirits that hold their endless Sabbath there—or to look into the deep bosom of creation, spread abroad like a canopy above us, and look and listen till we can see and hear the waving and melting songs of other worlds. To youth, evening is delightful; it accords with the flow of his light spirits, the fervor of his fancy, and softness of his heart. Evening is also the delight of virtuous age; it seems an emblem of the tranquil close of busy life. Serene, placid and mild, with the impress of its Creator stamped upon it, it spreads its quiet wings over the grave, and seems to promise that all shall be peace beyond it.

PREVENTION OF SMALL POX.—A new theory in regard to small pox, and its prevention, has been lately started by a German physician, who says that the disease originates from an excess of albuminous matter in the blood, and that this is to be prevented by the administration of common salt. The habits of children in indulging overfreely in sweetmeats he considers one great cause of this undue development of albumen, and coffee and tea, if highly sugared, tend also to excite it in adults. An organic acid, such as lemon juice, he considers the best means of freeing the blood, when clogged up with too much albumen, and he alleges that by taking these simple remedies in the way of precaution, he has, for upwards of twelve years past, frequented or taken up his abode in the most pestilential small-pox hospitals in Europe and South America with entire impunity.

ODDS AND ENDS.

It is said that when Sir Walter Scott lent a book out of the house, which was seldom, he took a piece of wood the size of the volume—quarto, octavo, duodecimo, as the case might be; pasted on one of the edges a slip of paper, on which were written the title of the work, borrower's name, and place of abode, date of lending, and day on which it ought to be returned, and put this upon the shelf in the place whence the book had been removed, and there it stood a record and a reminder, until the volume was returned.

A correspondent of the New Haven *Palladium* sends to that paper the following incident of the new Holly Tree Inn, in Hartford: Four newsboys one day called for three cups of coffee and three pieces of pie, having money to go no further. Calling for a fourth empty cup and plate, each of the three boys cut off one fourth of his pie, and poured one fourth of his coffee for the fourth boy, so that all should share equally in the meal!

There is a feminine municipality in Siam, which compares favorably with the colony of male celibates in Greece. This city, called the "City of Veiled Women," has 9,000 inhabitants, all women. Female sentinels guard the walls, female policemen patrol the streets, and once a week female military, horse and foot, perform evolutions on the parade ground.

In a St. Louis court, the other day, a lawyer asked the witness, "Are you a Jew?" He replied, "Yes, I am. What is that to you?" The lawyer was going on, when the Judge reminded him that the witness had asked him a question. He had nothing to say, and the Judge told him he must not put such questions to witnesses in that court.

The *Universalist*, writing of ministers who are careless in regard to paying honest debts, says of such: "He may have the brain of Bacon, the eloquence of Chatham, the learning of Abelard, but if he has a conscience that will permit him to be happy while spending other people's money, he becomes a mill-stone on the neck of any denomination that tries to hold him up."

It is a great advantage to keep quiet gracefully and naturally. Self-control is the best evidence of a cultivated intellect and a clear conscience. It is a great pleasure to meet those who wisely listen and observe—who review what is said without prejudice, and with or without advice, commit no errors. Nothing is so difficult to do—nothing so rarely done.

A certain revivalist states that he has had over two hundred people speak in a prayer-meeting in the space of thirty minutes. There is room for a reasonable doubt as to whether a remark of less than eighteen seconds can be greatly to the "edification" of any meeting.

Father Thomas Burke, the great Irish orator, in an address the other evening, counseled his hearers to forget the differences between Orangemen and Ribbonmen, and by all means let them parade on the 12th of July next, and if they sing, "To hell with the Pope," why, let them sing.

A little boy in Palmyra, playing with a ball of worsted thread attached to his mother's crochet work, accidentally swallowed it, and had to be held by several strong Irish women while every yard of it was unwound in his blessed little stomach by reeling the end projecting from his mouth.

Manaskah, an Indian chief, said of his wife (Ratchewaine,) "Her hand is shut when those who do not want come into her presence; but when the really poor come, it is like a strainer full of holes, letting all she holds in it pass through."

