THE BEST BOOK
THE EUTERPIA.
BY JAMES BAYTES.
Is the best, because the most useful singing book yet issued. It contains
CHURCH MUSIC,
FUNERAL MUSIC,
SACRED AND SECULAR CHORUSES,
WITH AND WITHOUT
ORCHESTRAL ACCOMPANIMENTS.
SABBATH SCHOOL MUSIC.
GLEES AND SCHOOL SONGS.
EVERY PIECE A GEM.
The most perfect because the most simple and efficient School of Musical Instruction ever invented.
Forward $1 25 for a Specimen Copy, and convince yourself.
J. C. CRANDALL, Publisher,
Friendship, N. Y.

THE SABBATH RECORDER.

LIST OF LOCAL AGENTS.

NEW YORK.
*Adams*—Dr. C. D. Potter.
*Alfred*—Charles D. Langworthy.
*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*—Ass M. West.
*Nile*—Ezekiel R. Clarke.
*Portville*—A. B. Crandall.
*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*—J. B. Clarke.

CONNECTICUT.
*Mystic Bridge*—George Greenman.
*Waterford*—Oliver Maxson.

RHODE ISLAND.
*1st Hopkinton*—Alfred B. Burdick, 2d.
*2d Hopkinton*—S. S. Griswold.
*Rockville*—James R. Irish.
*Westerly*—Sanford P. Stillman.

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

PENNSYLVANIA.
*Cussewago*—H. W. Maxson.
*Dundaff*—D. B. Kenyon.
*Hebron*—Geo. W. Stillman.
*Roulette*—LeRoy Lyman.

VIRGINIA.
*Lost Creek*—Wm. Kennedy.
*New Milton*—J. F. Randolph.
*White Oak*—Z. Bee.
*New Salem*—Preston F. Randolph, Chas. A. Burdick.

OHIO.
*Jackson Centre*—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.
*Milton Junction*—L. T. Rogers.
*Walworth*—Howell W. Randolph.

ILLINOIS.
*Farina*—O. U. Whitford.
*Villa Ridge*—M. B. Kelly.
*West Hallock*—Truman Saunders.

MINNESOTA.
*Alden*—David P. Curtis.
*Transit*—Almon Hall.
*Trenton*—J. W. Ayars.
*Wasioja*—Charles Hubbell.

KANSAS.
*Pardee*—Dennis Saunders.

NEBRASKA.
*Long Branch*—Joshua G. Babcock.

ALFRED UNIVERSITY.

CALENDAR FOR 1872–73.

The Fall Term begins Wednesday, September 11, 1872.
The Winter Term begins Wednesday, December 11, 1872.
The Spring Term begins Wednesday April 2, 1873
Each Term continues thirteen weeks.
Commencement, Wednesday, July 2, 1873.

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 for 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 | 2 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, &c., each | 10 00 |
| Cultivation of Voice, Harmony, &c., in classes | $6 00 to 8 00 |
| Cultivation of Voice, Harmony, &c., private lessons | 12 50 |
| Elementary Vocal Music, classes | $1 00 to 2 00 |
| Piano, per hour, for the term | 2 00 to 3 00 |
| Telegraphy, one term | 13 00 |
| " full course | 25 00 |
| Elocution | $3 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 of Industrial Mechanics.
3. For all who can comply with the state requirement for the Teachers' Class at 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.

The Sabbath Recorder,
PUBLISHED WEEKLY,
BY THE
AMERICAN SABBATH TRACT SOCIETY,
—AT—
ALFRED CENTRE, ALLEGANY CO., N. Y.

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the position and vindication of the views of that people. It will advocate all reforms and measures which shall seem likely to promote the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

TERMS OF SUBSCRIPTION.

| | |
|---|---|
| Per year, in advance | $2 50 |
| To ministers and their widows | 1 50 |
| To the poor, on certificate of Local Agent | 1 50 |

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 50 cents an inch for the first insertion and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Quarterly advertisers may have their advertisements changed quarterly without extra charge.

Business cards or large type can be inserted, and advertisements may be displayed by ruling to suit patrons.

No advertisements of objectionable character will be admitted.

Advertisements must be received as early as Monday morning to insure insertion in the next issue.

JOB PRINTING.

Office is furnished with a supply of plain material, and more will be added from time to time as may demand, so that all kinds of plain job work can be executed with neatness and dispatch.

ADDRESS.

All communications should be addressed to the undersigned, at Alfred Centre, Allegany Co., N. Y.

L. R. FISHER,
Agent American Sabbath Tract Society.

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 50 A YEAR, IN ADVANCE.

VOLUME XXIX.—NO. 5. ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 30, 1873. WHOLE NO. 1461.

For the Sabbath Recorder.

## MIND;

Whence came it? what is it? and whither tending?

Read before the Welton Seventh-day Baptist Sabbath School, at its Festival on the night after New Year's Day.

BY MARY T. BABCOCK.

O, who can analyze the mind,
Or learn its hidden power?
'Twas God who stamped it on the brain,
In yonder eden bower.

The mind's a mystery, deep and strong,
An ever-flowing spring;
The richest boon of Heaven to man;
The mind; that little thing.

The mind's a monarch; we the slave
Subservient to its will;
The mind is restless as the wind;
The mind is never still.

The mind suggests; our limbs obey;
Each member in its place;
*Thus* works of art are brought to light,
In elegance and grace.

The mind moves on; from chaos springs
The beautiful and fair;
Thus towns and cities spring to life,
In beauty everywhere.

The mind still moves, and lo! there springs
Full many a dome and tower;
Thus commerce moves in might and strength,
The mind the motive power.

The strong mind wills; a track is laid
Across our hemisphere;
The iron horse goes puffing on,
Our busy marts to cheer.

It wanders with the speed of light,
Far o'er the deep blue sea,
From north to south, from east to west,
The mind is ever free.

It calls the vivid lightning forth
Without a flag of truce;
It plays with the electric flood,
Then bottles it for use.

It wanders forth among the stars
That shine so bright and fair;
It takes circumference, measures space,
And weighs the limpid air.

At home, among the planets too,
It marks the course they run,
And knows exact the time consumed,
Revolving round the sun.

It searches hidden mysteries out,
Explores the deep dark mine,
And follows nature in her course,
Far down the slope of time.

For the Sabbath Recorder.

## AN OPINION

Of the Meaning of the Phrases, "The Last Days," "The Last Time," &c.

In trying to ascertain the meaning of any one, or collection of words, phrases, or sentences, it is not only necessary to look out the signification of all, or nearly all, the passages in which they are found, but also their context, as the different *passages* may modify the interpretation of each other somewhat; consequently, although the connection between the New and Old Testament is not absolutely perfect, the exegesis of passages in one will generally modify the meaning of the other; therefore, let us endeavor to notice some of the passages in the Old Testament first, and then recur to others in the New. The first we will notice, is found in Isa. 2: 2, "And it shall come to pass in the *last days* that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

After giving the Hebrew, Barnes remarks on the phrase, "the last days," "In the *after days*, in the *futurity* of days, *i. e.*, in the time to come. This is an expression that often occurs in the Old Testament. It does not itself refer to any *particular* period, and especially not, as our translation would seem to indicate, to the end of the world. The expression properly denotes *only future time* in general. But the prophets were accustomed to concentrate all their hopes on the coming of the Messiah. They saw his advent, as giving character, and sublimity, and happiness, to all coming times. Hence, the expression came to denote, by way of eminence, to the times of Messiah, and is frequently used in the New Testament, as well as the Old, to designate "those times." Evidently, it refers to the Christian dispensation as a whole, especially in this place, and most of those in the Old Testament, as being the last dispensation. For over two thousand years, the Almighty seemed to have scarcely any communication with mankind in the sense he did afterward, but at several times, as with Enoch, and Noah, and at the tower of Babel, and possibly some other. Then for some time, in the form of patriarchal government, he communicated with Abraham, and afterwards with the Jews, in a theocratic form of government, and finally with us, as a race, in the Christian dispensation, or era; consequently, in speaking of time and times, it would be very natural to refer to the last, or Christian era, the one which is to close time and the great drama of this world, although it may be millions of years in length, for aught we know, by using the terms, "the last days," "the last time," or as it is in one place, literally, the last part of days. Barnes says: "Thus the phrase is evidently used in the New Testament, as denoting the *last* time, though without implying that that time would be short. It might be longer than *all* the previous periods put together; but it would be the *last* economy, and under that economy, or *in* that time, the world would be destroyed. Christ would come to judgment, the dead would be raised, and the affairs of the world would be wound up. The apostles, by the use of this phrase, never intimate that the time would be short, or that the day of judgment was near, but only that *in* that time, the great events of the world's history would be consumated and closed." *I* have no sympathy with the opinion that it refers to a personal reign of Christ, millennium or any analagous thing, or *time*, other than the Christian era, as a whole; yet, as any phrase is modified by its context, so this may be, somewhat, according as wickedness or righteousness is represented by the context; wickedness applying more particularly to the first part, and righteousness to the last part. The expression, "the latter days," although not exactly what we are investigating, yet it is quite analagous, so we will notice it first.

In Numb. 24: 14, "And now, behold, I go unto my people; come thee, and I will advertise thee what this people shall do to thy people in the *latter days*." This phrase evidently refers to the close of the independence of the Moabites, in David's time. Deut. 4: 30, "When thou art in tribulation, and all these things are come upon thee, even in the *latter days*, if thou turn to the Lord thy God, and shalt be obedient unto his voice." Also 31: 29, "For I know that after my death, ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the *latter days*, because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands." These refer to the future of the Jews, in the same era; and in the other places it evidently refers to the Christian, or the Jewish dispensation, having the signification of futurity, or coming time, as Barnes remarks; so also has the expression the *last days* in the Old Testament, the idea of futurity, as an examination of the passages will show. First in order, we will notice, Gen. 49: 1, "And Jacob called unto his sons, and said, gather yourselves together, that I may tell you that which shall befall you in the *last days*." Where it refers to the lives of the twelve patriarchs, (Isa. 2: 2,) we have tried to show, refers to the Christian dispensation. Dan. 2: 28, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar, what shall be in the *latter days*." This indicates more futurity than any other idea, as is common to the Old Testament; consequently, there is nothing in the Jewish record that would lead us to interpret this phrase to refer to the consummation of all things.

Now let us look at the New Testament idea of the subject. The passage in Acts. 2: 17, evidently refers to the whole era, which reads as follows: "And it shall come to pass in the *last days*, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." The context, as quoted, idicates an outpouring of the Spirit of God, which commenced at Pentecost, and has been continued ever since, more or less intensely, according to the prosperity of the church; but furthermore, the author (Luke) gives it as a quotation from Joel, which is fulfilled at the Pentecostal season; consequently the day of Pentecost answers, in this instance, as an interpretation of the *last days*. Again, 2 Tim. 3: 1, "This know also that in the *last days*, perilous times shall come." By reading the rest of the chapter, you will see that it describes a condition of affairs common to all ages, at least to most of them; and I think that one object of the passages is to disabuse them of the idea that the world was to grow better henceforth, and the church would be universal, and in fact, our conceptions of the millennium were immediately to be realized; and also, that perhaps it would be *worse* than ever before in apostacy. The fact that commentators differ so much from each other, is one evidence that the conditions, or facts, are applicable to most of this era; and in this expression or its context, there is nothing to imply that Christ was soon to make his appearance the second time. Barnes, in speaking of the apostacy, says: "Under the last dispensation, during which the affairs of the world would close, it does not mean that this would occur *just before* the end of the world, but that it would take place during the last dispensation, and that the end of the world would not happen *until* this should take place." Consequently, this class of passages does not indicate the time *at* which, but rather the time *after* which the appearing of Christ will happen. Again, Heb. 1: 1, 2, "God, at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these *last days* spoken by his Son," &c. From this passage, we find that Christ's three years ministry occurred in the time denoted by the *last days*, and as there is no passage speaking of it in the present tense, occurring before him, evidently he ushered in that eventful time. Again, James 5: 3, "Your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye have heaped up treasures together for the *last days*."

I notice that Barnes makes the above expression mean the judgment *day*, but Adam Clark has the following remarks on the above verse: "This is a bold, and a fine image, instead of the *treasures* of *corn*, *wine*, and *oil*, rich *stuffs*, with *silver* and *gold*, which ye have been laying up, ye shall find a *treasure*, a *magazine* of *fire*, that shall burn up your city and consume even your temple. This was literally true; and these solemn denunciations of divine wrath were most completely fulfilled. By the *last days*, we are not to understand the *day of judgment*, but the *last days* of the *Jewish commonwealth*, which is not long distant from the date of this epistle, whether we follow the *early* or *later* computation." It appears to me that it is quite evident that Clark has the right interpretation of this passage; for the phrase, "the last day," is used several times in referring to the judgment day; so I see no reason in making the word *days* in the plural, mean the last *day* in the singular, especially since the phrase "the last days" can be so well referred to the *last days* of the Jewish theocracy; and, yet, the more as James was addressing the twelve tribes of the dispersion, (James 1: 1.) Again, 2 Peter 3: 3, "Knowing this first, that there shall come in the *last days* scoffers, walking in their own lusts." Clark refers this to the close of the Jewish dispensation, as it might well apply, but Barnes attributes it to the Christian era as a whole, but does not see any reference to the judgment day. The Greek expression for "the last days" is *ep eschaton ton hemeron*, which signifies literally, the last of days, that is, the whole number of days divided into two parts, and the latter part taken. In what way can that refer to the judgment day? It only has reference to the last division or dispensation of time, or last part of some previous era. So far as I know, I have noted all the passages in the New Testament containing the expression "the last days," and none refer to the judgment day, but to the Christian era as a whole, or some previous part, and also a sufficient number in the Old Testament to show the same idea. Let us now refer to some passages containing the expression "the last time," or times, to see to which part of our era they refer: First, we will refer to 1 Peter 1: 20, "Who verily was foreordained before the foundation of the world, but was manifest in these *last times* for you." This passage needs no comments, for not only is it self-evident that it means this era, but it is universally admitted. The word translated *time*, is *chronos*, which is the most general word for time in the Greek language.

