



The Sabbath Recorder.

ALFRED CENNER, N. Y., FIFTH-DAY, JAN. 16. N. V. HULL, EDITOR.

CORRESPONDENCE OF D. D. B.

We take exception to the underlying and therefore fundamental sentiment of the article of D. D. B., published in the Recorder of last week, if we understand him, namely, that God attaches little importance to the use of that which we call wealth, in the establishment of His reign on the earth.

But let us consider what wealth was created for, if not to be used for God's honor. What is the import of the expression, "The earth is the Lord's and the fulness thereof." We doubt whether God has been dishonored so much, and man cursed so bitterly, in the abuse of any power beside, as in that of wealth, and whether there is any power possessed by men which, when rightly used, can more be made to glorify God and bless men.

We confess, however, to having some difficulties with the other feature of the question discussed by our correspondent, for that, often, evils seem to result from the forms of organization under which religious societies are gathered, and from the power given in them to Christians cannot be denied. But are not our correspondents' statements too sweeping and high colored? Is it reasonable to altogether refuse the good offices of unchristian persons? Is such a thing desirable? We think not, and are thoroughly persuaded that, in myriads of instances, co-operation in the building of houses of worship and in the maintenance of God's worship has been a means of the salvation of souls.

In this connection, there is another question which we feel inclined to notice, namely, the more even distribution of the pecuniary burdens of the churches among its members. This we know to be a difficult question, but it does seem to us that if it were candidly considered, the state of things, as they now exist, might be improved. We know something of the selfishness of human nature, but it does seem that those professing the religion of Jesus ought to approach somewhat nearly to the standard of right, and that they ought not to oppress each other, especially when they plainly read, "love as brethren."

Most of the funds raised to defray the expenses of the church are either obtained by subscriptions or by rental of seats in the house of worship, but neither method seems entirely satisfactory. When funds are raised by subscription, it is often found that the more wealthy fall far short of their fair proportion, and of course the deficiency has to be made up by those less able, after they have borne their own burden. Sometimes it also happens that the comparatively poor in wealth show themselves possessed of a fair proportion of selfishness. But even where there is a sincere desire to do right, failures in judgment will attend this business, and perfection of judgment will not be attained; but beyond doubt, very satisfactory conclusions can be reached. The plan of obtaining funds by

seat rentals is the least troublesome, and generally the most successful, in securing the funds proposed, but is often open to serious objections in its operations, as frequently the rich pay far less for their accommodations than do the poor. Two, or even three, wealthy, but small families can accommodate themselves with a single seat, while a poor, but large family is compelled to pay for an equal amount of room. The difficulty in this case is, these small but wealthy families have all the seat room they need, and therefore say, "Why should we pay for more?" This answer is plausible, and looking at the matter from a worldly standpoint, one wherein this business is put into the category of commercial transactions, may be called fair, but will not, we think, bear the test of the Christian principle. In the gospel, ability is made the ground of obligation. "If there be first the willing mind, it is accepted according to what a man has, and not according to what he has not." This evidently just principle is here set aside, and one employed which makes the weak bear the burdens of the strong, the poor pay for the conveniences of the rich. Let us illustrate. Say fifty dollars are assessed for lights and fuel, and one hundred dollars for needed repairs, say for furnishing new stoves and the like, and now who pays for these, under the circumstances named? It will readily be seen that often the poor pay more than the rich even for those things, the benefits of which they equally share. In other ways, this method works unfairly, but the principle is the same, and we call attention to it, and trust that the whole matter may undergo a thorough and careful investigation.

But let it be thought by those that we see a difficulty where there is none, we state, for years, this difficulty has been so deeply felt that various expedients have been resorted to to avoid it, the most prevalent of which at present is to obtain from each person willing to make it, a pledge to pay a certain sum weekly into the treasury, to meet the pecuniary demands against the church or society, as the case may be, and we occasionally see it stated in the papers that this plan works well. But whatever the plan may be as to form or detail, it is manifest that the pecuniary burdens of a church should be borne by the wealth producing agencies, in the possession of its members, and this as far as possible upon the principle of equality.