I never yet heard man or woman much abused that I was not inclined to think the better of them; and to transfer any suspicion or dislike to the person who appeared to take delight in pointing out the defects of a fellow-creature.

An accommodating man, named Worth, recently committed suicide at Grand Island, Nebraska, in order to fulfill a prophecy made some months before at a spiritual *seance*.

At Beesley Point, N. J., a man stepped on a piece of glass, thirty-two years ago, and one of the pieces of glass came out at the top of his foot recently.

The newest style of neckties are of satin mixed with silk gauze, the loops being made quite large and double, and the ends fringed out.

A gold or silver initial letter on tinted or white paper is the very latest style for note and letter paper.

LAWS OF RHODE ISLAND.

Passed at the January Session of the General Assembly, A. D. 1872.

AN ACT in amendment of Chapter 32 of the Revised Statutes, "Of the Quorum, Government and Conduct of Town Meetings, and of Organization and Government of Ward Meetings."

It is enacted by the General Assembly as follows:

Section 1. Wardens and Ward Clerks in the city of Providence, after the year eighteen hundred and seventy-two, shall be elected on the second Wednesday in May in each year, and shall enter upon the duties of their respective offices on the first Monday of June.

Sec. 2. The Wardens and Ward Clerks who were elected in the several wards of said city on the first Wednesday of April in the year eighteen hundred and seventy-two, shall hold their respective offices until the first Monday of June in the year eighteen hundred and seventy-three.

Sec. 3. All acts and parts of acts inconsistent with the provisions of this act are hereby repealed.

AN ACT Enabling the Town of Jamestown to Establish Ferries.

It is enacted by the General Assembly as follows:

Section 1. The town of Jamestown may establish a ferry between the said town and Newport, and between said town and South Kingstown, and may build, purchase or hire such suitable ferry boats, and loan, purchase or hire such ferry wharves as the said town may in town meeting, called for that purpose, determine by a majority vote of the electors qualified to vote upon a question involving the expenditure of money or the imposition of a tax.

Sec. 2. The said town may raise money by tax upon the ratable property, or may hire upon the credit of the said town to carry the provisions of the preceding section into effect.

Sec. 3. Whenever any ferry shall be established under the provisions of this act, the same may be kept up and maintained by the said town during its pleasure, and the Town Council of the town may establish such rates of ferriage, and establish such reasonable regulations in reference to the management of such ferry, and provide penalties for a breach of said regulations, as the Council may think proper.

Sec. 4. This act shall take effect immediately on its passage.

AN ACT to authorize the City Council of the city of Providence to establish a "Board of Public Works."

It is enacted by the General Assembly as follows:

Section 1. The City Council of the city of Providence are hereby authorized to establish by ordinance a "Board of Public Works," who shall have, subject to the control of said City Council, the general charge and management of the construction, maintenance, and repairation of all common sewers and main drains in said city, and such other public works as may from time to time be designated by ordinance.

Sec. 2. Said City Council may, by ordinance, prescribe the number of members of said "Board of Public Works," and their duties, and fix their term of office and compensation.

Sec. 3. This act shall take effect immediately upon its passage.

AN ACT for the protection of Telegraphic Messages.

It is enacted by the General Assembly as follows:

Section 1. Every person who shall surreptitiously obtain, or attempt to obtain, the contents of any private telegraphic message, and every employee of any telegraphic company who shall disclose the contents or purport of any private telegraphic message to a person not authorized to receive the same, shall, upon conviction, be fined not exceeding one thousand dollars.

AN ACT to repeal Chapter 263 of the Statutes entitled "An act in addition to an act entitled an act relative to the harbor and public waters in the town of Providence."

It is enacted by the General Assembly as follows:

Section 1. Chapter 263 of the Statutes is hereby repealed.

Sec. 2. This act shall take effect from and after its passage.

AN ACT in amendment of Chapter 91 of the Revised Statutes, "Of Fences."

It is enacted by the General Assembly as follows:

Section 1. The City Council of the city of Providence are hereby authorized to fix the fees of fence viewers in said city.