Again, Jude 18, "How that they told you there should be mockers in the *last time*, who should walk after their own ungodly lusts." This will need no particular elucidation, as the same idea has been referred to under the head of the last days, in 2 Peter 3: 3, with the unimportant exception, that the important word is, in this verse, *time*, and in that, *days*; therefore the passages translated time, from the Greek "chronos," do not refer to the judgment day, but refer to this era. Again, 1 Peter 1: 5, "Who are kept by the power of God through faith unto salvation, ready to be revealed in the *last time*." Although some refer this to the destruction of Jerusalem, yet to me it is quite evident that it refers to the judgment, for the following reasons, viz: By a study of the book, it is quite evident that it was addressed to Christians in general, at least, it is so understood by the best authors; consequently, it is highly improbable that the above phrase can refer to the destrucion of Jerusalem. Secondly, it is evident that it does not refer to Jerusalem, or the church militant, from the fourth verse, viz., "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." It appears evident that a state is spoken of which is more permanent than any earthly one, by the phrase, "and that fadeth not away." It is also evident, thirdly, from the seventh verse, viz., "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the *appearing* of Jesus Christ." We find here, that an analogous circumstance is referred to in the "appearing of Jesus Christ," or the judgment day, as the trial of your *faith* will be found unto praise, and honor, and glory, *at* the judgment day, (1 Peter 1: 5) so those who are kept by the power of God through the instrumentality of *faith* unto salvation, shall ascertain their full enjoyment *at* the judgment day, (1 Peter 1: 7). Fourthly, so also in this tenth verse, "Wherefore gird up the loins of your mind, be sober, and hope in the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ," where we find additional proof that favor and knowledge is brought to light at the judgment day. And fifthly, the Greek word translated time is *kairos*, which signifies, generally, a definite point or portion of time. It seems very proper that such a word should refer to the judgment day, and would seem improper that it should not refer to it in a similar connection, so that the expression is really more analogous to the phrase "the last *day*," than "the last *days*."

Again, 1 John 2: 18, "Little children, it is the *last time*, and as ye have heard that anti-christs shall come, even now are there many anti-christs, whereby we know that it is the last time." This passage is the most difficult one of any we have noticed, to ascertain the true meaning, but it is my opinion that it refers to the destruction of the city of Jerusalem, although some commentators refer it to this era. My reasons for this opinion are as follows: First, although the statement is first made that "it is the last time," yet the confirmation of the statement rests upon a succeeding one, in the words of the text, "And as ye have heard that anti-christ shall come." From this, one would naturally expect that there had been a previous statement from which this has been taken, and by which we may get some light in respect to the signification of the one under consideration. We find the words of Christ himself, from which this was probably taken, in Matt. 24: 24, "For there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." It may be objected that anti-christs mean opposers to Christ instead of those claiming to be Christ, to which I would answer, that both meanings are embodied in the word. Barnes, after giving four classes of derivations, makes the following remarks: "The word anti-christ, therefore, might denote any one who either was, or claimed to be in the place of Christ, or one who, for any cause, was in opposition to him;" consequently, since there is no passage spoken by Christ, giving the idea of opposition to the word anti-christ, we are forced to interpret 1 John 2: 18 as signifying substitution for Christ, and, since there is no question but that Matt. 24: 24 refers to the destruction of Jerusalem, can there be any doubt that 1 John 2: 18 refers to the same time, and means the same anti-christ? Secondly, instead of the literal translation being "even now there are many anti-christs," it is "even now there have been many anti-christs," the verb "be" is in the perfect tense, which favors my interpretation.

The time when, and persons to whom the first Epistle of John was written, are surrounded with so much obscurity, that a discussion of that question would be of no great advantage. And lastly, but not least, the Greek word which is translated "time," in 1 John 2: 17, is *hora*, which signifies a certain definite point or space of time, and is generally read, for a short time, as the third hour, the time of prayer, and frequently the time of day. Now that St. John should have used a word, which, through the whole New Testament, repeatedly, is used to signify a short definite time, to mean the whole Christian era, a space of time, perhaps thousands, or myriads of years in length, is to me a disregard of all *logic* and reasoning, if not reason itself, especially, since the Greek language has the word *chronos*, which is a general word for time prolonged, and has been used in that sense, as we noted. But if it be not admitted that it refers to the destruction of Jerusalem, it must refer to the era as a whole, and cannot refer to the judgment day.

It remains now only to look at the phrase "the *last day*." I will quote briefly; so see the passages for further connection. John 6: 39, "I should lose nothing, but should raise it up again at the *last day*," (40) "and I will raise him up at the *last day*." The 44th and 45th verses are the same. I think no one can doubt but these, in their connection, refer to the judgment day. John 7: 37, "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink." This plainly refers to the eighth day of the feast, which would afford an excellent time for Christ's ministry. There may, also, be some analogy between this and the judgment day. John 11:24, "Martha said unto him, I know that he shall rise again at the last day." Evidently, this refers to the judgment day. In all the passages lastly referred to, the Greek word *hemera* is used, which signifies a natural day; hence, we have found, (1) "the last days" in no place to mean the judgment day, (2) that *chronos*, translated time, does not refer to the final day, (3) that only one passage besides the phrase "the last day," has reference to the judgment day, and that signifies a proper or selected time, as it *will* be known only to the Almighty Jehovah.

W. H. ERNST.

## THE PEACE OF GOD.

"The sun is very hot on this side of the boat," said a portly gentleman, who, with two ladies, was standing on the deck of a large steamboat.

"It is boiling," said one of the ladies, fretfully, raising a tiny parasol. "It will ruin my complexion; and on the other end of the boat it is blowing a perfect gale; for my part, I don't see any pleasure in it."

"Nor I," said the other. "It is hollow, like all the other so-called pleasures. I don't believe there is such a thing in the world as happiness. I would be glad to find even peace; but the more you cry, 'Peace, peace,' the more you feel that there is no peace."

They were starled by a voice, saying, "Oh! that thou hadst harkened to my commandments! then had thy peace been as a river."

Turning, they saw an old man leaning heavily on a cane, for he was evidently past his threescore and ten years. His garments were coarse and ill-fitting, though they were carefully brushed; and the ladies drew back with a dignified air. The gentleman was about to order the intruder away, but his gaze was fixed afar off, on the calm, flowing waters of the river, and they contented themselves with drawing away.

The lady who had last spoken leaned over the side of the boat, and looked for a time down into the water; then she said:

"That wasn't a bad comparison of the old fellow, about peace flowing as a river. Just think of it; calm, but deep, never-ceasing, never ending; lost only in an ocean of the same. I would give the world for such a peace as that."

"There is a river, the streams whereof shall make glad the city of God." The old man was still gazing at the blue waters, and perhaps was speaking aloud unconsciously; but an angry exclamation escaped from the gentleman, and they walked hastily away. Meeting the captain, the gentleman said, "Captain, why did you take that crazy man on board?"

"What crazy man, Mr. Porter? Oh!" as his eye followed Mr. Porter's, "that is old Father Reid. He is no more crazy than I am. He used to be a wealthy merchant, but failed. He paid his creditors in full, but he left himself penniless. He says it was a blessed day for him for it led him to seek for rest and peace where alone they may be found. He is the happiest man I ever saw, and I meet with a great many men in my trips up and down the river," and the busy captain bowed and passed on.

In the afternoon a thunder-storm arose, the lightning flashed, the thunder pealed, the waters foamed, while the boat shook as if it were a reed at the mercy of the storm. The passengers were terrified, ladies shrieked, and even sturdy men paled. Loud and clear, in the midst of the tumult, rose the voice of Father Reid:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof; . . . God shall help us, and that right early."

The terror-stricken passengers almost felt as if he were a prophet, for even as he spoke the clouds broke, and though the rain still fell gently, a beautiful bow spanned the waters.

"Behold!" said Father Reid. "Behold the sign of God's promise, and be at peace," and he quietly slipped out of the cabin, followed by Miss Porter, who grasped his hand, and asked, "Sir, how can I obtain this rest and peace?"

He looked at her with eyes full of love and pity, and said gently, "Jesus said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

"I have heard that often before," said she, but it seems new."

"Yes, it is the old, old story, yet ever new; but it is all you can do. Only trust him and follow him; then, indeed, the peace of God, which passeth all understanding, shall keep your heart and mind, through Jesus Christ."—*The Sailor's Magazine.*

## THE BLESSED GUIDE.

BY WILLIE WILDER.

The path is dark before me,
Where flinty rocks are lying
Which cut my feet,
Once light and fleet,
My courage sorely trying.
Dark clouds now gather o'er me,
My rugged road is hidden;
In dire dismay
I lose my way,
And tear-drops start unbidden.

My heart is well nigh broken
With earthly grief and sorrow,
My weary life
Is filled with strife,
I fear the coming morrow;
And still no word is spoken,
No friend my journey sharing,
And at my side
No hand to guide,
My heavy burden bearing.

O pardon my behavior,
For I am weak and humble;
The storm so wild
Sweeps o'er thy child,
And he doth blindly stumble;
But in thy hand, my Saviour,
My trembling one now laying,
I walk at night,
As in the light,
No more in by-paths straying.

Now, where the streamlet floweth,
Thy trusting one thou leadest;
With tender care,
Thy love to share,
In pastures green thou feedest.
Thy child now gladly goeth
Where'er thy mercy guideth,
Until at last
The danger past,
No cloud thy glory hideth.

## A CHRISTIAN'S HOLIDAY.

Mrs. Norton was tired out with the many cares of her city home; and the doctor said unless she took a holiday, she was likely to have a severe nervous fever. But where should she go? Ah, that was the perplexing question Newport, Saratoga, the White Mountains, and many other places of fashionable summer resort were in turn proposed to her; but none of them seemed to promise the quiet that she needed. At length the doctor found the right place for his patient. It was a small, old-fashioned town on the sea-coast, tenanted chiefly by a few farmers and fishermen. Only two or three houses of any pretension were there, and those were the country seats of professional gentlemen, who came in the summer for rest and quiet like herself. So Mrs. Norton was soon snugly settled for a month's sojourn at P——. The farm-house in which she found a temporary home was situated a little back from the sea, on high ground, which gave her a great variety of scenery. The city, with its chimneys and steeples, the ocean, dotted with white sails, the country, with its hills and rocks, towns and villages, spread before her a varied and charming panorama, upon which she could open or close her eyes at pleasure.

At home, Mrs. Norton was known as an active Christian, full of faith and good works. Her physician, who was not himself a religious man, said that she was a martyr to the church and to Christian enterprises; and told her laughingly, when he sent her to P——, that she would not find much chance for her favorite vocation there. "No new church to be built—no street heathen to be reclaimed and provided for; I really think," he said, "that you will have a complete holiday." Everything did seem all straight and proper at P——, as the doctor intimated. The place was very small, the twenty or thirty families went decorously on Sunday to the little square, spireless building, which they called a church, and during the week were too busy with needful industries to make either day or night hideous with the noise and voices of the city.

But the real Christian can find a mission wherever he goes; and Mrs. Norton's holiday, though restful to her overstrained mind and body, was not without fruit to the Master, in whose service she had enlisted for life.

The farmer and his wife, with whom she boarded, professed to be Christians, but no household devotions set the seal to their profession. This troubled their lodger, who could not feel happy in a home where God was not acknowledged. On their part also there was some uneasiness, as they noted the regularity of her daily seclusion for Scripture reading and prayer. The glow of peace, on brow and cheek, with which she came forth from her hour's retirement each morning, touched the heart of her hostess, and gave a special tenderness to her voice as she greeted her reappearance about the house and farm.

Little by little Mrs. Norton's example broke the crust of worldliness in her new abode; and when, on the morning it rained too hard for the farmer to go from the breakfast table to his fields as usual, she took out her pocket Bible and said gently, "May I read with you and join your family devotions to-day? I miss my home circle so much." He frankly confessed his long remissness, and with tears of penitence resumed then and there his neglected duty as priest of his own house.

The few people whom our invalid met in her quiet walks at P——, she recognized as regular attendants on the Sabbath services at the little sanctuary we have spoken of. There was, however, one exception, a lame fisherman, whom Mrs. Norton had engaged to row her along the shores daily as the tide served. She spoke to him about it; inquiring if his hurt limb prevented him from getting to the house of God. The man was shy and reticent, and gave at first only evasive answers to her queries.

But when, during a sudden squall which had placed her for a few moments in imminent danger, he saw and marked her calmness and Christian trust, he felt that she was sincere, and gave her his confidence. The accident which had lamed him for life had snatched from him in a fearful moment his wife and only child. Under this affliction he had hardened himself against his Maker and his fellow-creatures—repelling all overtures of pity or sympathy from either.

Mrs. Norton's tears flowed freely as she heard his story. When he had concluded it, she said, "I too once lost my only child; may I show you what gave me my first crumb of comfort?" Taking his silence for consent, she opened the little Bible which was the daily companion of her excursions, and pointed to the blessed assurance, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For He knoweth our frame; He remembereth that we are dust."

The fisherman's hand trembled as he touched the sacred page; and he said with agitation, "She, my wife, used to read this book; I have not looked into a Bible since I lost her." "Let me leave you mine while I take my bath," replied the lady; "it has been the stay of many troubled hours for me." And suiting the action to the word, she laid it gently in his hand, saying, "Dear friend, may you find that He who has wounded can heal."

When Mrs. Norton returned from her bathing off the beach to which the man had rowed her, and took her seat in the boat for home, silently he handed back her Bible, and she saw that his face was drenched with tears. After this she daily left with him the little book while taking her bath, and received it from him in silence, with many a tender prayer to God on his behalf.

On the last morning of her stay at P——, Mrs. Norton took to the lame fisherman a new Bible—her parting gift. What was her joy to hear him say, as he grasped her extended hand in thanks, "I too have found comfort in this book, for I have found a Saviour, and can say I love Him, and love His people; and it is you, ma'am, who have helped me to all this. God bless you, God bless you."

Thus a soul was brought to Christ, and backsliders reclaimed by means of a Christian's holiday.

## WHAT IT IS TO PRAY.

To pray is first of all to put the understanding in motion, and to direct it upon the highest object to which it can possibly address itself—the infinite God. In our private prayers, as in our public liturgies, we generally preface the petition itself by naming one or more of his attributes—Almighty and everlasting God! If the understanding is really at work at all, how overwhelming are the ideas, the truths, which thus pass before it; a boundless power, an existence which knows neither beginning nor end. Then the substance of the petition, the motives which are alleged for urging it, the issues which depend upon its being granted or being refused, present themselves to the eye of the understanding. And if our Lord Jesus Christ is not himself, as being both God and man, the object of prayer, yet his perpetual and prevailing intercession opens upon Christian thought the inmost mysteries before the eternal throne. And thus any common act of real prayer keeps, not the imagination, but the understanding, occupied earnestly, absorbingly, under the guidance of faith, from first to last.

Next, to pray is to put the affections in motion; it is to open the heart. The object of prayer is the uncreated love, the eternal beauty; he, of whose beauty all that moves love and admiration here is at best but a pale reflection. To be in his presence in prayer is to be conscious of an expansion of the heart, and of the pleasure which accompanies it, which we feel in another sense when speaking with an intimate and loved friend and relative. And this movement of the affections is sustained throughout the act of prayer. It is invigorated by the spiritual sight of God, but it is also the original impulse which leads us to draw near to him.