THE CONVICTION OF STOKES, who murdered James Fisk, and who was once tried for the offense, but the jury failed to agree, has again been tried, condemned, and sentenced to be hanged on the 28th day of February. There has been much speculation in the public mind as to whether this man would be punished according to the law, although few questioned his guilt. It was said that he had done a good deed for society in the killing of Fisk, because he was a bold, bad man, and therefore his deed would be winked at, and he suffered to go with at least a nominal punishment. Others said his wealth and high social position would screen him from punishment. Stokes did not deny killing Fisk, but alleged that he did it in self-defense. He was ably defended by his counsel, but to the surprise of almost the entire community, was convicted. The Judge, before whom he was tried, deserves great credit for the impartial, able, and dignified manner in which he conducted the trial to its end, though we doubt not, just termination.

In one aspect of this case we rejoice, and that is that it affords hope that there is yet left virtue in our courts. The scandalous manner in which the most atrocious criminals had of late been delivered from just punishment by our high courts, had led us to fear that the law was a nullity in the hands of those sworn to administer it, and that good government was fast becoming an impossibility in this country. Case after case has occurred within a few years, where courts have taken the side of criminals, and the law set aside. We trust a new era has dawned upon us, and that our murderers, rakes, and violators of the law, as to be taught that law is law! and that those who violate it, shall suffer its penalty!

But this case affords a warning to young men. Stokes is himself scarcely more than a youth, and yet he is hardened in sin, and is now a spectacle for the gaze of the whole world! He is evidently a brazen, profane, dissipated young man, who has either lacked proper training, or if he has had it, he has despised it. We have a dread of bad young men, who are not only sons of perdition themselves, but who corrupt and destroy those with whom they associate. A community filled with these, or in part filled with them, has resting upon it a death blight, which sooner or later, will light over it a pall as dark as night! Virtuous young men are our glory; but those who pursue the dark way of vice are our shame!

HONOR TO WHOM HONOR IS DUE.—Many of the friends of the Recorder, to whom we have forwarded lists, have responded nobly; and to all such we tender our sincere thanks, and hope they will continue the well begun work. In one instance, there has been a question whether the agent would not be a subject of discipline; where a list of twelve names to one post office, was reduced by one, and the remainder multiplied by two, and each of the new names accompanied by a year's advance

pay. If the act is in any way questionable, the only question with us is our ability to express our sense of gratitude for the noble work. —Since writing the above, while working at a new mail-book, we have come across the account of one of our ministers with whom we have not the pleasure of a personal acquaintance, though we really wish we had, whose account shows an advance pay of \$75,000, which at the minister's rate pays for the Recorder five years, and of course the paper has no right to die with such an engagement unfulfilled; consequently it becomes the duty of all having the credit of our denomination at heart to see to it, that justice is done in the case.

OUR DISTINCTIVE WORK. That Seventh-day Baptists are called to do a special work is clearly evident. It is both sad and strange that any among us seem to have no just sense of its obligations. If it is our duty to be a distinctive people, then it follows as an unerring conclusion, that we have a distinctive work; a work that brings us into conflict with other denominations. We separate from them for the sake of a truth that is not of trifling importance. This we need to realize more and more until we are faithful doers and fearless advocates of the Divine Word, which constitutes the ground of our separation. We may receive inspiration for our own peculiar mission by considering the claims of others. The Baptists have separated from the rest of the Christian world for the sake of the true mode of baptism. What they insist upon, and that alone, is that the very command of Christ shall be obeyed. They very properly regard the question of immersion a something of vital interest. They ask, "Shall we do just what Christ commanded us to do, or shall we take the liberty to substitute some invention of men?" The inquiry is formidable as well as far-reaching. They deem it broad enough and solid enough to form a strong foundation, upon which to build a denomination. They judge that if the Gospel rule may be departed from at one point, it may be at all others. Their boasted "principles" make the Word of God the sole authority in religion. Believing that they are building on the rock, and that they utter no delusive watchword, they call for a renewal of aggression upon the questions which divide them from their brethren of the other sects. One of their leaders, who has a reputation for conservatism, more than for radicalism, in a recent utterance says:

"It is not enough that we have gained recognition; that we have conquered respect; that we have driven our foes from their outposts and forced them to retire behind their walls, and issue out only in petty skirmishes. Their every wall must be razed. The grand Baptist principle is the back of most of our subjects of baptism and the central force of all our history and character—that of the supreme authority and alone sufficiency of the Bible in all matters of religious faith and practice, is to be proclaimed and defended and applied everywhere as the sole law of truth."