A true copy—Attest:

JOHN R. BARTLETT, *Secretary of State.*

THE "EUREKA SCALE."
PRICE, $10.

IMPORTANT TO ALL WHO USE SCALES!

A SCALE

THAT TAKES OFF THE TARE

—AND—

SAVES THE TROUBLE OF WEIGHING DISHES.

All persons who have to weigh anything in Dishes, &c., can save themselves the trouble of weighing the dishes, balancing them or calculating their weight. When a dish is put on the Scale, a simple turn of a knob will set the hand or index finger back to 0, and it will then indicate the weight of the commodity at sight.

This Scale is as convenient and correct in all other respects as any Scale made.

Circulars with cuts and full particulars free to everybody.

Agents wanted in every county.

EUREKA SCALE COMPANY,
30 Cortlandt Street, New York.

HALL'S VEGETABLE SICILIAN HAIR RENEWER.

Every year increases the popularity of this valuable Hair Preparation; which is due to merit alone. We can assure our old patrons that it is kept fully up to its high standard; and it is the only reliable and perfected preparation for restoring GRAY OR FADED HAIR to its youthful color, making it soft, lustrous, and silken. The scalp, by its use, becomes white and clean. It removes all eruptions and dandruff, and, by its tonic properties, prevents the hair from falling out, as it stimulates and nourishes the hair-glands. By its use, the hair grows thicker and stronger. In baldness, it restores the capillary glands to their normal vigor, and will create a new growth, except in extreme old age. It is the most economical HAIR DRESSING ever used, as it requires fewer applications, and gives the hair a splendid, glossy appearance. A. A. Hayes, M. D., State Assayer of Massachusetts, says, "The constituents are pure, and carefully selected for excellent quality; and I consider it the BEST PREPARATION for its intended purposes."

SOLD BY ALL DRUGGISTS, AND DEALERS IN MEDICINES.

PRICE ONE DOLLAR.

BUCKINGHAM'S DYE

FOR THE WHISKERS.

As our Renewer in many cases requires too long a time, and too much care, to restore gray or faded Whiskers, we have prepared this dye, in *one preparation*; which will quickly and effectually accomplish this result. It is easily applied, and produces a color which will neither rub nor wash off. Sold by all Druggists. Price Fifty Cents.

Manufactured by R. P. HALL & CO.,

NASHUA, N. H.

Sold in Westerly by A. B. Collins.

READ THIS!

The lowest Price List ever published of

WATCHES.

IN SOLID GOLD AND COIN SILVER CASES ONLY.

BENEDICTS' TIME WATCH—PRICES.

Silver Watch, Ovington Benedict	$30
Gold (14 kt.)	90
Silver Watch, Samuel W. Benedict	45
Gold (18 kt.)	105

AM. WALTHAM WATCHES—PRICES.

Coin Silver Hunting Watch, Wm. Ellery	$19
Gold Hunting Watches, Gents' Sizes	79
Gold Hunting Watches, Ladies' Sizes	70

Sent to all parts of the Country by Express, with privilege to examine before paying.

Send for a Price List before purchasing elsewhere.

BENEDICT BROTHERS,
Jewelers and Keepers of the City Time,
691 BROADWAY, near Fourth-St., New York

AYER'S SARSAPARILLA,

FOR PURIFYING THE BLOOD.

A medicine that cures is a real public blessing. AYER'S SARSAPARILLA makes positive cures of a series of complaints, which are always afflicting and too often fatal. It purifies the blood, purges out the lurking humors in the system, which undermine health and settle into troublesome disorders. Eruptions of the skin are the appearance on the surface of humors that should be expelled from the blood. Internal derangements are the determination of these same humors to some internal organ, or organs, whose action they derange and whose substance they disease and destroy. AYER'S SARSAPARILLA expels these humors from the blood. When they are gone, the disorders they produce disappear, such as Ulcerations of the Liver, Stomach, Kidneys, Lungs, Eruptions and Eruptive Diseases of the Skin, St. Anthony's Fire, Rose or Erysipelas, Pimples, Pustules, Blotches, Boils, Tumors, Tetter and Salt Rheum, Scald head, Ringworm, Ulcers and Sores, Rheumatism, Neuralgia, Pain in the Bones, Side, and Head, Female Weakness, Sterility, Leucorrhœa arising from internal ulceration and uterine disease, Dropsy, Dyspepsia, Emaciation, and General Debility. With their departure health returns.