In true prayer, as in teaching, "out of the abundance of the heart the mouth speaketh."

Once more, to pray, is to put the will in motion, just as decidedly as we do when we sit down to read hard, or to walk up a steep hill against time. That sovereign power in the soul, which we name the will, does not merely in prayer impel us to make the first necessary mental effort, but enters most penetratingly and vitally into the very action of the prayer itself. It is the will which presses the petition, it is the will which struggles with the reluctance of sloth or with the oppositions of passion; it is the will which preseveres; it is the will which exclaims, "I will not let thee go, except thou bless me." The amount of will which we severally carry into the act of prayer is the ratio of its sincerity; and where prayer is at once real and prolonged, the demands which it makes upon our power of concentrating determination into a specific and continuous act are very considerable indeed. Now, these three ingredients of prayer are also ingredients in all real work, whether of the brains or of the hands.

The sustained effort of the intelligence and of the will must be seconded in work no less than in prayer by a movement of the affections, if work is to be really successful. A man must love his work to do it well. The difference between prayer and ordinary work is that in prayer the three ingredients are more equally balanced. Study may in time become an intellectual habit, which scarcely demands any effort of will; handiwork may in time become so mechanical as to require little or no guidance from thought; each may exist in a considerable, although not in the highest degree of excellence, without any co-operation of the affections. Not so prayer. It is always the joint act of the will and the understanding, impelled by the affections; and when either will or intilligence is wanting, prayer at once ceases to be itself, by degenerating into a barren intellectual exercise, or into a mechanical and unspiritual routine.—*Dr. Liddon.*

DYING WORDS OF JOHN RANDOLPH.—"He suddenly roused himself, and exclaimed, 'Remorse! remorse!' It was thrice repeated, the last time at the top of his voice, with great agitation. He cried out—'Let me see the word.' 'There is none in the room, sir.' 'Write it down, then—let me see the word.' The doctor picked up one of his cards—'Randolph of Roanoke'—'Shall I write it on the cards?' 'Yes, nothing more proper.' The word *remorse* was then written in pencil. He took the card in a hurried manner, and fastened his eyes on it with great intensity. 'Write it on the back,' he exclaimed. It was so done and handed him again. He was extremely agitated,—'Remorse! you have no idea what it is; you can form no idea of it whatever.'"—*Life of John Randolph of Roanoke*, pp. 373–4.

## INSPIRATION.

The best inspiration for work is to know it is God's work. This dignifies at once the labor, and raises it mountain high above the the uncertainties, the changes of common life. Fully entranced with *this* knowledge, all difficulties are sailed over as unworthy of notice. God's work—and can it fail?

Inspired with this, the feeling will be surely devoloped of union with Christ in his labor. Then you will learn that the same absorbing life which filled up the picture of our Saviour's history will be yours. The same even in detail, differing only in degree. A vast enthusiasm of tenderness will roll from your soul toward those you seek, and the grasp of love from your heart will hold them.

An indomitable patience and hope will hold you in great quietness for the "due time" promised. You will learn a man is worth waiting for, as well as working for. You will learn to love the wretched lost ones for the possibilities within; and no mire and filth of the world's scorn and contempt will dim the lustre of the jewel underneath, nor will any polishing and perfecting seem tedious for the end to be gained. A gem to be prepared to adorn the Saviour's crown, this is the end set before you; this the honor God offers you. Can you not throw out your soul's best to allure, to catch the wanderer?

A great inspiration is needed in the heart when one is sent into the highway after a poor despised tramp. The one sent is honored as a King's messenger, while the one sought may sit down erelong as the adopted son in the kingly family.

A refreshing draught of future hope and glorious expectancy fills the spiritual man when from the desolate places of earth, from the dank, lone, dark places, little ones are daily gathered and taught with sweet simplicity the words of our Lord. Surely the music of their voices, in the sweet melody of praise, rises as a sweet incense before Him who "loves" the little ones. There is nothing of earth so touches the heart, there is nothing so inspires to the sweet charity of the dear old Book as to see row on row of these little ones, gathered for the hours of sunlight into cheery, warm, comfortable rooms, with the low tones of a gentle leader pointing them to the Saviour's love, through the comforts and pleasures their childhood has been emptied of. This is an inspiration of love, of sympathy, of tenderness you may have any day by a few minutes spent in either of the well-conducted schools of the Missions of our city.

Give the cheer and encouragement of your kind words to the teachers and missionaries. Give them the honor and respect their position demands; give of the goods the All-Father has left you to distribute; and take the full measure, pressed down, and running over, in return of heart inspiration in God's work; take a burning desire after souls, children's souls; take the Christly love, the yearning love, which will consume and burn, till you, too, go out to call those unto the feast who have hitherto refused to come.—*The Christian at Work.*

## "NOT TILL THEY ARE ROOTED"

I went into the kitchen, the other day, with a bit of black velvet in my hand and a whole p

**The Sabbath Recorder.**

ALFRED CENTRE, N. Y., FIFTH-DAY, JAN. 30.

*N. V. HULL - - - - - - - - - EDITOR.*

## CAUSES OF RELIGIOUS DECLENSION.

We believe the present state of the churches in the country should occasion a prayerful and earnest inquiry into the causes of the declension that seems everywhere to prevail. That it is a general time of declension, there can be no doubt, however loth Christians may be to admit it. Our standpoint of observation presents too plainly to our mind this question to leave us in the dark concerning the fact itself, however deficient we may be in knowledge as to the causes producing it. The present is a time of intense activity in all departments of life. The introduction of those powerful forces, steam and electricity, into almost all of our branches of industry, have greatly stimulated their productiveness and their application to locomotion, and the communication of popular intelligence has spread before us the industries of the nations, and almost instantly poured into our minds the thought of the world, and thus has been stimulated two of the most active and yet difficult of control, of the operations of the human mind, the love of wealth and the love of pleasure. That the human heart is essentially the same in all ages, we do not doubt, but its developments are variously modified by its surroundings, and the changes in our surroundings which have taken place within the past fifty years have produced corresponding moral, social, and religious changes in the country at large. That portion of the country hitherto most blessed with religious revivals and refreshings, was moulded by the decided and stern sentiments inherited from our puritan ancestry. But the population of our country at present, even in that portion of it just referred to, is made up of the inflowing currents of almost every nationality, and form of civilization, and phase of religious thought and habit in western Europe, and it is vain to hope that our old and loved landmarks will remain unmoved. We are impressible and imitative beings, and will feel more or less, the presence of these influences, whether for good or evil. That these influences have had a relaxing effect upon us, no one well-informed can doubt. Another agency affecting us powerfully, was the recent civil war, through which we have passed. The influences operating to produce it were peculiar, and this, taken with the fact that the spirit of war, at the best, is a death agent, made this war unusually destructive of all the tender and ennobling elements of the mind. Another reason why this war was blighting in its influences, was that the field of carnage was in our midst, and in the army almost every family was either directly or indirectly represented, and in the long years of that life and death struggle, an intense excitement prevailed, the characteristics of which were necessarily drawn from the interests involved and from the agencies at work. The lives of husbands, brothers, sons, and loved ones, were everywhere jeoparded, and every mail car in all the land was freighted with the heart-breaking and hope-destroying tidings of death which settled down upon millions of hearts and thousands of homes like a plague, from which there is to be no deliverance while life is continued.

Still another, and sometimes we have thought it the worst, was the immoral influences of camp-life, where was congregated every shade of character, and under circumstances which constituted it one vast hot-bed of vice and every destructive and degrading habit. Here the pure and the impure, the God-fearing and the profane, the believer and the infidel, the sober and the drunken, were crowded together, and forced to become companions for weeks and months, and who does not see the result. Those who left their homes, comparatively pure, returned, many of them, impure. They had become familiar with vice, and had turned to be scoffers. They could deftly play at games of chance, and utter oaths without compunction. They could smoke, chew, or drink, and so on to the end of the chapter. And now, these filthy dreamers and brazen sinners returning to their homes, impart their knowledge to their companions, and deposit their poison in all the fountains of life in the land. Beside this, those who went into the army and navy professors of religion, returned, many of them, sin-stained and weakened in their Christian lives. In many instances, their pure Christian faith had become corrupted, and fervor was exchanged for cold philosophy, and their earnest Christian exercises for a chilling formality showing no heart, no soul in the work of the Master.

Out of these and kindred sources has grown up in the churches a worldly spirit, that seeks indulgence and gratification. Fashion and pride, and the greed of gain, are gnawing at our vitals. Under the deceitful name of "Innocent amusements," dancing, cards, and games of chance, are indulged in by professed Christians all over the land, until there is scarcely a church which is not dying of these and kindred indulgences.

We are living in trying times. Here and there, all over the Master's vineyard, are laborers who are seeking to breast the tide that sets in against them, but oh! how many have deserted their posts. Those who are laboring have not only the burden of the world without to bear, but are oppressed with the lukewarmness and neglect of those within. Helpers have become hinderers, and burden-bearers, weights. *Ye worldly Christians, ye backsliders in heart,* DO *stop and consider!* See how you are crucifying Christ afresh and putting Him to an open shame.

## REPLY TO H. E. CARVER.

In another column will be found a letter from H. E. Carver, editor of the *Advent and Sabbath Advocate*, to which we offer the following reply:

1. We cannot too highly praise the spirit in which Bro. Carver enters his "protest" against some of the "points" made in our Book Notices, and we propose to make our reply in an equally gentle mood, although we may fail in the choice of our words. Our answer will be direct.

2. We did not suppose there was an entire agreement in the doctrines held by the *Sadducees* and the *Destructionists*, but pointedly in this that both believe that the body and soul or spirit die together. We are aware that some writers have held that the Sadducees did not hold this doctrine, credited to them by Josephus and others. If this should prove the true sentiment, then of course we are in error as to fact, and also as to inference. If, however, on the other hand, the Sadducees do believe this, then I am correct in describing this sentiment of the Destructionists as Sadducean. But it is essential to carry this matter further back, and plant it upon its true foundation, which, if we are not mistaken, is this: The Sadducees denied the existence in man of a spirit, in the common acceptation of the term, and in this, I understand the Destructionists to agree with them. This is fundamental, and puts them into generic relation with each other in regard to the "nature of man." The Sadducees saw undoubtedly, as do the Destructionists, while speaking as Philosophers, that if man possessed a spirit in the sense that the Pharisees held that opinion then that spirit might live separate from the body. This we suppose a fair statement of the matter.

3. As our views of the tendencies of Spiritualism and Destructionism are satisfactory to our correspondent, we will not further explain them.

4. Bro. Carver says that Destructionists believe in the doctrine of everlasting punishment, and admits Christ taught this sentiment, but defines Christ's doctrine by Paul's statement that the wicked are to be everlastingly destroyed. This might do, provided Paul used the word destruction in the sense attributed to him by Destructionists, which we do not believe. Paul, in regard to this, held the doctrine of the Pharisees, with whatever modifications, if any, came to it by the teachings of Christ, and it is certain that they never held the destructionist notion. We think the New Testament never uses the word destruction or its equivalents in any other sense than that of *ruin*, when applied to the future punishment of the wicked. The definition of this word as used by Destructionists, is forced and not in harmony with the spirituality of Christ's teachings. They have a system to defend, and if a certain definition can be given to this one word, then group around it all the words referring to future punishment, the point desired is gained. To do this, the habit generally is to select a set of passages from the Old Testament bearing upon the question of temporal punishment, and then interpret these words, when found in the New Testament, by their primary or secondary meaning in the Old Testament, and so make a plausible argument. All this, however, is deceptive, because in this way we interpret the spiritual dispensation by the temporal, which is manifestly an error. Now, there is not one of the covenant promises of the old dispensation which refers to the future life. I do not say that the future life was wholly unknown to the saints of the past, but that it was not promised as a reward of the old covenant, and hence the language employed was an outgrowth of that covenant, was unsuited to convey the high and spiritual ideas peculiar to the Christian dispensation, but especially, when the end of that dispensation, the eternal state, was in view. In this we lay down no new rule of interpretation, but refer to one employed by all lexicographers, unless we are wrongly informed. But Bro. Carver says that Christ taught the doctrine of everlasting punishment. This statement is unquestionably true. Now, *sense* is an essential idea of punishment, and it is manifest that where sense ends, punishment ends. This thought may be illustrated by the use of the word *torment*, because although there may be torment without punishment, yet torment is always an essential idea of punishment.

5. We wholly disagree with our correspondent, that the doctrine of the everlasting punishment of the wicked makes infidels. That wicked men will make this, as they do anything else upon which they can seize, an excuse for withholding their hearts from God, may be true. But what of it? Do these things make them Infidels? Never! *They are infidels because in their hearts they are opposed to the government of God, and they use these excuses to justify their rebellion.* Let our correspondent remember what we say. *There never was a true penitent since time began, who was made an infidel by the doctrine of eternal punishment!* We have both experience and observation, and are certain that infidelity is the offspring of an unsanctified heart, and is always born outside of penitence. And further attempts to satisfy skeptics by, in any manner, lowering the claims of God, will be a double loss. God will be disonored and the sinner will be lost. We hold the habit fatal, in the extreme, for men with unsanctified hearts and unsubdued wills to sit in judgment upon the punishment due to their rebellion. It is like calling a jury of unrepentant rakes to set in judgment on a criminal of their own cast, at the bar. We do not forget that men have consciences, and that appeals are to be made to these, and we firmly believe that every truly penitent is helped rather than hindered in coming to Christ, who fells the justice of the Divine wrath.

6. We do not accept the idea of a literal earth-reign of Christ at His second coming, but are of the opinion that all of those passages which are employed to prove this by our Advent friends, are to be regarded as highly figurative forms of speech, to give us in our present earth-state, the best possible conception of the glories which await the blest in their heavenly paradisical state. Only faint glimpses of the finally glorified can be given us here. We are now too earthly in our tastes to sense, only in the slightest degree, the blessings to be enjoyed in the future, and too dim of vision to do other than to catch the faintest glimpses of the glories in reserve for the saved.

7. The statement concerning the nature of man, that Bro. Carver refers to, at creation, refers to his body—to that which was taken from the earth. Only that which was taken from the earth returned to it. "Dust thou art, and unto dust shalt thou return," is the divine declaration, and nothing is plainer than that his life came directly from God and not from the earth. Was his life made of dust? Everything going to constitute the man, before God breathed into him the breath of life, came from the earth and returned to the earth, but that which God breathed into him came from God, and returned to Him.

8. In the Scriptures, mortality is affirmed of the body and not of the spirit of man. Equally with this, is the term immortality applied to the glorified bodies of the saints at and after the resurrection, nor are we aware that in a single instance it is applied to the *spirit*, even of the glorified. We know how all of this is explained to suit the Destructionist theory, and that, in this way, ideas are explained into the Scriptures which, but for this, would never get there at all.