"If our Baptist views are good for us they are good for everybody. If they are not worth defending and propagating, they are not worth anything. If they are not important enough to justify a constant aggressive recognition, that the history of our fathers can not be vindicated, and they toiled and suffered and died in vain."

This earnest language, in substance, may be fittingly applied to ourselves. It is to be hoped that we are gaining recognition, and that we are slowly, yet surely, conquering respect. And as to driving our foes from their strongholds, this can be done, if we faithfully wield the sword of the Spirit, which is the Word of God. Even the valiant Baptists will find themselves utterly routed and forced to surrender, or to rebuild the very entrenchments of error upon which they have made so many telling assaults. We have but to show them that while they follow their "grand principle" in one case, they trample upon it in another. There is an astonishing obliquity, which sees so clearly that immersion is the only valid mode of baptism, and fails to see that the seventh is the only valid day of the Sabbath. There is a monstrous inconsistency, which glories in a "thus saith the Lord" in the one instance, and takes in its stead an "invention of men" in the other!

It is no self-denial for us to say that we are free from this blunder, or wickedness, and that we hold to the Bible more consistently than any other people. Baptists assert, as sufficient reason for withdrawing from others, their regard for Bible authority in its definition of the true mode of baptism. Much more are we justified in building a denomination for the sake of both the true baptism and the true Sabbath, since they are alike appointed of God and maintained by the same line of Scripture interpretation and argument.

Ideas that are worth enough to be preached against the teachings of churches and the customs of the world, are certainly deserving of propagation. All who prize and love their principles are zealous to show them broadcast. The great denominations have become what they are chiefly through the efforts of those who have been impelled by a glowing interest in their own distinctive doctrines. Our great need is godliness and consecration, and such love for the truth which distinguishes us, as will inspire a more bold and confident advance in our holy warfare.

SHORT SERMONS ON TRADITION. NUMBER II. To obviate some of the difficulties noticed in my last discourse—and still hold on to their traditions—some assume that all Old Testament laws are abolished. Yet they go to the Old Testament continually for authority when they fail to find the authority they want in the New Testament, to sanction what they wish to practice or propagate. This shows that they do not, in heart, believe what they pretend to about Old Testament law being abrogated, but only agree thus that they may cling to their tradition.

If their assumption be true, then there is no Sabbath law binding upon men: for none is instituted in the New Testament. Then why do they try to get laws passed to compel men to keep one? What right have they to force burdens upon men, which God, as they claim, has freed them from? If the obligation of the fourth commandment is not recognized in the New Testament, then no sacred time is there recognized, and they involve themselves in falsehood when they appeal to Scripture for authority in favor of any day.

Again, if the Old Testament is abolished as a rule of life, then it is right, under the gospel, for a man to marry his own sister or daughter; such things not being prohibited in the New Testament. And if God has taken off this restriction, who has a right to impose it? What right has the church or state to take the sceptre out of Jehovah's hand, and force men, in His name, to do, or not to do, what he has so expressly signified as contrary to his present will?

But some, again, seeing this absurdity run into another, still greater, if possible, and assert that the Decalogue is still binding upon the unregenerate, while Christians are freed from it through faith in Christ. Well, if the Decalogue is still binding upon sinners then they are bound to keep the seventh day of the week as the Sabbath; hence all efforts to induce or force them to keep a different day is inducing or forcing them to sin.

Again, if this claim be valid then a Christian may practice that which would be a damnable sin in an unregenerate man, and God will smile upon him for so doing! Hence if a person wishes the privilege of committing any or every abomination therein condemned, without sin, all he has to do, is to believe in Christ and thus secure an indulgence forever! But since previous to regeneration, a man is bound by the law of the Decalogue, therefore he must sincerely repent of every transgression of it, and seek forgiveness through Christ, and then he may go on and repeat those very acts of transgression as much as he pleases, and God will now smile upon the act, while he would damn, eternally, an unregenerate man, were he to take such liberty; and yet he is no respecter of persons! Therefore Christ is minister of both sin and holiness at the same time! This they call honoring Christ and glorifying God! But Paul says: "Who then make void the law through faith? God forbid. Yes, we establish the law." "Therefore the law is holy, and the commandment holy and just and good."