PREPARED BY

DR. J. C. AYER & CO., LOWELL, MASS.,
Practical and Analytical Chemists.

SOLD BY ALL DRUGGISTS EVERYWHERE

Sold in Westerly by A. B. Collins.

GREAT CENTRAL ROUTE TO THE WEST

HUDSON RIVER AND NEW YORK CENTRAL RAILROAD, to Suspension Bridge.

GREAT WESTERN RAILROAD, Through Canada to Detroit.

MICHIGAN CENTRAL RAILROAD to Chicago.

ONLY ROUTE BY NIAGARA FALLS!

Only Route between New York and Chicago running the

PULLMAN PALACE AND HOTEL CARS.

Tickets by this Line may be obtained at the Principal Office, No. 349 Broadway, corner of Leonard-street, New York.

CHARLES E. NOBLE,
General Eastern Agent.

GEO. E. JARVIS, Freight Agent.

CHRISTIAN PSALMODY, THE Hymn Book prepared by a Committee of the Seventh-day Baptist General Conference, and used in the Churches of the Denomination, may be had from the office of the SABBATH RECORDER, at the following prices:

Old Edition, per copy	$ 75
New Edition, roan, sprinkled edges	1 00
" " gilt eds.	1 25
" morocco, " "	1 50

Sent by mail, postpaid, on receipt of the price. A discount of 20 per cent. on all orders with the money for not less than half a dozen.

The books may also be obtained of the following agents:

W. B. Gillette, Shiloh, N. J.
C. D. Potter, Adams Center, N. Y.
A. M. West, Leonardsville, N. Y.
Luke Green & Son, Alfred Center, N. Y.
S. C. Burdick, Alfred Center, N. Y.
L. T. Rogers, West Milton, Wis.
Preston F. Randolph, New Salem, W. Va.
Charles A Burdick, West Virginia.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS.

NEW YORK.

Adams—Dr. C. D. Potter.
Alfred—Charles D. Langworthy.
Alfred Center—M. J. Green, N. V. Hull.
Brookfield—Richard Stillman.
Berlin—J. Byron Whitford.
Ceres—William R. Maxson.
DeRuyter—Barton G. Stillman.
Genesee—E. R. Crandall.
Hounsfield—Benjamin Maxson.
Independence—John P. Livermore.
Leonardsville—Asa M. West.
Nile—Ezekiel R. Clarke.
Portville—A. B. Crandall, E. I. Maxson.
Poland—Abel Stillman.
Richburgh—John B. Cottrell.
State Bridge—Joseph West.
Scott—Byron L. Barber.
Verona—Thomas Perry.
Watson—D. P. Williams.
Wellsville—Charles Rowley.
West Edmeston—

CONNECTICUT.

Mystic Bridge—George Greenman.
Waterford—Oliver Maxson.

RHODE ISLAND.

1st Hopkinton—Alfred B. Burdick.
2d Hopkinton—S. S. Griswold.
Rockville—James R. Irish.

NEW JERSEY.

Marlboro—J. C. Bowen.
New Market—Albert B. Ayres.
Plainfield—Ethan Lanphear.
Shiloh—Walter B. Gillette.

PENNSYLVANIA.

Dundaff—D. B. Kenyon.
Hebron—Geo. W. Stillman.

VIRGINIA.

Lost Creek—Wm. Kennedy.
New Milton—J. F. Randolph.
White Oak—Z. Bee.
New Salem—Preston F. Randolph.
Charles A. Burdick.

OHIO.

Jackson Center—Jacob H. Babcock.

WISCONSIN.

Albion—O. W. Babcock.
Berlin—Datus E. Lewis.
Dakota—Oscar Babcock.
Edgerton—Henry W. Stillman.
Milton—W. G. Hamilton.
Utica—L. Coon.
West Milton—James Pierce.
Walworth—Howell W. Bandolph.