9. We affirmed, that which to our observation and reading seemed true, concerning the effect of the theory of destructionism on the important doctrines of the divinity of Christ and of the new birth, and do not, as yet, see occasion to revise our opinion. Bro. Carver says he believes all that the Scriptures teach concerning the divinity of Christ. Perhaps this is so, but we do not feel perfect confidence on that point. One thing, however, we do feel confident about, and that is, that according to his own statement, he believes *more* than the Sriptures say; for where is it affirmed that Christ's spirit lay three days and three nights dead with His body in the grave! That Christ's body lay thus in the grave is expressly declared, but that His spirit did, is not a Scripture statement, and only appears in this place in obedience to a necessity of Bro. Carver's theory.

We have now reviewed the principal points in Bro. Carver's letter. In conclusion, would reciprocate all his good wishes, hoping that we may both yet see "eye to eye" upon this and kindred question, because we see with God's seeing.

## DEATH OF JOSHUA VINCENT, ESQ.

In the list of deaths noticed in the RECORDER this week, will be found the name of Joshua Vincent, Esq., and from our long acquaintance with him, and our esteem of him for his many virtues, we feel it a duty to offer the following tribute to his memory. From our childhood, we were well acquainted with him. He was near neighbor, intimate acquaintance, and warm friend of our parents, of sacred memory, both before and after their marriage. In the early settlement of the town of Alfred, and a few years after, our father made his residence in it. Esquire Vincent settled near by him, and so their acquaintance was continued for many years. After some years residence in Alfred, he was elected to the office of Magistrate, or Justice of the Peace, which office he held for many years, the duties of which he performed with great credit to himself as well as usefulness to his fellow citizens. He was a man of considerable reading, and general intelligence, and took a lively interest in the affairs of education, and whatever promoted the higher interests of society. He was also a man of unsullied reputation, and was universally respected. We are glad that it has pleased the gracious Father to spare his life until the fullness of ripe old age has come upon him, and that his last moments were spent in the bosom of his family, and that his eyes were closed in death by those who loved him with filial affection.

ALFRED UNIVERSITY.—In the distribution of $40,000 of the income of the Literature Fund by the Regents of the University of the State of New York, the Academic Department of Alfred University received $615 09, and $160 for the support of the department for the instruction of common school teachers. This shows the institution as ranking among the foremost in the State.

## OUR SPECIAL MISSION.

The SABBATH RECORDER says that the special mission of the Seventh-day Baptists is to vindicate the duty of observing the seventh day as the Sabbath, and complains that its brethren do not realize the magnitude of their work.—*Baptist Union.*

The above reference to the mission of the Seventh-day Baptists, as stated by one of our correspondents, and thus noticed by the *Baptist Union*, affords a good opportunity for us to say that the only reason why the Seventh-day Baptist denomination exists as a separate people is the belief that God's providence demanded of them this step as witnesses for the Sabbath. The Christian church at large, had accepted in the place of the day of weekly rest appointed by Jehovah, one having its origin in heathenism. This clear departure from the teaching of the Scripture compelled them, as followers of Him who always honored the Father, to separate themselves from brethren beloved and separately organize, and this they did after much prayer and the shedding of many tears. We are not schismatics. We mourn the divisions in the church of Christ, and earnestly desire their healing. We believe it sinful to divide for any selfish end, or for mere opinions' sake, the family of Christ, and feel that if we have done this we are guilty of a great sin, although we are a small people. Our plea is, "Faithfulness to the commands of God, plainly written, demands it." We plead not simply the right of conscience, but the demands of duty. We hold that we would be guilty of sin did we refuse to bear testimony in behalf of God's holy day, at whatever cost. We know the pleadings for indulgence, and how our brethren defend their course, but in no instance do they come to us with a "thus saith the Lord;" but with reasonings which Godward are *weak*, although worldward they may be *strong*.

## A LETTER FROM BRO. H. E. CARVER.

To the Editor of the Sabbath Recorder:

The RECORDER of Dec. 19th is before me, and I have read carefully and with much interest your remarks under the head of "Book Notices," in which you take occasion to criticise the views of those who believe in the ultimate destruction of the finally impenitent.

As a sincere and earnest believer in that doctrine for the past twenty-six years, I beg the privilege of entering my protest against some of the points you make against us, as a class. Your first effort is to attach to our views of the future destiny of the wicked the stigma of Sadduceeism. I think this is unjust, and calculated (I do not say designed) to do us an undeserved injury.

The essential errors of Sadduceeism, if I read my Bible correctly, were a denial of the existence of angels or spiritual beings, and also a denial of the resurrection. Acts 23: 8; Matt. 22: 23. Now, my brother, I never knew one of our number who denied the existence of angels or spirits, and the fact that according to our view the resurrection of the dead forms an *essential* feature of the Christian faith, places us in more direct opposition to Sadduceeism than those can possibly be who believe that man possesses an immortal part which survives the death of the body, and which, in its own nature, has no need of a resurrection, but passes at death either to the reward of heaven or the misery of hell. According to our view, there is an absolute necessity for a resurrection, in order to any condition of future life, while, with the other, no such necessity exists. You will doubtless see this point, and exonerate us from the stigma of Sadduceeism.

I thank you, my brother, for your candor in admitting a striking contrast between Destructionism and Spiritualism, in their *moral tendencies.* The truth is, that the system of faith or doctrine which embraces the destruction instead of the eternal torment of the wicked, gives all the honor and all the glory, not only of our future immortality and eternal life, but of our very existence to our Lord and Saviour, Jesus Christ, and surely the *tendency* of such a doctrine must be salutary and not injurious.

After this admission as to the tendencies of our theory, you assert that there is underlying it a sickly sentimentalism of opposition to the everlasting punishment of the finally impenitent. I do not believe that you designed to misrepresent us, but this assertion certainly does. We do not oppose the doctrine of everlasting punishment. We agree with you in regard to its duration, and only dissent from your view of its nature. Our Lord certainly taught the everlasting punishment of the wicked. His apostle Paul just as certainly and just as clearly represents that punishment to be an everlasting destruction.

Now these two plain statements combined harmonize perfectly with the view of the nature of man as stated at his creation, i. e., that he was a mortal, perishable, creature, and dependent on the tree of Life for a continuation of his being. With your view of the nature of man, i. e., that he is essentially immortal, and destined to live forever in some condition, you have to give such plain passages as these a meaning, not necessarily contained in the words themselves.

You say that there is underlying this theory (destructionism) "the sickly sentimentalism of opposition to the everlasting punishment of the finally impenitent." I have already put in a protest against this statement, by claiming that we do believe in "everlasting punishment," just as really as you do. You, however, represent the threatened doom to be equivalent to everlasting pain, or woe, eternal misery or suffering; and opposition to this idea, you regard as "sickly sentimentalism." My dear brother, permit me to express my conviction that this very doctrine of eternal suffering or misery, as the penalty of sin, is the producing cause of a vast amount of infidelity; that it is what gives force to what you correctly represent Spiritism to be, i. e., "essential infidelity." You teach that man is essentially immortal, and destined to live forever, and the great mass of people believe it. With this belief in the mind, it is truly horrifying to think that a person must suffer to all eternity for the sins of a short life time. When we reflect that our first parents were created entirely independent of their own volition, and that every one of their descendants has been introduced into life entirely independent of their own will or agency, it seems to many minds altogether unjust that they should be consigned to an eternity of suffering for the sins of a life-time, which they had no voice in choosing or refusing; and it seems to many to reflect seriously against the wisdom and goodness of God, the Creator, to create a race of beings subject to such a contingency. You may call it sickly sentimentalism to oppose this dogma, but to my mind, the present condition of the religious world furnishes ample reason why it and the doctrine upon which it is based, should be opposed. The doctrine of man's essential immortality by nature, as held by the Christian world, generally, I believe to be Satan's masterpiece of error, and calculated not only to sap the foundation of every Bible truth essential to the Christian religion, but that it forms the basis of every one of those forms or systems of error which now deface the religious world. Take away the doctrine of man's natural immortality, and Romanism, Universalism, and Spiritualism, with all similar but more limited systems of error, fall to the ground. Admit the natural immortality of man, and the mind becomes bewildered and lost as to which of the various forms and phases of spiritism is the true one.

You say truly, that "a change in the doctrine of the future punishment of the wicked necessitates modifications nearly everywhere else." Yes, with our view of the nature of man, we see a necessity for and a beauty in the second personal coming of Jesus, to give his sleeping saints life, even eternal life, and we see a harmony and beauty in the doctrine so repeatedly taught in the Bible, that the earth on which we live is, in a renewed and glorified condition, to be the everlasting home of the people of God, and we can fully appreciate the fact, that where the incorrigibly wicked are all destroyed, every creature which is in heaven and earth will join in ascriptions of thanksgiving and praise to Him who sitteth on the throne, and to the Lamb forever; and then the prayer that has been ascending to the throne of God for more than eighteen hundred years, "Thy will be done on earth as it is in heaven," will be answered, to the glory of God and his dear Son.

You say that you never knew a writer on our side of this question who came out squarely for the proper divinity of our Lord, or who wrote with force and perspicuity on the doctrine of the new birth. Did I not fear that this article might be rejected on account of its length, I would give full expression to my views on these points. Suffice it to say, that I believe all that is written in the Word of God concerning our Lord. When he says, "Before Abraham was, I Am," I believe him. When he prayed to be glorified with the Father which he had with him "before the world was," I believe he meant what he said. When it is said of him that God made the world "by him," I believe the apostle; and also, when he said that Christ, "being in the form of God, thought it not robbery to be equal with God," I believe all this, and yet, paradoxical as it may seem, I believe Jesus told the truth when he said, "My Father is greater than I," and "I of mine own self can do nothing; as I hear I judge," and "I am he that liveth and *was dead.*"

Strange as it may appear to many, and even heretical to the verge of infidelity, I believe our Lord told the exact truth when he declared that he "was dead," not dead in trespasses and in sins, not dead in the theological sense of the body, only dead while the soul or spirit survived, but strictly and literally dead, as contrasted with his then living and intelligent condition. "I am he that liveth and was dead, and behold, I am alive forever more, Amen, and have the keys of hell and of death." Rev. 1: 18.

With what we regard as the scriptural views of the nature of of man, the object which God had in view is his creation, and the means employed to accomplish that object, a perfect harmony is effected between two apparently conflicting and irreconcilable classes of scriptures concerning the "Son of God"—the "Son of Man."

As to the doctrine of the new birth, I do not see how any class of people can hold views on that subject more forcible or perspicuous than those who believe that their future conscious and eternal existence, as well as their present spiritual life and experience, all depends on their vital union with Christ.

Wishing that you might yet see and admire and teach the harmonious system of Bible truth on the nature and destiny of man, as we see it from our standpoint, I subscribe myself, your brother in the bonds of Christian love. H. E. CARVER,

Ed. of Advent and Sabbath Advocate.

MARION, Iowa.

## REVIEW OF MR. SAWYER ON THE SABBATH.

Reference has already been made to a "Tract" and a "Sermon" on "The Sabbath," by Rev. Elisha Sawyer, pastor of the Adams Centre Baptist Church. In both the Tract and the Sermon, Mr. Sawyer says: "In the history of the first 2,500 years of the human race, the Sabbath is not once named." "The rest of God at creation, and the blessing and sanctifying of the seventh day, mentioned in Gen. 2: 2, 3, does not teach the institution of a Sabbath at that time," "for the blessing and sanctifying did not occur or was not revealed to man till the exodus out of Egypt, although the works were finished and God entered upon his period of rest at creation."

Now if God's act of blessing and sactifying the seventh day did not occur in connection with the events with which the record connects it; if, while it is recorded as occurring at creation, it did *not* occur until 2,500 years after, Moses was guilty of an anachronism that no historian could commit without destroying confidence in his testamony. But as an *inspired* historian, Moses could not have committed so grave an error. But is it not possible that this blessing and sanctifying was not revealed until Moses made up the record?

In answer to this quesuion, attention is called to the *form* of the early history. Bible criticism very clearly establishes the fact, that Moses compiled the record from existing materials, just as Ezra compiled the Chronicles. Its internal character gives evidence that it was written by different individuals, and at different periods. In some instances, Moses seems to have incorporated entire documents into the history. Thus the first thirty-four verses (from Gen. 1: 1 to 2: 3) forms a brief, though complete history of creation. The remainder of the second chapter and third chapter forms another entire history, evidently written without reference to the preceding. The fourth chapter contains a third independent history, and, without doubt, is like each of the others, an entire document. The most prominent distinguishing characteristics of these documents are the names applied to Deity. In the first, the word God (Eloheem) is invariably used. In the second, Lord God (Yehovah Eloheem) is used. In the third, Lord (Yehovah) is the word. Now Eloheem is said to be the oldest name applied to Diety. And its invariable use in that document in which is recorded the blessing and sanctifying of the seventh day, stamps it as a document of very great antiquity, antediluvian at least. These are the views of very many eminent scholars, prominent among whom is Prof. C. H. Hitchcock, the Geologist. See also Smith's Dictionary of the Bible, articles Genesis and Pentateuch. Thus it is seen that from the beginning God provided the world with a record of the institution of his Sabbath. Says Prof. Hitchcock: "The very first families were distinctly notified that the example [in resting the seventh day] of their Maker must be imitated." Mr. Sawyer, of course, ignores the fact, that during this 2,500 years, time was reckoned by weeks. Gen. 7: 4; 8: 10, 12; 29: 27, 28.