ANTINOMIANISM. By this, we understand the doctrine of John Agricola and his followers strictly, published in England about the year 1538, whereby they maintained that the law is of no use or obligation under the gospel dispensation, and that faith superseded the necessity of good works, as they do not promote our salvation, nor ill works hinder it; that repentance is not to be preached from the Decalogue, but only from the gospel. Some of their teachers expressly maintained that the wicked acts of men are not really sinful, nor are to be considered as instances of their violation of the Divine law; and that consequently, they have no occasion either to confess their sins or break them off by repentance. Martin Luther zealously opposed these doctrines of Agricola, who was once a follower of his, and gave him and his followers the name of Antinomians, or, as may be understood, Antinoters, believing Christ had done it all, (as is at times sung in our religious gatherings,) and their sins were so imputed to Christ that they were guiltless, and he became the sinner. We find more or less of this doctrine, though maybe in a somewhat modified form, still taught by some, as false and pernicious as it is. It seems the advocates of such doctrines can not fail to see how it sets the strings of spiritual diligence, brings on moral stuper, engenders carnality and backsliding, as well as robs God of his required obedience and devotion, and man of the welcome plaudit and gracious reward promised to the spiritually diligent and faithful. Is it not vastly important that teachers should understand correctly God's word and his great plan of human redemption, so as neither to add to nor take from the Divine Word, lest the plagues written therein should be upon us heavily inflicted.

THE CHRISTIAN CYNOSURE.—The Christian Cynosure is a paper published at No. 11 Wabash Avenue, Chicago, in opposition to the popular secret societies of the day. It is conducted with ability, and we wish it had a thousand-fold wider circulation than it has. It also contains many excellent articles, original and

selected, on other subjects. Among other matters, it interests itself on the Sabbath question, especially urging the enforcement of the Sunday laws. Of late, it has allowed itself to notice the controversy concerning the day of the Sabbath, and on this question we make it the following proposition: The Cynosure shall write in defence of the claims of the first day of the week, confining itself to the Bible argument, and itself publish its article or articles in full in the SABBATH RECORDER, to which article or articles we will reply, and the Cynosure shall publish them in its columns. Will the Cynosure accept our proposal?

DEA. HAMILTON SNEAD. Died, in the town of Raleigh, Saline county, Illinois, December 22d, 1872, HAMILTON SNEAD, aged 77 years. He was born in Lunenburg county, Virginia, Aug. 1st, 1805; married Miss Martha Dunnovent 27th day of October, 1825. She was the mother of five children, three are living; Mary wife of Lindsey Durham, Emily wife of James Powell, James W. Snead, all living in this county.

He immigrated from Virginia to Wilson county, Tennessee, about 1830. His wife having died Dec. 28th, 1840, he married Miss Nancy P. Martin Aug. 3d, 1841. She became the mother of seven children, all of whom are dead but one; Charles Hamilton Snead, of this county. John A. Snead, who was a successful teacher and bid fair to become a good lawyer, was her son. She died Oct. 29th, 1864, and he married Mrs. Ann Nowlin June 10th, 1865.

He came to this State in 1854, since which time he has acted as Justice of the Peace seven years. He was a staunch Baptist, and was a man of mature judgment; and was a good scriptor, having a ready answer for almost any question asked him on Scripture. Had been a deacon in his church many years; was a member of Salem Association, in Tennessee, when the "split" took place on the subject of missions—when the Anti-Missionary Baptists drew off and formed Stone's River Association. He took sides with those who believed the Baptists had always been Missionaries from John the Baptist; he, with Christ and the Apostles, being the first Missionaries.

No man ever stood firmer to the principles he thought to be right, and no man would turn quicker than he when convinced that he was wrong. He believed that God's word, as found in the Old and New Testaments, was sufficient guide to all his people; therefore, he believed in the perpetuity of God's holy law, the Ten Commandments. He, like David, believed that they would stand fast for ever and ever, done in truth and uprightness.