ILLINOIS.

Farina—C. M. Lewis.
West Hallock—Truman Saunders.

MINNESOTA.

Alden—David P. Curtis.
Transit—Almon Hall.
Trenton—Joel C. West.

KANSAS.

Pardee—Dennis Saunders.

NEBRASKA.

Long Branch—Joshua G. Babcock.

ALFRED UNIVERSITY.

CALENDAR FOR 1871-1872.

The Fall Term begins Weddnesday, September 6, 1871.
The Winter Term begins Wednesday, December 13, 1871.
The Spring Term begins Wednesday, April 3, 1872.
Each Term continues thirteen weeks.
Commencement, Wednesday, July 3, 1872.

DEPARTMENTS.

The Institution is designed for both Gentlemen and Ladies. It has organized the following Departments, viz: Primary, Preparatory, Academic, Collegiate, and Theological. It has established the following Courses of Study: Normal or Teachers', Scientific, Classical, Combined or Ladies', Theological, Industrial Mechanics' Art and Music.

EXPENSES:

Tuition and Incidentals in Primary Department	$5 00
Tuition and Incidentals in Provisional Normals	7 00
Tuition and Incidentals in Higher Departments	10 00
Board	$30 00 to 40 00
Room	3 00 to 6 00
Fuel	3 00 to 6 00
Washing	2 00 to 3 00
EXTRAS.	
Oil Painting	$10 00
Drawing	2 00
Surveying—Use of Instruments	1 00
Graduation Fee	5 00
Piano, Cabinet Organs, etc., each	12 00
Cultivation of Voice, Harmony, &c., in classes	$6 00 to 8 00
Cultivation of Voice, Harmony, &c., private lessons	14 00
Elementary Vocal Music, classes,	$1 00 to 2 00
Use of Piano, per hour	2 00 to 3 00
Telegraphy, one term	13 00
full course	35 00
Elocution	$2 00 to 5 00

FREE TUITION.

1. For all students studying for the ministry.
2. For all Seventh-day Baptist young men of good moral character, who shall take a regular course in Industrial Mechanics.
3. For all who can comply with the State requirement for the Teachers' Class for the Fall Term.

Arrangements are being perfected for additional aid to Sabbath-keeping students preparing for the ministry.

For Catalogues, address

J. ALLEN, President, Alfred, N. Y.

CENTRAL RAILROAD OF NEW JERSEY.—*Passenger and Freight Depot in New York, foot of Liberty Street.*—Connects at Somerville with South Branch R. R.; at Hampton Junction with the Delaware, Lackawana and Western Railroad; at Phillipsburg with the Lehigh and Susquehanna R. R.; and at Easton with the Lehigh Valley Railroad and its Connections, forming a direct line to Pittsburgh and the West, without change of cars; also, to Central Pennsylvania and New York State.

ALLENTOWN LINE TO THE WEST.

WINTER ARRANGEMENT.

Commencing Jan. 10, 1872. Leave New York as follows:

6.00 a. m.—For Flemington, Easton, Bethlehem, Mauch Chunck, Wilkesbarre, Pittston, Mahanoy City, Mt. Carmel, Hazleton, Tunkhannock, Towanda, Waverly, Belvidere, &c.
8.00 a. m.—For Easton. Connects at Junction with Del., Lack. and Western R. R.
9 a. m.—Western Express, daily, (except Sundays,) for Easton, Allentown, Harrisburg, and the West. Connects at Somerville for Flemington. Connects at Phillipsburg with Lehigh and Susquehanna Division for Mauch Chunk, Wilkesbarre, Scranton, Williamsport, Erie, &c. Connects at Easton with Lehigh Valley Railroad for Mauch Chunk.
10.30 a. m.—Way Train for Somerville.
12.30 p. m.—For Flemington, Easton, Allentown, Mauch Chunk, Mahanoy City, Hazelton, Wilkesbarre, Reading, Columbia, Lancaster, Ephrata, Pottsville, Harrisburg, &c.
2.15 p. m.—For Easton. Connects at Phillipsburg with Lehigh and Susq. Division