Concerning the account of the Sabbath, in connection with that of the giving of Manna, in Exod. 16, Mr. Sawyer says: "The Sabbath is here spoken of as a new institution, given them at that time." But the account itself clearly indicates that the Sabbath was observed prior to "the seventh day reckoned from the commencement of the fall of manna." For, first, God makes the keeping of the Sabbath a *test*, whether the people will walk in *his law* or no, (verse 4,) although he does not inform them in what the test shall consist. He only informs Moses, it is evident, as the rulers did not understand it, (verse 22.) Thus, when some went out to gather manna on the Sabbath, God reproaches them for refusing to keep his *commandments* and his *laws*, (verse 28.) Therefore, among God's commandments and laws which the world possessed, must be reckoned the Sabbath law. In the second place, before the manna was given, when the people murmured, they were promised flesh in the evening and bread in the morning, (verses 6–8, 12). Accordingly, quails were sent at evening and manna next morning, which was the first day of the week. Why did God wait until *evening* before sending the quails? Evidently, because he would not have the people gather them until the Sabbath was passed." He would have them do as the women did, who, after preparing spices and ointments, "rested the Sabbath day according to the commandment." In attempting to prove that the command to keep the Sabbath was limited to the Jews, Mr. Sawyer groups scripture in a way well calculated to mislead those not familiar with the subject, unless they undertake to verify his quotations by actual reference to the text. For example, as though nothing intervenes, he quotes the second verse of Exod. 20, in connection with the fourth commandment, and says it is a preface to it. Thus: "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage. Remember the Sabbath day to keep it holy," &c. Again he quotes Exod. 31: 13–17 and Deut. 5: 15 in the same way—with *no mark* between the two passages, just as though they constituted a connected portion of scripture. But he is particular to quote only the first part of the seventeenth verse of Exodus 31, and to leave out the last part, the words: "for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." To have quoted the whole verse would have damaged his argument. Another example of how he uses scripture to prove just the opposite of what it teaches, is his quotation of Jer. 31: 31, 32, to show that the law was to be done away, because there was to be a new covenant. He does not quote the next verse, where it is shown that the new covenant, instead of abolishing, *establishes* the *law* in the hearts of God's people. It says: "But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my *law* in their inward parts and write it in their hearts; and will be their God and they shall be my people." We have an example of this style of treating Scripture in the case of the dissipated young man, who justified himself to his father by quoting Prov. 1: 10, thus: "My son, if sinners entice thee, consent thou."

Mr. Sawyer attempts to prove that Jesus taught a higher law, which was to supersede the ten commandments. But the evidence he adduces is unfortunate. He says: "Moses, in the law of the old covenant, said, 'Thou shalt not commit adultery.' Jesus, in the higher law of the new, said, 'Thou shalt not look with lustful eye.'" Now Jesus said no such thing. What he did say was: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh upon a woman to lust after her hath"— What? Violated a higher law? No! "*committed adultery* with her already in his heart." Mat. 5: 27, 28. That is, he has violated, not a commandment that has superseded it, but this *same old seventh commandment.* It is enough to say of all those passages which he uses to prove a higher law, that they but illustrate the spiritual application of the ten commandments—their application to the heart as well as to the outward life.

But Mr. Sawyer has made a discovery which, I believe, no commentator ever made before. It is, that where Jesus says, "My Father worketh hitherto, and I work," he meant that God worked on the six days while he works on the seventh. According to this, God keeps the seventh day while Christ keeps the first day. Doubtless this arrangement was made on the plan of many earthly copartnerships, in order that the business of sustaining and governing the universe might go on every day of the week! His quotations from Paul are of like character. His position, which he attempts to maintain by selecting a verse here and there, entirely ignoring the connection, is a perversion of the doctrine of salvation through faith. It is that Christ releases us from the penalty of the law by *destroying* the law that *condemns* us. In his reference to Romans 3, he is very careful not to quote verse 31st, viz: "Do we then make void the law through faith? God forbid; yea we establish the law." It must be a hopeless cause, which can only be sustained by repudiating that law, the transgression of which constitutes sin. It seems like the desperate expedient of one who is bound to maintain some position at all hazards. This "no-law" theory has been so often and so ably refuted, that I pass it here without further remark.

Mr. Sawyer's treatment of the first day Sabbath, so-called, is the old story. He assumes that Christ rose on the first day of the week; he assumes that the resurrection day must be a sacred day; he assumes that Christ met with the disciples the evening of the day on which he rose, to celebrate his resurrection; he assumes that the next meeting after eight days, was the next first day; he assumes that meetings on this day sanctified it as a Sabbath; he assumes that the meeting recorded in Acts. 20: 7 was for the purpose of Sabbatizing; he assumes the direction in 1 Cor. 16: 2, for every one to lay by himself in store, means to take up a public collection, and so on to the end of the chapter. His position is but "a mire of assertion," and all in the face of the fact, that nearly thirty years after the resurrection, inspired New Testament historians call the seventh day of the week the Sabbath about sixty times. How strange that the Spirit of God should say of the seventh day, it is the Sabbath, if it was *not*, and *had not been* for thirty years! Strange that Jesus should have directed his disciples to regard it forty years after his death, if it was superseded at that event. (Matt. 24: 20.) Strange that during all the period covered by inspired history, they continued to meet and worship on the Sabbath, if it was "among those things which had fulfilled their mission and passed away."

But Mr. Sawyer's strong point evidently is, that "God's blessing has rested upon the first day churches, as it has not upon the seventh," in "giving them a broad benevolence, a *deeper piety* and great increase of members." Again, "After a struggle of two hundred years they (Seventh-day Baptists) present the little handful of 10,000 all told." "During the same two hundred years, the First-day Regular Baptist Church has been wonderfully blessed of God, and never more than the past year, having received an addition by baptism of 80,000, making their membership 1,500,000." Such kind of special pleading is a virtual admission that valid arguments are lacking. Mr. Sawyer knows that the views of his own denomination would not stand the test by this standard. He knows too, that his views of the Sabbath question would not, for he admits that they are not in accord with those of the majority of the Christian world.

But his true spirit is manifest in the following: "The regular Seventh-day Baptist Church was organized two hundred years ago the 23d of last December, and has put forth untiring efforts to *Judaize* the American people, and *lead them to keep the law of Moses*, especially the seventh day Sabbath." Again, "Whoever desecrates that day (Sunday) by turning his back upon Christian worship and annoys First-day worshipers by the noise and din of secular business, is guilty of a three fold wrong, of sin against his own soul, against society and against his Lord and Master. I know, indeed, that by special enactment, they have the civil right to keep the Jewish Sabbath, but they have no *civil or moral* right to *desecrate* the *Christian Sabbath.*

If Mr. Sawyer, and those who possess his spirit of intolerance, could control the civil power, without doubt, they would soon bring this little handful of Sabbatarians to their terms, if laws strong enough could be made and enforced. But "blessed be the Lord who hath not given us a prey to their teeth."

A. B. P.

## JAMES vs. PAUL.

The somewhat different manner in which these inspired apostles have, in their epistles, treated upon the great doctrine of justification by faith, has led some to think there was, on this point, obviously, a difference of opinion, if not a contradiction, and have come rather to undervalue, if not to ignore, James, and cling to Paul as the older and better informed, in their judgment, of the two. Some of the ancient churches, from their misunderstanding of Paul, being schooled in Romans, rejected James' epistle altogether, refusing it a place in the sacred canon. But as we come to learn the object each had in view, and the true scope of their epistles, this seeming discrepancy vanishes. It should be borne in mind, that Paul, while so earnestly insisting that justification was by faith alone, without works of the law, was combatting a serious error of the Jews, who it seems, were, from the numerous sacrifices, offerings, and ceremonies required of them, entertaining the idea that hereby they might acquire sufficient merit to atone for past obliquities of the law, and stand square with God in the day of reckoning, or be justified by their works. To beat them off from this ground, so long occupied, Paul had to use strong arguments, and push them to an extent barely warrantable, standing so straight as to lean a little backward, as is sometimes said. But having, by Paul's powerful arguments, been driven out of this error, (prone to extremes,) they ran into another more deleterious, if possible, to man and dishonoring to God—the doctrine of do-nothing, drawing the conclusion from what Paul said, that we are justified by faith alone, without works, by which he evidently meant works performed from legal considerations, which are not good works, not being the fruit of faith and love. He would give us to understand that justification, or pardon, and eternal life were secured upon the conditions of faith and works, the union of which is indispensable to the life of each; for as faith can not live without the aid of works, so can neither works without the assistance of faith. Hence the doctrine that obtains, to a considerable extent, that Christ's righteousness or obedience is imputed to us for justification, is as unscriptural as it is absurd; for how could he do works of supererogation any more than any other person, or obey on another's account? Was he not bound to obey the law for himself, perfectly and continuously? Was it not his duty, as well as ours, to love the Lord our God with all his heart, soul, mind, and strength, and to love his neighbor as himself. The only work of supererogation Christ could perform, was to submit to sufferings that were not deserved. This is called his obedience unto death, and this is set down to our account. But if his obedience of the law is set down to our account, why are we called on to obey the law ourselves? Does God expect double service, yes, triple service; first to have the law obeyed by the surety for us, then that he must suffer the penalty for us, and then that we must obey ourselves? To correct this error, James, it would seem, wrote his epistle in which he teaches us, as sincerely, and earnestly, that we are not justified by faith alone. To prove this, he takes the case of Abraham offering upon the altar his son Isaac, and calls upon us to see how his faith wrought with his works, and how by works, faith was made perfect, yet no merit attached to either, being conditions merely of pardon and salvation. Again, he takes the case of Rhahab the harlot, (or more correctly the inn-keeper,) who also was justified by works, when she received the spies, and helped them out of their enemies' hands; so we see the faith that is anointed for righteousness, is that which works by love, producing willing obedience to all of God's commands; and in this Paul and James perfectly harmonize.

WESTERLY.

## COLLECTIONS ON THE SABBATH.

To those unaccustomed to taking collections for religious purposes on the Sabbath, it may appear to be a matter of rather doubtful propriety. *Is it right?* is the first question that arises in such minds. This is a very proper question, and should be Scripturally considered. If it be not wrong, then, evidently, it is right. It is not wrong, unless it be a violation of the law of God. It is not a violation of the law of God, unless it be secular labor, or labor pertaining to this world. But the taking of collections for religious purposes is not a secular, but a religious business; it pertains not to the present, but principally to a future world. Therefore, it is not a violation of the law of God.

It is not a violation of the law of God, unless it be inconsistent with "calling the Sabbath a delight, the holy of the Lord, honorable." But it is not inconsistent with calling the Sabbath a delight, the holy of the Lord, honorable, if, in this way, we *delight to honor the holy Lord.* Therefore, it is not a violation of the law of God.

Taking collections for religious purposes on the Sabbath, is not a violation of the law of God, unless in it we be found "doing our own ways," and "finding our own pleasure." But in taking collections on the Sabbath, we act religiously; and in "doing our own ways," and "finding our own pleasure," we act irreligiously. Therefore, taking collections on the Sabbath is not a violation of the law of God.

The Great Expounder of the law has said, "The Sabbath was made *for* man, not *man* for the Sabbath," and, "It is lawful to do well on the Sabbath days." But if the Sabbath may not be used for promoting the highest and the holiest interests of man, then man was made for the Sabbath, and not the Sabbath for man. We ought to distinguish between different objects in handling money. If a man handle it for the purpose of paying an ordinary debt, it is a *secular business transaction.* But if he handle it for the sole purpose of promoting the honor of God, it then becomes a *religious duty*, and is a kind of well-doing that is lawful on the Sabbath days.

If it be indeed unlawful to use money on the Sabbath, because it is an article used in ordinary traffic, then I ask if it be not unlawful to speak on the Sabbath, because words are used in ordinary business?

When we pray, on the Sabbath, for the promotion of truth and righteousness in the earth, if it would tend to diminish the ardor of our devotion, to contribute something to carry out the object prayed for, it would be an evidence that our prayers and our alms should not together "come up for a memorial before God." But this act of self-denial, this offering up of our sacrifice together with our supplications, tends rather to foster the spirit of prayer. Therefore, its tendency being good, is an evidence that the thing itself is right.

If, then, this method is right, the next question is, Is it *expedient?* The affirmative of this question is so evident that it need scarcely be argued. If it is expedient to make the most of time and effort, then *this* method is expedient. It is expedient upon the same principle that labor-saving machines are expedient. When one, two, or three hundred persons are assembled together, it requires but a few minutes to do what otherwise might require as many days.

This method, perhaps more than any other, tends to equality; that some be not burdened while others are relieved. Its tendency is also to secure greater amounts in the end. "Large streams from little fountains flow." But the little fountains are continually pouring into them. "Tall oaks from little acorns grow." But it is by a process quite imperceptible. So if every one does a little, as the Lord has prospered him, and that frequently, it amounts to something in the end, and is scarcely missed. If this system should become general throughout the denomination, the result might astonish as well as gratify us all.

S. C.

GOOD MANNERS.—Young folks should be mannerly. How to be so is the question. Many a good boy and girl feel that they can not behave to suit themselves in the presence of company. They feel timid, bashful, and self-distrustful the moment they are addressed by a stranger, or appear in company. There is but one way to get over this feeling and acquire graceful and easy manners, and that is to do the best they can at all times at home, as well as abroad. Good manners are not learned from arbitrary teachings so much as acquired from habit. They grow upon us by use. We must be courteous, agreeable, civil, kind, gentlemanly and womanly, at home, and then it will soon become a kind of second nature to be so everywhere. A coarse, rough manner at home be-

ks, and how by works faith
ade perfect, yet no merit at-
to either, being conditions
of pardon and salvation.
he takes the case of Rhahab
rlot, (or more correctly the
eper,) who also was justified
orks, when she received the
and helped them out of their
es' hands; so we see the faith
s anointed for righteousness,
t which works by love, pro-
g willing obedience to all of
commands; and in this Paul
ames perfectly harmonize.
WESTERLY.

ECTIONS ON THE SABBATH.
those unaccustomed to taking
tions for religious purposes on
abbath, it may appear to be a
r of rather doubtful propriety.
ight? is the first question that
in such minds. This is a very
question, and should be Scrip-
considered. If it be not
then, evidently, it is right.
ot wrong, unless it be a viola-
f the law of God. It is not a
ion of the law of God, unless
secular labor, or labor pertain-
this world. But the taking
llections for religious purposes
a secular, but a religious busi-
it pertains not to the present,
principally to a future world.
efore, it is not a violation of the
f God.
s not a violation of the law of
unless it be inconsistent with
ing the Sabbath a delight, the
of the Lord, honorable." But
ot inconsistent with calling the
ath a delight, the holy of the
honorable, if, in this way, we
t to *honor the holy Lord.*
efore, it is not a violation of the
f God.
king collections for religious
oses on the Sabbath, is not a vi-
n of the law of God, unless in
be found "doing our own
" and "finding our own pleas-
But in taking collections on
abbath, we act religiously; and
loing our own ways," and "find-
ur own pleasure," we act irre-
ualy. Therefore, taking collec-
on the Sabbath is not a viola-
of the law of God.
e Great Expounder of the law
aid, "The Sabbath was made
an, not *man* for the Sabbath,"
"It is lawful to do well on the
ath days." But if the Sabbath
not be used for promoting the
est and the holiest interests of
then man was made for the
ath, and not the Sabbath for
We ought to distinguish be-
different objects in handling
y. If a man handle it for the
ose of paying an ordinary debt,
a *secular business transaction.*
f he handle it for the sole pur-
of promoting the honor of God,
en becomes a *religious duty*, and
kind of well-doing that is lawful
ne Sabbath days.
it be indeed unlawful to use
y on the Sabbath, because it is
ticle used in ordinary traffic,
I ask if it be not unlawful to
k on the Sabbath, because words
sed in ordinary business?
hen we pray on the Sabbath,
he promotion of truth and right-
ness in the earth, if it would
to diminish the ardor of our de-
on; to contribute something to
out the object prayed for, it
d be an evidence that our pray-
nd our alms should not together
ne up for a memorial before
But this act of self-denial,
offering up of our sacrifice to-
er with our supplications, tends
r to foster the spirit of prayer.
efore, its tendency being good,
evidence that the thing itself is
t.
then, this method is right, the
question is, Is it expedient?
affirmative of this question is so
ent that it need scarcely be ar-
If it is expedient to make the
of time and effort, then this
od is expedient. It is expedi-
pon the same principle that la-
aving machines are expedient.
n one, two, or three hundred
ons are assembled together, it
ires but a few minutes to do
otherwise might require as
y days.
is method, perhaps more than
other, tends to equality; that
be not burdened while others
elieved. Its tendency is also to
e greater amounts in the end.
Large streams from little fount-
flow." But the little fountains
continually pouring into them.
l oaks from little acorns grow."
t is by a process quite imper-
ble. So if every one does a lit-
as the Lord has prospered him,
that frequently, it amounts to
thing in the end, and is scarce-
ssed. If this system should be
general throughout the denom-
on, the result might astonish as
as gratify us all. S. C.