When the question of the Sabbath of the Fourth Commandment came up, it was no new thing to him, he having always believed that the seventh day was the one to keep; but he consulted himself with the idea that if he kept one-seventh of the time it would do. His mind being disabused of that idea, he, with his wife, united in the organization of the Seventh-day Baptist Church here. He was also a strong Pro-Millennialist, and took great "comfort" in the idea of Christ's second coming, with his saints, to reign on earth 1,000 years.

When he was told by one of his attending physicians that he was dying he appeared to be a little surprised; "But," said he, "it does not alarm me; just as well now as any time." Thus passed off one of the best men in our country.

PRIMEVAL PIETY.—No. 2. ELLIAH. Through the influence of their kings and of the surrounding nations the ten tribes of Israel were much addicted to idolatry with its accompanying sins. To counteract this tendency, Elijah was raised up, an uncompromising lover of God and of right, whose faith and piety prompted no thought of personal danger or inconvenience to deter him from obedience to God or faithfulness to men. When the people needed correction, he prayed and rain was withheld; and when they were straitened and corrected, he prayed and immediately rain was restored. In the same manner the widow's son was restored to life. When the people hesitated between the claims of God and of Baal, he cried to the Lord and fire was sent to consume the drenched sacrifice. The people being convinced, he hesitated not to slay the idolatrous prophets, as the law required. Jezebel was in power, but he trusted in God. She threatening vengeance, he became an exile beyond the desert, and the Lord was with him there. Even Ahab trembled and humbled himself before the stern rebuke of the faithful man of God. Through all his life, the God he loved and trusted, cared for and protected him. The raven, the widow, the angel, the fire, were employed to serve or guard him. Faithful to God and to right was he, where the many and those in power were unfaithful. Such a course, under such circumstances, favored the best development of the most benevolent, upright and pious manhood. Those who honor God, will honor; and deliverance from the humiliation of the grave was a fitting reward for a life of love, trust, and faithfulness.

ENOCH and Elijah furnish a clue to what would have been the fate of all, if none had sinned? Each one, having been tried, proved, and found faithful, and becoming ripe for heaven, would have been transplanted thither. ALTH.

RELIGIOUS CONDITION OF ITALY. In a letter from Italy, in the New York Times, we find a paragraph which suggests matter worthy of the consideration of the Christian world. In referring to the popular religious sentiment of the country, the writer says: "It used to be supposed that among the Catholic populations of the world, the people of Italy had the right to be reckoned the first in devotion to the Papacy and the dogmas of the Roman Catholic faith. No such superstitious reverence for church rites and ceremonies, saints, images, holy-water, candle-burning, processions, and pilgrimages, could be found in any other country except Spain. But the past twenty years has changed all that, and it will surprise many to learn that the inquiry is now beginning to be made among serious-minded patriots and politicians of honest intentions, what means can be used to take the people out of the present condition of indifference to religious institutions, and bring them back to a reasonable form of Christian faith. In the country districts, where the parish priests still form the center of the simple rustic society, the confiding trust of the people is not so much disturbed. But in all the cities and considerable centers of population, the young men are growing up, if not in impiety, at least with no systematic attention to religious duties. When the mass is going forward on days of festa, the church is made a place to which the well-dressed representatives of the youth of the city resort for the purpose of indulging their love-dreams and enjoy an opportunity of gazing upon the objects of their profane idolatry. If you talk with a young man about his religious views and feelings, the reply will be, in nine cases out of ten, 'I do not know what the chief is? What do religious matters signify to me? The great mass of the republicans, and the party of Garibaldi are in this condition. The great patriotic leader has cried out again and again to his followers: 'Have nothing to do with the priests; and let the injunctions that have followed. These are only able to see in the priestly party, those who have opposed the union of Italy, and used their influence to keep the country under a foreign yoke. While the doctrines of the advanced party are being preached to the popular mind the religious faith in which the people have been trained, no substitute has been offered or yet found."

CONGRESS. Congress re-assembled on Monday, Jan. 6th, as per adjournment. MONDAY, JAN. 6. In the Senate, Mr. Morton offered a resolution directing the committee on Privileges and Elections to examine and report at the next session of Congress on the best and most practicable mode of electing the President and Vice President of the United States, and of providing a tribunal to adjust and decide all contested questions of election therewith. The resolution was ordered to be printed. The Indian appropriation bill was taken up and agreed to, and the Senate adjourned.

In the House, a large number of bills were introduced and referred to appropriate committees. In the Senate, several resolutions were offered. The Indian appropriation bill was resumed, and an amendment appropriating \$50,000 to remove the Winnebago Indians of Wisconsin to the Indian Territory, if they consent to go, was adopted. In the House, several bills were introduced and referred. Mr. Hale reported the naval appropriation bill, appropriating \$18,884,993. Mr. Packard reported a bill to enforce the stipulations of the convention with Venezuela of April, 1866, and the payment of the indebted claims, which was passed. The annual fortification bill, appropriating \$1,999,000, was reported. The House then went into committee on the legislative, executive and judicial appropriation bill, which appropriates in the aggregate \$17,041,325.

In the Senate, Mr. Morrill, of Vermont, from the Committee on Public Buildings and Grounds, reported bills providing for the erection of public buildings at Evansville, Indiana, and Grand Rapids, Michigan, which were passed. Mr. Conkling, from the Judiciary Committee, reported the bill to provide for additional terms of the United States Circuit Court for the Southern District of New York, which was passed. Several bills were introduced and referred to their proper committees.

In the House, bills were introduced and referred. Mr. Sargent moved an amendment increasing the appropriation for the President's salary from \$25,000 to \$50,000, and fixing the salary hereafter at \$50,000. Objections were made, and the amendment was rejected. An anti-slavery discussion took place on the proposition to increase the appropriation for the Bureau of Education. Without disposing of the question, the House adjourned.

PRAY FOR OUR CAUSE IN LONDON.—As is known to our readers, E. W. M. Jones has accepted the pastorate of the little church at Mill Yard, London, and entered upon his work. On the reopening of the Chapel, one of the bitterest attacks was made upon the cause there, through a paper professing special religious zeal, that we have ever witnessed. It displayed the spirit of the contemptuous Pharisee without disguise. We can think of no figure that better represents the affair than that of a mastiff, standing over a little cur and growling, and showing his long teeth. This is the spirit of a haughty man, although he speaks in the name of the gentle and loving Christ. May it please God to remember his forgotten Sabbath in London, and hasten the day of its redemption! We would call the attention of laborers to the advertisement of Dr. O. H. Stillman in this number.

STATUTE OF MR. GREELY.—At a meeting of the composers employed on the Tribune held in New York, on Thursday, Jan. 9th, 1873, it was decided to erect a statue of Mr. Greeley, to be composed of old type metal contributed by the different printing-offices throughout the country. The New York Typographical Union, No. 6, has taken charge of the matter. Of this Union, Mr. Greeley was the first President. We publish below the preamble and resolutions passed at that meeting: Whereas, It has been proposed that the several printing-offices in the United States give one or more pounds of old type for the purpose of making a statue of Horace Greeley, to be erected in the lot in Greenwood, where his remains are interred; and

Resolved, That we approve of the idea of erecting a statue of Horace Greeley in Greenwood, and of the use of Type Metal which has been cast into type and worn out in the service of teaching the people; and further, be it Resolved, That we ask of our fellow-countrymen (many of whom, now scattered over this country, have, like ourselves, either worked with or for him during the forty years past) to set up, on Monday, February 3, 1873, the 82d anniversary of Mr. Greeley's birth, one thousand ems, and give the receipts for the same to be expended in making and erecting the statue. The money to be forwarded to the President of the New York Typographical Union, No. 6, 22 Duane-st., New York City, of which Union Mr. Greeley was the first President.

Resolved, That the above preamble and resolutions be given to the press of the United States, and request that they be printed and circulated as widely as possible.