OOD MANNERS.—Young folks
d be mannerly. How to be so
question. Many a good boy
girl feel that they can not be-
to suit themselves in the pres-
of company. They feel timid,
ul, and self-distrustful the mo-
they are addressed by a stran-
or appear in company. There
one way to get over this feel-
nd acquire graceful and easy
ers, and that is, to do the best
can at all times at home, as well
road. Good manners are not
d from arbitrary teachings so
as acquired from habit. They
upon us by use. We must be
agreeable, civil, kind,
ly and womanly, at home,
it will soon become a kind
ture to be so everywhere.

gets a habit of roughness, which we can not lay off if we try, when we go among strangers. The most agreeable people we have ever known in company, are those that are perfectly agreeable at home. Home is the school for all the best things, especially for good manners.

GEO. W. EHRET.

## HOME NEWS.

WESTERLY, R. I.

A great calamity has befallen this community in the death from pneumonia, after a sickness of only a few days, of Prof. O. H. Kile, Principal of our schools. It has come to almost every one like a personal bereavement. As an organizer, farseeing and skillful, he had brought order out of confusion, and overcome obstacles and prejudices; as a man, he had secured the good will of pupils and citizens; as a teacher, he had few equals. There was a breadth of intellectual scope and a ripeness of culture seldom found in one whose life is terminated at the age of thirty-four. A native of Northern New York, he graduated at the University of Vermont at the head of his class, studied law at Columbia College, and then, obeying the dictates of his judgment and conscience, devoted his life to teaching. This decision was evidently a wise one. The feelings of the four hundred pupils whom his death appalled, attest this not more clearly, then the judgments of their parents. Our school, with its eleven years course of carefully detailed work, the last four of which in the High School department embrace a course of study, in no case deviated from, inferior to that of no Academy, is a momment of his devotion and ability. He was a well-balanced man, of views too broad and spirit too catholic to have any hobby, and yet earnestness, diligence, and enthusiasm were his special characteristics. No quality of his instruction was more striking than its thoroughness. In this, he was one of a thousand. Pupils received from other schools sometimes remarked that they had not known before, that such a discipline could be at once so practicable and so delightful. He was a zelous advocate of classical studies, making, in the course of studies, Latin obligatory upon all, and exerting his influence, that all, ladies as well as gentlemen, should study Greek, also, knowing that thorough mental discipline and good scholarship, were in this manner to be most economically obtained; he was at the same time, an enthusiatic student of the Natural Sciences, and beyond any man I ever knew, successful in enkindling a similar enthusiasm, in his pupils, even the youngest; while in Mathematics and Metaphysics, he was equally at home. He succeeded admirably on the platform. In the Church (Congregational) and Bible-class, he was faithful and earnest. He was a progressive man, never experimenting rashly, yet always seeking a more complete system, and watching for opportunities of securing a greater efficiency. Not often is a teacher found possessing so many qualifications, with so few deficiencies. This tribute to his worth comes from the judgment, as well as the heart, of one who feels that he has lost a friend and co-worker.

G. E. T.

FARINA, ILL.
JAN. 15th, 1873.

To the Editor of the Sabbath Recorder:

Taking an interest in the Home News department of the RECORDER, we send you our mite.

Winter set in early for us, and has been, thus far, mostly cold and dry. Have had some of the coldest weather ever experienced here, even by the oldest settlers. On the night of Dec. 21st, the mercury stood at 20° to 22° below zero; the next Monday night, Dec. 23d, at 16° to 18° below zero. Since the new year came in, we have had one cold week for this latitude—the mercury running down to 5° below zero. Our venerable Brother Andrus calls such weather here, "Southern climate with Northern principles.

Epizooty gave us a general and generous call. He has now gone West. We have never learned whether he took the cars, or went on a prairie schooner. He seemed to have with us a greater liking for mules, for some of them have come up missing, but the horses are all right. In his flight, he must have breathed upon human kind a parting blessing, for most of the people are now afflicted with a sort of epizootic distemper.

The holidays passed off very pleasantly in Farina. Our Sabbath School held its Anniversary on the evening of Dec. 24th. An interesting and profitable programme was presented by the classes. Considering the short time given for preparation, the scholars did honor to themselves. Two gift trees were well loaded with gifts, of every hue and great variety, for persons in general, and the children in particular. The pastor and his wife were often remembered during the evening by generous gifts, for which they feel very grateful. Our Sabbath School reorganized the first Sabbath of the yeer. It has very visibly increased in interest and attendance for the last few months.

We have some property here soon to be sold which we are all anxious should fall into Seventh-day Baptist hands. It is the estate of the late William A. Goodrich. It consists of the home-farm, containing 160 acres, with a first-class dwelling house; also a quarter section of uncultivated prairie land, and some wood land. It is to be sold at public vendue, on the 4th of February next, in order to settle up the estate. There is enough land for two or three farms, and is very disirable property. There is also for sale a valuable flouring mill stand, owned by L. T. Clawson, of Bound Brook, N. J. If there is a miller among our people who wishes good property in that direction, there is a good opening here, with moderate terms. We feel quite anxious that all this property shall be controlled by our people.

Religiously, we have nothing special to report. There is a fair, healthy religious state in the church. The services of the Sabbath are more than usually well attended. O. U. W.

LETTER FROM H. W. ROOD.

To the Editor of the Sabbath Recorder:

We have here in Wisconsin a peculiar class of people among our church-goers, and I doubt not they reach away back east, as far as Alfred Centre, *at least*. It is that kind of people who will insist upon looking at the defects in a sermon instead of its good points. With them, the minister has preached five minutes too long, or he did not stick close enough to the text; he has a habit of putting things a little too blunt and plain, or he is too easy with the sins of his congregation; he let fall a word that spoiled the whole, or he left out the most necessary part; he preached too loud, or not quite loud enough; he touched upon a doctrine he ought not, or he left some point unnoticed. But there is no use to try to enumerate all the faults they find with sermons preached by God's truest and most earnest workers. Now what a sad thing it is that people who profess the name of Christ should overlook everything God's minister says that is good and profitable, in their eager search for something not just according to their notions! I have long since learned that it is a very poor sermon that does not convey to the *anxious* hearer some good, wholesome truth, that is profitable for meditation and practice. Would we be more on the lookout for the *good* things that come from the man of God, and look less for defects, we should learn to have more faith in both man and God. How must God regard that person whose chief delight is in finding fault with his chosen instruments to advance his truth! Let us look for good wherever there is a chance to find it, and if we must needs see defects in the preached Word, let us rather shut our eyes upon, than magnify them. Looking for faults is the besetting sin of too many professing Christians, and they ought to rid themselves of it.

H. W. ROOD.

AURORAVILLE, Wis.

We are at a loss to know what heading to give to the article above. It purports to have been written at "Auroraville, Wis," which is suggestive of light, although from a cold quarter, and its reference to "Alfred Centre," and the one who holds forth there rather *chilling*, but this is owing rather to the nature of the facts referred to than to the manner in which they are narrated. Sometimes we are inclined to think that this is a shrewed attempt to rally the *Dominie* over the shoulders of supposed critics, in the hope that his troublesome habits, although of long standing, are not incurable. This we confess to be a generous view of the question, provided that such were the thoughts of the writer, with whose name we are wholly unacquainted. As for the *Dominie*, he is free to confess that the blemishes here narrated are justly chargeable to him, and although he has often sought to amend his ways, his habits are so perverse they seem to constitute a part of himself. However, perhaps both preacher and critic can profit from a careful reading of the article, which might aptly be called Home News from Alfred Centre.

MILTON, WIS.

In a business letter from Milton, dated Jan. 20th, we find the following:

"The ground is covered from two to four inches deep with solid ice. Boys from three to four miles out come into town on skates. On the whole, it has been very cold weather, but pleasant now."

## TRUE ASPIRATION.

Aspiration is one of the many impulses, if such it may be called, that urge men on to the fulfillment of the possibilities the Creator has placed in their reach. A man may aspire to be a mechanic. If he has real energy and earnestness, for on these depend much, there is no reason why he should not succeed. There are placed within the reach of every industrious man the necessary adjuncts to enable him to become an adept in his trade. Again, a man may aspire to fame. He longs for the day when he shall see his name written high on the roll of honor. His lamp burns late into the night, as he toils to outstrip his companions in the race for fame. He forgets everything else, almost, in his haste for learning; and when, at last, he succeeds in his aspirations, how is it? Is he satisfied? Far from it. He still longs for something beyond. Man is never satisfied. There will always be cravings for something still far in the future. And in the heart of every true and noble man, it will be aspiration for something higher, more elevating.

This last kind of aspiration deserves more than a passing notice from us. Although a man may follow his one idea until he can count his gold by the million; if he has seen his name enrolled on the highest scroll of glory; if his name is sounded far and wide, from pole to pole, and ocean to ocean, and he has yet forgotten the Infinite, he is as poor as the veriest beggar! Nay, it is *better* to be compelled to dwell in a garret, even, and still aspire to the good, the true, and the beautiful, than to dwell in the midst of wealth and luxury, forgetful of those ennobling thoughts which grasp after the divine.

E. L. V.

## ENCOURAGEMENT.

The report of the finances of the Publishing House of the Tract Society, lately submitted to the Executive Board, is encouraging, and must afford general satisfaction. The summary of the transactions appears in the quarterly report of the Treasurer. The following is taken from the statement of the Publishing Agent, Bro. D. R. Stillman, under date of Jan. 3d, 1873.

"The new year opens with fully as favorable prospects as had been anticipated, and it is hoped that close attention in all branches of the business, with the advantages of additional experience, will result in the production of a paper of which the denomination need not be ashamed.

"Copies of the subscription lists have been sent to all the principal points of the denomination, from some of which favorable returns have already been received.

"Feeling letters of gratitude begin to be received from those who have formerly been destitute of the RECORDER, but who, under the new arrangement, find means to secure it, or friends to furnish it gratis."

The Board are thankful to God, and to His earnest servants, the editors and other agents in the enterprise, for the success already attained. It is believed that good can be secured to our people by introducing the RECORDER permenantly, into every family among us, and by circulating it as widely as possible among our opponents. The aim is to make it an organ that shall be freighted with the truth of God, and which shall be all imbued with his love and Spirit, an organ which shall go forth into thousands of homes as a preacher of righteousness and a guide in Christian activity and culture. Is it too much to hope, then, that those friends who can write instructive and inspiring articles, and those who can extend the circulation, will render cheerful and faithful service to win for the paper the largest possible success, both for the triumph of the Master's cause and the glory of His name?

J. B. CLARKE, *Cor. Sec.*

## SUBSCRIPTIONS FOR THE TRACT CAUSE.

The Executive Board of the Tract Society, at their recent meeting, voted to send subscription forms, as last year, for the use of the churches, in raising funds for the cause of the Sabbath. Accordingly, the Corresponding Secretary is sending them out as speedily as possible, since donations are greatly needed. The operations of the Society, while they have come short of meeting all the demands, have required an expenditure considerably beyond the means supplied. Therefore, donations are wanted to clear off indebtedness; and to support lecturing agents, and the printing and distribution of publications. More than $1,500 are needed at once for these purposes. Will not the friends of truth respond immediately, by collecting what they can, and forwarding it to the Treasurer? Let it be remembered, that much more might be undertaken with cheering prospects of good results, if the necessary funds were provided. With a Treasury not only empty, but overdrawn to the amount of hundreds of dollars, the Board have been embarrassed in their plans; still they have felt that for the sake of the cause, they must not suspend the work, but move forward, trusting in God and these brethren and sisters whose full hearts and full hands are sufficient to abundantly relpenish an empty Treasury. To them we appeal, believing that their love for the truth is, after all, the best resource upon which to rely in maintaining Sabbath Reform. J. B. CLARKE, *Cor. Sec.*

## CONGRESS.

MONDAY, Jan. 20.

In the Senate, the House amendment to the bill fixing the time for the beginning of the annual session of the United States Supreme Court was concurred in. The bill is, therefore, passed.

In the House, several bills were introduced and referred, including one providing for bringing suits for claims against the United States in U. S. Circuit Courts; also bills for the distribution of the Geneva award, repealing taxes on saving banks deposits, prohibiting State and Territorial officers holding federal offices, and refunding cotton tax collected in 1865, 1866, 1867 and 1868. A resolution was adopted paying those who were successful in obtaining contested seats, their necessary expenses. A concurrent resolution was passed, giving the thanks of Congress to Capt. David Ritchie, of the revenue steamer Moccasin, and the officers and men under his command, for their heroic and humane action in saving forty-two lives and recovering seventeen dead bodies from the wreck of the steamer Metis on Long Island Sound, on the 21st of August, 1872. Passed. Mr. Sargent presented a resolution of the Women's National Suffrage Association, and a petition of 1,500 citizens, asking Congress by appropriate legislation to protect the women citizens in the several States of the Union in their right to vote.

TUESDAY, Jan. 21.

In the Senate, Mr. Sherman reported a bill fixing the salaries of the Assistant Secretaries of the Treasury and Interior, Assistant Postmaster Generals, Solicitor and Supervising Architect of the Treasury, Commissioners of Patents, Indian Affairs, Land Office, Pensions and Customs, Auditors of the Treasury and Superintendents of the Money Order System and Foreign Mails, at $4,000 each. Mr. West presented the credentials of Mr. Pinchback, Senator from Louisiana.