A DRUNKARD'S REVENGE.—The Tribune gives the following account of a drunkard's revenge: Hugh Barr, while drunk, entered the basement occupied by him at No. 48, Front-st., Brooklyn, at 2 P. M., on Friday, Jan. 10th, and found his wife, Rosa, Alice Barkley, Susan McFadden, and Bridget Hussey sitting around the stove. He at once set about abusing her, and the other women took sides against him. This infuriated him; and at last he declared he would "get square" with them, and, seizing a kerosene lamp from the mantelpiece, he poured part of its contents on the stove. The burning fluid ran over the stove and upon the clothing of Alice Barkley, and she ran into the street screaming in agony. Some citizens went to her assistance, but, before the flames were extinguished, her body, face and arms had been burned in a shocking manner. Her clothing was all ruined, and she was conveyed to the City Hospital, where her injuries were pronounced fatal. Barr was arrested, together with his wife and the other women, and locked up in the Second Precinct Station-house. He is the father of the child of the late Margaret Bradley, who was a witness against him for this offense, and he had threatened to kill her if she entered his house. He was released from custody on the day following, and immediately got drunk.

THE REV. H. W. BRECHER, in his recent lecture, advocating compulsory education, declared that organized dishonesty is becoming more and more the law of the time, and that the education provided by the State should include not only the common school branches, but the elements of universal morality. The list of new studies proposed by the lecturer—"truth, honor, honesty, temperance, fidelity, industry, and patriotism"—should not be beyond the capacity of the average teacher, and probably is not. But the average teacher certainly doesn't concern himself with all that. Our much-praised and very useful school system does sadly lack the vital warmth of ethical instruction. Neither men nor boys live by mathematics and sciences alone. In the public schools of our villages these studies are carried forward sternly, but what pupil ever learns more of patriotism than he gets from high flown speeches in his Reader, or an occasional glance at the full page newspaper, or various mottoes, or to hear now-a-days about a lack of "Buffy" order? How many teachers of public schools take any pains to fix with simplicity and naturalness a sense of the beauty of many honor and a good life in a boy's mind? How many of our teachers are not so sentimental about their duties; they are the practical ground work of successful financial and political life.

A LIBERAL CHURCH.—We clip the following from the Independent, which, we think, will be of interest to our readers, and trust that our churches will go and do likewise: "The Christian Intelligencer" says that the Baptist church at Orange, N. J., supported thirty-four students in various theological institutions, at an expense of \$3,644 56. The subscriptions this year amount to \$3,775, which sum has been appropriated to the support of forty-one students in nine institutions. We can heartily second the commendation with which the Intelligencer refers to this instance of Christian liberality. But the case suggests also one or two further considerations. The first is that, if every church should feel bound to maintain at least one student in a course of preparation for the ministry, there would probably be less complaint than we are accustomed to hear now-a-days about a lack of students in the theological seminaries, and no single church, like the one at Orange, would feel compelled to bear more than its fair share of the common burden. The other consideration is that the true method of increasing the number of students in a church to select for itself, the students whom it will assist, keep them

in its own communion, and that maintain a watchful oversight over their interests. The influence exerted upon the church, adopting this plan, would be as happy as upon the students, and there seems to be no good reason why every church should not provide a supply, or the equivalent of a supply, for its own pupils.

PLUCKY BARNUM.—At the benefit recently given in the Academy of Music, in aid of Mr. Barnum's Company, the great showman was called out for a speech, the following extract of which we copy from the New York Sun: "For myself, I am here because I have been humiliated. I am still enabled to invest other millions of dollars without disturbing my bank account, nor injuring the prospects of my children being ruined by inheriting a fortune they never earned. The public will have amusements, and they ought to have those of an elevating and an unobjectionable character. For many years I have been my pleasure to provide a class of instructive and amusing entertainments, to which a Christian gentleman can take his children without a disqualification. I believe, however, that no other man in America possesses the desire and facilities which I have in this direction. I have, therefore, taken steps through all my agents in Europe and this country, which will enable me to put upon the road, early in April, the most significant and complete traveling museum, menagerie, and hippodrome ever organized."

A FEMALE PHYSICIAN.—The Independent has the following: "The City Physician of Springfield, Mass., is a woman—elected by way of experiment. She is said to have been exceedingly successful, having made even one medical blunder since she began her work. One reason for this she gives when she says that she was 'very careful about making mistakes because she knew that any error would be more severely visited upon her than would be upon a man.' She has attended one hundred more patients than any of her predecessors in the same number of weeks, at a cost of \$100 expense, to the city. She often acts as nurse to a doctor, and her practice among the poor has been in every way excellent. Her re-election is proposed, and if she has proved herself competent to the satisfaction of the city authorities there is no reason why she should not keep the post. It certainly is not an enviable one, but if her devotion to medicine and poor humanity can carry her easily and usefully through hardships, she has a right to hold it."

AFFLICTED.—Among the victims at the railway accident at Prospect station were Wilbur F. Rice and his wife, of Titusville, Pa. They had been married but five weeks. Mr. Rice was a cousin of Mr. Harry Rice and Mrs. James A. Clark of this place. The Titusville Herald says: "Mr. James Rice and family have had afflictions heap upon them in a short space of time, which would seem almost incredible. But a few weeks since Mr. Rice received the news of the death of his daughter, whether he went to attend her funeral. Last week the death of his son and daughter-in-law at the cross-cut disaster, was three and a half years ago. He returned home from the scene of the disaster on Saturday noon, when a dispatch awaited him announcing the death of his brother at Palmyra, N. Y. These afflictions fall heavily upon the family, and their many friends are heartily sympathizing in their grief for their bereavement."—Herald.

FAILURES.—We see from our quarters that the late severe weather and storms have so obstructed the railways that the trains, and consequently the mails, are very irregular, and often delayed for days; which in connection with the circumstances that the Recorder was not issued on the last Thursday of December will account for some, if not all, of the failures of which a few of our subscribers have made mention. In any case, the papers finally fall reach their destination, we hope our friends will inform us of the particular number is missing, as it is always a pleasure to make up the deficiency, as long as the ability to do so remains.

CHRISTIAN QUARTERLY.—The thirty-ninth number of the Christian Quarterly, the leading literary journal of the Disciples, has promptly appeared and is upon our table. It has a corps of editors, and is an honor to the people for whose benefit it is published. The present number is fully equal in richness to its predecessors, and is a valuable contribution to Christian literature. Some of its articles have special merit. It is published by W. Moore, Cincinnati, O. Price 50 cents a year in advance.

BIBLIOTHECA SACRA.—The Bibliotheca Sacra and Theological Education is one of our oldest and best Magazines. Its editors are Edward A. Park and George E. Day, of the co-operation of Dr. J. P. Thompson of Berlin, and Dr. D. W. Simons of England. The January number of this Quarterly sustains its good reputation and will richly repay the perusal. It is published by W. F. Poole, Andover, Mass., at four dollars a year in advance. The Teacher's Association of the second district of Allegheny county is to convene at Belmont, Jan. 30th, at 9 o'clock P. M. Gold closed in New York, 11th, at 119 1/2 @ 119 1/2.

Mr. V. Croton, in Cooper's evening school, on the evening of the 11th inst., to a large audience of men, women, and children. Her subject was "The large gang of greets every all delicate. Called by the name of police, regained the attention of the audience. Mrs. Wood, who had been taken to Ludlow, on an account of a rest caused by the death of her husband, and one of the sleighs frozen to were alive, but five ox teams were found from the drivers are supposed to have been taken from the depot to New Ulm, a little over to reach miles from the depot from New York.

SENTENCE OF day, Jan. 6th, counsel, made to a bill of exchange which after which he had to say should not be had not vitally, and on which he manufactured. Boardman in which he attended the youth and sentenced the priest to the penitentiary, the 22nd, being to be legally ed man. Stoly surprised—pressed their once for a state of affairs, if other trial.

TRIBUTE TO THE Publisher passed the concerning George P. Resolved, with deep sorrow George P. Resolved, whose life calling, and its best traits Resolved, to that which by the press career was so to American example is a violation of those who do not for the public Resolved, death well re-tainty of our equally our entirely to of a good

OFFICIAL vote of India Greeley 168. The completion election in Co. 600 votes, and increase in 1871. Grant is 14,800, and Connot 14,200 received 1,044 votes, and vote was 440,746. Grant, D. C. 2,001, Grant 1869, 9,039. Grant 1868, 1869, 98,044. Michigan G. Greeley, 1,156. Grant elect for Greeley.

A SENSE There is making Dubuque, E. P. Ham apostle, a ray of hope, he moans concerning the city, and voice, "O a way! he is in a long fast days, a lenient shop and a backer; but, treated, a forefathers asked "what he

TRAFFIC IN his says, in her bosom treasure he which has been in charge making m. Friswell, the soil of I. and a clarifying. No. 1700