In the House, among the resolutions presented and adopted was that the Military Committee inquire what legislation is necessary to equalize the pay of retired army officers. The Executive Committee reported that Niblack, the contestant from Florida, is entitled to a seat, and that Walls was not entitled thereto. The bill admitting Colorado as a State was taken up. Mr. Sargent moved as an amendment that States hereafter admitted shall not deny the right of citizens to vote by reason of sex. This amendment is considered as pending.

WEDNESDAY, Jan. 22.

In the Senate, Mr. Fenton called up the House joint resolution tendering the thanks of Congress to Capt. David Ritchie, commander of the revenue steamer Moccasin, and to the officers and men under his command, for their humane and heroic conduct in saving the lives of forty-two human beings, and rescuing seventeen dead bodies from the wreck of the Metis, in Long Island Sound, in August last. The bill to abolish the franking privilege was taken up and passed, to take effect on the 1st of July next, yeas 33, nays 16.

In the House, Mr. Garfield, from the Committee on Appropriations, reported a bill appropriating $113,500 to supply the deficiency for the expenses of the United States Mixed Commission on American and British Claims. Passed.

THURSDAY, Jan. 23.

In the House, Mr. Conkling, of N. Y., presented five petitions for the repeal of the bankrupt law, signed by four or five thousand of the leading business men of the State of New York. Mr. Morton introduced a bill, which passed, appropriating $30,000 to defray the expenses of investigations in regard to the election in Kansas, Louisiana and Arkansas.

In the Senate, Mr. Dawes, from the Committee on Ways and Means, reported a bill relieving from taxation all alcohol used for scientific purposes. He explained that the original internal revenue law revered this principle, but that in some of the amendments to the law, this had been accidentally repealed. The bill was passed. The Senate amendments to the Vienna Exposition bill were amended by reducing the appropriation from $300,000 to $200,000, and the bill returned to the Senate.

INTERNAL REVENUE.—The following comparative statement, prepared at the Internal Revenue Bureau, exhibits the increase or decrease of internal revenue collections from different sources for the first four months of the present fiscal year, as compared with the same period last year:

"On spirits there is an increase of $1,952,764; on tobacco an increase of $574,006; the collections of the tax on banks and bankers has decreased $199,620; on adhesive stamps a decrease of $1,505,528; on penalties there is an increase of $29,834; and on sources formerly taxed but now exempt the statement shows a decrease of $3,625,083. The decrease of receipts on the above mentioned sources where a falling off of the revenue appears is solely due to legislation. The total decrease is on repealed sources, and amounts to $5,330,231. The total increase from sources taxable alike in 1872 and 1873 is $2,875,956. The aggregate of internal revenue receipts for the last quarter of the calendar year of 1872 is $26,330,025 20, a decrease from the reports of the quarter ending Dec. 31st, 1871, of $3,032,532 57."

DEATH OF REV. BAPTIST W. NOEL.—The Rev. and Hon. Baptist Wriothesley Noel, a prominent member of the Baptist Church in England, died in London, Jan. 20th. He was the son of a baronet, and was born in 1799. He was educated at Trinity College, Cambridge, and, having joined the ministry of the Church of England, became pastor of St. John's Chapel, Bedford-row, London. He was appointed one of the chaplains to the Queen, and was one of the most zealous ministers as well as the most popular preachers of the London diocese. About the year 1848 Mr. Noel dissented from the views inculcated by the Church of England on baptism, and was so firm in his convictions that he severed his connection with that church and was publicly baptized, by immersion, by the Rev. James Harrington Evans, at the chapel of the latter in John street. He joined the ministry of the Baptist Church, and on the death of Mr. Evans succeeded to the pastorate of his congregation, which he held until about four years ago, when he resigned it.

A SAD ACCIDENT.—A very sad and singular catastrophe occurred a few days since near Mayville, Chautauqua county. A Mr. Craim started in a cutter with his wife and three children to visit a neighbor some miles distant. Their road lay through a piece of pine woods where a man named Kelsey was engaged in felling timber. Kelsey had cut a large hemlock nearly through, and the tree was just ready to fall when he observed the sleigh approaching. He called to its occupants to stop, but Mr. Craim did not hear the warning. He stopped his team, however, just opposite the tottering tree and stepped out of the sleigh to hear what the woodman had to say. He had hardly done so when the gigantic hemlock fell directly upon the cutter, crushing its load of humanity into a shapeless and mangled mass. The horror stricken husband rushed back to find his wife and two of the children crushed to death and the other bruised and gasping in the throes of dissolution.—*Elmira Advertiser.*

A LITTLE MISTAKE.—The following item has been going the rounds of the newspapers, and whether true or not, it is a pretty good joke, and we clip from the New York *Tribune:*

"Are lovers always to be unfortunate? And ought not a lover in a town with the poetical name of Milton, Wis., to have been more fortunate? He was a student, and in order to show the depth of his love for the lady whose heart beat as one with his own, he undertook to saw a cord of wood for her. But he made one little mistake, and sawed a cord of wood belonging to 'another fellow's girl.' Under the circumstances, another fellow should saw a cord of wood for the other fellow's girl—but perhaps it is better to leave the affair as it is. Otherwise the relations of the parties might become painfully complicated?"

TRANSLATION OF THE BIBLE.—Some interesting facts respecting the translation and circulation of the Bible are collated by the *Moravian*, from its German exchanges. The dialects in which the Scriptures are read number several hundred. Among the latest translations are the Russian, Esquimau, and the Turkish, nearly complete. A Moravian minister is making a translation into the difficult language of Thibet, and the Gospel of St. Matthew is now ready for the South Mongolian tribes. The Otschi and Ashantees of Africa have the whole Bible. A portion of the Gospels in the Japanese language is passing through the press in Vienna, and in Rome the Italian Bible Society is printing the New Testament in St. Peter's Square, within full view of the Papal apartments at the Vatican.

SOMEBODY has been summing up the fate of kings and emperors numerically, and if they had an uneasy time of it while reigning, their exit also hasn't usually been pleasant. We have no time to verify the statement, but it is as follows: Out of 2,540 emperors or kings over 64 nations, 266 were dethroned, 64 abdicated, 20 committed suicide, 11 went mad, 100 died on the battle-field, 123 were made prisoners, 25 were pronounced martyrs and saints, 151 were assassinated, 62 were poisoned, and 108 were sentenced to death. Total 963. Who wouldn't be a king?—*N. Y. Tribune.*

EARTHQUAKE AT WALLA WALLA, W. T.—The N. Y. *Tribune* gets the following graphic description of an earthquake at Walla Walla, W. T., from an Olympia newspaper: The performance began with a terrible cannonading and tidal waving; houses rocked and windows rattled; clocks stopped, walls creaked; the people rushed frantically into the streets; the vibration lasted thirty minutes, and there were two milder shocks to taper off with. The mercury fell 12° instantaneously and the tidal wave swept a big boom of logs seven feet high and dry.

EXPLOSION.—On the evening of Tuesday, Jan. 21st, the workmen at Baleman & Garrison's foundry at Pittsburg, Pa., were moving a ladle filled with several tons of molten metal, when the crane hooks broke letting the iron fall into a hole which contained some two feet of water, and a terrific explosion followed. The roof of the building was carried away and the walls cracked. The houses in the vicinity had windows badly shattered. Several workmen were slightly injured. Damage to the foundry $10,000.

INDIAN TROUBLES.—A dispatch dated San Francisco, Jan. 20th, says: Capt. Price, commanding company E, Fifth Cavalry, has returned to Prescott, Arizona, from a fifteen days' scout. Near the mouth of the Black Canyon he had a fight with the Apaches, and killed five, and three escaped. Near the head of the Black Canyon he had another fight and killed 36 Apaches of Tont's warriors. Since the last report, the troops operating from Camp Verde have killed thirteen warriors.

THE following item is going the rounds of the newspapers, which is true, except that the cow was still owned by Thos. Place, "the blacksmith," and was killed for him by Loren Collins:

"Stephen Burdick, of Alfred, Allegany county, has just butchered a cow in whose stomach he found a mass of four pounds of horse-shoe nails and old iron, worn bright by the stomach. Seven years ago her owner was a blacksmith, and the cow 'browsed around' the shop, eating the parings of horses' hoofs."

GOLD closed in New York, Jan. 23d, at $113\frac{3}{4}$ @ $113\frac{7}{8}$.

## SUMMARY OF NEWS.

In 1870, Great Britain imported £215,896 worth of oil paintings, £11,870 worth of bronzes, £35,498 worth of marble for statuary, £53,696 worth of box-wood for wood engraving, £59,714 worth of engravings, £9,498 worth of picture frames, £31,942 worth of pencils, and £13,144 worth of lithographic stones. On the other hand, Great Britain exported £147,720 worth of pictures, £51,729 worth of prints, and £4,434 worth of other objects of art.

A stranger, giving his name as H. White, attempted to commit suicide by shooting himself, in Hudson, Wednesday morning, Jan. 22d. He claimed to be a native of Persia, twenty-four years af age and a weaver by trade. On his person was found a note in German, which being translated, read as follows: "I am tired of life. I sent one ball through my breast, but was too timid to send a second one after it."

Gen. Harney, one of the oldest officers in the U. S. service, is thus mentioned in a late letter from Sullivan, Miss., where he resides: "He has heard the boom of many a cannon, and marshaled his troops oftentimes on the plains of Mexico. The old gentleman is a beautiful specimen of a noble man. His locks are white with the frosts of 80 Winters, and in person he is tall and erect."

A Roman Catholic priest of Fort Wayne, Ind., has just received as a present from the late Louis Napoleon, a magnificent gold and silver chalice, to be used in the cathedral in that city. It is enameled in four different colors, and bears an appropriate inscription in Latin. An autograph letter accompanied the gift. The priest was a pesonal friend of the ex-Emperor in his early days.

A meeting on the part of the Greeley Statue Committee, was held in New York, Wednesday evening, Jan. 22d, at which Mr. Niles reported that over $12,000 had been subscribed, mostly in that city. Arrangements were made for collecting the money which had been offered from other quarters, and for proceeding as rapidly as possible with the work.

Hon. William Cassiday, long an editor of the Albany *Argus*, and a prominent Democratic politician, died in Albany, Jan. 23d, at half-past four o'clock. The Legislature, and the Constitutional Commission in session at Albany, adjourned out of respect to his memory, after listening to several eulogies upon him.

The sleeping car and rear coach of a passenger train going east on the Toledo, Wabash & Western Railroad were precipitated over an embankment, ten feet high, and shattered to pieces, when near Wabash, Ind., on Tuesday night, Jan. 21st. The conductor, James Nail, and Mrs. Samuels, of Decauterville, Ill., were seriously injured and a number of other persons bruised.

Rev. Mr. Abbott gives the following religious statistics of the New England colleges: Harvard College, whole number, 650, to enter the ministry, 30; Dartmouth College, whole number, 264, to enter the ministry 35; Bates College, whole number, 96, to enter the ministry, 30; Brown University, whole number, 204, to enter the ministry, 50.

Congressman James Brooks has been ordered by his physician to quit all work of any kind. He has not been in his seat in the House, or on the Ways and Means Committee for over two weeks. He is suffering severely from attacks arising from his Summer journey around the world.

Among the recent applicants for lodging at a New Orleans station house, was a young woman named Blanche Fernon, the daughter of a deceased confederate officer, who for more than a year has been working as a common laborer without revealing her sex.

Gen. Lee's birthday was celebrated with great *eclat* at Savannah, Ga., Jan. 20th, on which occasion the first parade of the military since the war took place. Gen. Wade Hampton delivered an address. The day was generally observed as a holiday.

Thirty thousand dollars have been subscribed toward Mr. Talmadge's new Tabernacle, It is estimated that the building will cost $75,000 to $100,000, and work will be commenced when $50,000 shall have been pledged.

A maiden of sixty lately died in Westmoreland, England, and left $500,000 to a gentleman who had captured her mature affections. The will is now being contested, on the ground of irregularity, incapacity, and ignorance.

The whole cost of the new school houses built in Ohio during the year 1872, was $893,422. The entire value of school property in Ohio for 1872 is $7,168,196. In 1871 it was estimated at $14,998,612.

The Roman Catholics are reported to be rapidly gaining ground in Kentucky, multiplying their schools, colleges and hospitals, and doing extensive work among the colored people.

A fire occurred at Ottumwa, Iowa, on Sunday afternoon, Jan. 19th, involving a loss of $150,000. During the progress of the fire one of the firemen, Henry Miller, was killed and several others injured.

Hon. Erastus Partridge, a prominent banker for fifty years, president of the First National Bank of Seneca Falls, and extensively engaged in manufacturing also, died on Tuesday night, Jan. 21st, at that place.

A fire at Askaloosa, Iowa, on Sunday night, Jan. 19th, destroyed a large portion of the business part of the town, including the Masonic Hall and Dixon's block. Loss, $45,000.

A private cable telegram from Florence, Italy, announces the death, in that city, on Thursday, Jan. 23d, of Oscar C. Shafter, formerly a Judge of the Supreme Court of California.

Mrs. Mary A. Walker, widow of the late Robert J. Walker, died in Washington on Sunday, Jan. 19th. She was a grand-daughter of Benj. Franklin.

A fire late on Saturday night, Jan. 18th, on St. Paul street, Montreal, destroyed Pierre Joley's wholesale grocery. Loss, about $35,000. Insurance, $20,000.

Victoria Woodhull was held, on Wednesday last, to bail in the sum of $1,000 for trial on another charge of libel on Challis.

## SPECIAL NOTICES.

☞ LECTURE.—Pres. Allen, of Alfred University, will deliver a lecture for the benefit of the "Ladies' Athenæan Lyceum," in the Chapel, Thursday evening, Feb. 6th. Subject, "Pre-Historic Times." Admission, 25 cents. A large attendance is desired.

☞ THE QUARTERLY MEETING, composed of the Independence, Andover, 2d Alfred and Hartsville Churches, will convene with the 2d Alfred Church, beginning an Sixth-day, Feb. 7th, 1873. Covenant meeting Sixth-day afternoon, preaching in the evening by D. K. Davis; Sabbath morning by Jared Kenyon followed by Communion, prayer and conference meeting in the evening; and preaching First-day morning by T. R. Williams, followed by the ordination of a deacon.

☞ THE QUARTERLY MEETING of the Seventh-day Baptist Churches of Northern Wisconsin, will be held with the Church at Dakota, commencing on Sixth-day evening, Feb. 7th, 1873, and continuing until First-day evening. Introductory Sermon by Eld. M. B. True. H. B. LEWIS, *Com.*

☞ CHAPPED HANDS, face, rough skin, pimples, ring worm, salt-rheum, and other cutaneous affections cured, and the skin made soft and smooth, by using the JUNIPER TAR SOAP, made by Caswell, Hazard & Co., New York. Be certain to get the *Juniper Tar* Soap, as there are many worthless imitations made with common tar.

☞ THE Purest and Sweetest Cod-Liver Oil is Hazard & Caswell's, made on the sea shore, from fresh, selected livers, by CASWELL, HAZARD & CO., New York. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

## MARRIED.

At Alfred Centre, N. Y., Jan. 26th, 1873, by Rev. J. Allen, Mr. CHARLES O. CRANDALL, of Meadville, Pa., and Miss SUSAN L. SCHEANCK, of Belmont.

## DIED.

In Alfred Centre, N. Y., Jan. 27th, 1873, of spinal fever, MARY LOUISA, youngest child of John M. and M. Carrie Mosher, aged 9 months and 6 days.

Dec. 17th, 1872, at the house of his son, H. K. Vincent, in Farina, Ill., after a brief illness, JOSHUA VINCENT, in the 83d year of his age. The subject of this notice had for many years been a sufferer from a chronic disease which rendered him unfit for the active duties of life and made every breath a pang, but he was never heard to murmur or complain, receiving them cheerfully, as coming only by the will of God. He took his departure not only cheerfully, but joyfully, as a happy release from the sorrows of this life and a happy entrance upon the joys of a better. He was gloriously sustained by an unfaltering trust in the justice and mercy of his Heavenly Father. He retained his faculties remarkably well until within a few hours of his final departure, when he fell peacefully asleep to waken on the "Shining Shore."

In Hopkinton City, Jan. 18th, 1873, PHEBE BROWN, aged 67 years and 5 months, wife of Reuben Brown. Sister Brown was born in Exeter, R. I., was a daughter of Jeffrey Hazard, Esq. In 2827, she married Reuben Brown and removed to Hopkinton City, where they have resided ever since. During the great revival in the 1st Hopkinton Church, under the labors of Rev. N. V Hull, she and her husband embraced religion, and were baptized by Bro. Hull, and connected themselves with that church. Some years since, they removed their standing to the 2d Hopkinton Church, of which she was a worthy member until her death. Having lived in Hopkinton City nearly half a century, sister Brown will long live in the kind and affectionate memories of those with whom she had associated. To the sick she was ever a ministering angel. In a most true sense, she was a wife and a mother. Her heart was kept young and kind, and her home and company was much prized by the young. In her death, her husband has lost a wife, and her two sons a mother of inestimable worth, the community a most worthy woman, and the church a respected member. Her funeral was attended on Tuesday, the 21st inst., by a large congregation, whose expressions of sorrow showed how deeply she had lived in their respect, and will continue to live in their kindest memories. A discourse was delivered by her pastor, at her funeral; the theme was "To die is gain." "Blessed are the dead that die in the Lord." COM.

## NEW YORK MARKETS—JAN. 27, 1873.

| | |
|---|---|
| **ASHES.** | |
| Pots | $8 00 @8 50 |
| Pearls | 9 25 @9 50 |
| **BUTTER.** | |
| State, half tubs | 24 @ 42 |
| firkins | 22 @ 36 |
| Western, firkins, prime | 10 @ 37 |
| Grease | $7\frac{1}{2}$@ 8 |
| **CHEESE.** | |
| State factory, com. to prime | $13\frac{1}{2}$@ $15\frac{1}{4}$ |
| " farm dairy | $10\frac{1}{2}$@ 14 |
| **COTTON.** | |
| Ordinary | $17\frac{1}{8}$@ $19\frac{7}{8}$ |
| Low to good middlings | $19\frac{1}{8}$@ $23\frac{1}{4}$ |
| **FLOUR AND MEAL.** | |
| Flour, superfine | 6 50 @7 00 |
| State, extra | 7 50 @7 80 |
| " fancy | 7 90 @8 50 |
| Western shipping | 7 45 @7 80 |
| " choice | 8 20 @9 50 |
| St. Louis extras | 8 50@13 00 |
| Southern, choice to best extra | 7 75@13 00 |
| Rye Flour, Western | 4 50 @5 50 |
| State and Penn. | 5 60 @6 40 |
| Corn Meal, Jersey | 3 50 |
| Western | 3 40 @3 55 |
| **GRAIN.** | |
| Wheat, No. 2 Spring | 1 70 |
| No. 1 Spring | 1 75 |
| Winter, red Western | 1 98 |
| Amber Western | 1 85 @2 00 |
| White Western | 2 05 |
| Barley | 90 @1 16 |
| Barley Malt, Canada | 1 50 |
| Oats, Western Mixed, New | 51 @ 53 |
| White | 54 @ 56 |
| State | 53 |
| Rye, Western | 94 |
| State | 94 |
| Corn, Western mixed | $64\frac{1}{2}$@ 67 |
| yellow | 68 |
| white | 75 |
| **HAY.** | |
| New, retail | 1 30 @1 70 |
| shipping | 1 15 @1 20 |
| Clover | 1 00 @1 05 |
| Rye straw, long | 1 30 @1 40 |
| short | 1 05 @1 15 |
| Oat straw | 1 00 @1 10 |
| **HOPS.** | |
| Crop of 1872 | 42 @ 55 |
| Old | 8 @ 15 |
| **MEATS.** | |
| Beef Sides, Prime | 12 @ $13\frac{1}{2}$ |
| Com. to Fair | $7\frac{1}{2}$@ 10 |
| Mutton, Prime | 10 @ 14 |
| Com. to Fair | 8 @ 9 |
| Hogs, City dressed | $5\frac{1}{2}$@ $6\frac{1}{4}$ |
| State | $6\frac{1}{4}$@ 8 |
| Calves, Hog dressed, Milk | 9 @ 16 |
| " " " Grass | 7 @ 9 |
| Beef, salt, ℔ bbl, plain to extra mess | 10 50@14 00 |
| Pork, ℔ bbl., new mess | 14 00 |
| **SUNDRIES.** | |
| Beeswax, ℔ lb | 34 @ 35 |
| Eggs, ℔ dozen | 38 @ 41 |
| Live Geese Feathers | 40 @ 70 |
| Cider Vinegar, ℔ gallon | 20 @ 25 |
| Honey | 15 @ 35 |
| **WOOL.** | |
| Domestic Fleece | 63 @ 75 |

## LETTERS.

Geo. E. Tomlinson, O. U. Whitford, H. W. Rood, A. B. Prentice, J. B. Clarke, 2, H. E. Carver, Thos. Barber, E. L. Vincent, S. Carpenter, C. L. Stillman (yes), M. W. St. John, Geo. W. Ehret, W. B. Gillette, A. J. Bowers, Hannah Tooker, W. Welch, T. H. Tucker, F. Eymer, "E. A. S.," P. B. Carpenter (corrected), J. West, R. A. Geer, Mrs. F. L. Irons, P. M. Green, J. C. Crandall, B. L. Barber (your suggestions are accepted), Mrs. A. B. Rogers, H. P. Burdick, S. S. Griswold, B. F. Chester, A. M. West, 2, J. C. West, L. M. Squires, J. M. Hull, D. Morgan, H. W. Randolph, W. R. Maxson, 2, J. N. Andrews, G. D. Potter, D. G. Stillman, W. A. Crandall, R. Stillman, Mrs. C. F. Camp, F. M. Vincent, L. R. Swinney.

## RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission. No receipt under this head hereafter, will be understood to extend back of Vol. 28, No. 27.

| | Pays | to Vol. | No. |
|---|---|---|---|
| J. C. Eaton, Alfred Centre, | $1 25 | 28 | 52 |
| E. Potter, " | 2 50 | 29 | 52 |
| J. S. Kenyon, " | 2 50 | 29 | 52 |
| J. Sherman, " | 2 50 | 29 | 52 |
| Edmund Burdick, " | 2 50 | 29 | 52 |
| Mrs. T. T. Burdick, " | 2 50 | 29 | 52 |
| Ezra Potter, Alfred, | 2 50 | 29 | 52 |
| H. G. Pope, " | 2 00 | 29 | 52 |
| B. Hall, " | 2 00 | 29 | 52 |
| P. A. Shaw, " | 2 50 | 30 | 4 |
| Salinda Green, Richburgh, | 2 50 | 29 | 52 |
| W. A. Crandall, Belmont, | 1 25 | 29 | 21 |
| D. Remington, Independence, | 1 50 | 29 | 52 |
| J. N. Andrews, Rochester, | 2 50 | 30 | 35 |
| Mrs. B. A. Barber, Portville, | 1 25 | 28 | 52 |
| J. A. Burdick, " | 1 00 | 28 | 52 |
| J. Langworthy, " | 90 | 28 | 52 |
| Mrs. J. F. Morgan, Akron, | 2 50 | 29 | 52 |
| S. H. Burdick, Brookfield, | 1 25 | 28 | 52 |
| Abert Whitford, " | 2 50 | 30 | 1 |
| G. W. Maxson, Scott, | 2 50 | 29 | 52 |
| D. Babcock, " | 2 50 | 29 | 52 |
| D. A. Babcock, " | 2 50 | 29 | 52 |
| O. T. Potter, " | 1 25 | 29 | 28 |
| D. H. Osborn, Harrisville, | 1 25 | 28 | 52 |
| C. A. Toothaker, " | 2 75 | 29 | 52 |
| H. C. Dike, Diana, | 1 50 | 30 | 2 |
| Joseph West, State Bridge, | 2 50 | 29 | 26 |
| Ella Weimer, Wharton, Pa., | 2 50 | 30 | 2 |
| S. Greenman, East Hebron, | 3 75 | 29 | 52 |
| W. R. Greenman, " | 1 25 | 29 | 30 |
| W. Hummell, Shiloh, N. J., | 2 50 | 29 | 52 |
| C. B. Dickeson, " | 2 50 | 29 | 52 |
| Thos. Ewing, " | 3 75 | 29 | 52 |
| Mrs. L. McPherson, " | 2 50 | 29 | 52 |
| D. G. Stillman, Westerly, R. I. | 2 50 | 29 | 52 |
| A. B. Rogers, " | 1 40 | 29 | 3 |
| J. Wilbur, Woodville, R. I., | 1 50 | 29 | 52 |
| B. F. Chester, Hopkinton, R. I. | 15 | 29 | 3 |
| Benj. Green, " | 3 75 | 29 | 52 |
| G. S. Kenyon, " | 2 50 | 29 | 52 |
| R. Brown, " | 3 50 | 29 | 52 |
| J. Spicer, " | 1 25 | 28 | 52 |
| G. H. Spicer, " | 1 25 | 28 | 52 |
| Mrs. L. M. Doty, Edgerton, Wis. | 1 50 | 29 | 52 |
| P. A. Bowen, Walworth, Wis. | 2 50 | 29 | 52 |
| Mrs. D. Coon, " | 2 50 | 30 | 1 |
| Eld. J. C. West, Milton, Wis., | 1 50 | 30 | 1 |
| G. D. Clark, " | 1 25 | 29 | 26 |
| B. W. Millard, " | 2 50 | 29 | 52 |
| Polly Goodrich, " | 2 50 | 29 | 52 |
| L. G. Baldwin, " | 2 50 | 30 | 5 |
| Jasper T. Davis, " | 2 50 | 30 | 2 |
| O. Vincent, " | 2 50 | 29 | 52 |
| H. W. Green, " | 1 25 | 29 | 26 |
| J. R. Davis, " | 1 65 | 29 | 52 |
| E. B. Rogers, " | 2 50 | 29 | 26 |
| Thos. Cottrell, Milton Junc., | 1 25 | 28 | 52 |
| Alanson Coon, " | 2 50 | 29 | 26 |
| H. A. Draper, Madison, Wis., | 2 50 | 29 | 52 |
| L. J. Briggs, New Richmond, | 1 50 | 29 | 33 |
| Mrs. F. L. Irons, Columbus, | 1 25 | 29 | 34 |
| Lucy M. Squires, Geneva, O., | 2 50 | 29 | 52 |
| Mrs. C. F. Camp, Grand Rapids, | 3 00 | 30 | 8 |
| E. Abbott, Mantorville, Minn. | 75 | 29 | 28 |
| P. J. & S. Norris, Silver Lake, | 75 | 29 | 28 |

## TREASURER'S REPORT

Of the American Sabbath Tract Society.

*For the Quarter ending Dec. 31st, 1872.*

GENERAL FUND.

RECEIPTS.

| | |
|---|---|
| Mrs. Joseph Denison, Leonardsville, | $3 00 |
| Berlin Church, collection | 18 75 |
| Pawcatuck Church, coll., L. M. | 50 00 |
| Southampton Church, collection | 12 00 |
| Farina Church, collection | 5 80 |
| Dea. J. A. Millikin, Pleasant Hill | 5 [illegible] |
| Collection at Anniversaries | 38 03 |
| Mrs. M. T. Jones, Williamsville | 10 |
| Geo. Satterlee, Durhamville, N. Y. | 1 00 |
| Sabbath School at Cussewago, Pa. | 1 85 |
| Albertus Clark, Milton, Wis. | 5 00 |
| M. Wells Crumb, " | 5 00 |
| F. C. Buten, " | 5 00 |
| James E. Davis, Rockford, Ill. | 7 50 |
| L. C. Rogers, Milton, Wis. | 5 00 |
| S. H. Goodrich, " | 2 00 |
| Church at Milton | 25 00 |
| Church at West Edmeston | 8 00 |
| Diadama Humphrey, Albion, Wis. | 1 00 |
| Wells Coon, " | 25 |
| H. C. Babcock, " | 50 |
| Samuel Burdick, " | 2 00 |
| C. R. Burton, " | 25 |
| E. L. Burdick, " | 5 00 |
| 1st Church of Brookfield | 6 11 |
| Miss Hannah Crandall, Westerly, book | 1 25 |
| Sabbath School at Berlin, N. Y. | 15 22 |
| Calista Babcock, Cattaraugus, Wis. | 1 00 |
| B. D. Townsend, Milton, (on loan) | 67 00 |
| B. D. Townsend, " | 8 00 |
| 1st Hopkinton Ch., L. M. of A. E. Main | 13 32 |
| Interest on Bond | 3 50 |
| Mrs. M. A. Satterlee, Durhamville | 1 00 |
| L. M. Cottrell, Villa Ridge, book sales | 10 50 |
| 1st Church of Brookfield | 4 88 |
| Donations received by D. R. Stillman, General Agent: | |
| Samuel Hunt, Akron, N. Y. | 10 00 |
| W. P. Longmate, Pendleton, N. Y. | 2 00 |
| B. Clark, Alden, N. Y. | 1 00 |
| 1st Alfred Church, $11 11, $9 27 | 20 38 |
| " " on subscriptions, | 11 50 |
| B. D. Townsend, Glen Roy, Ia., L. M. | 20 00 |
| Mrs A. Heseltine, Independence | 2 00 |
| Freddie L. Heseltine, " | 25 |
| Tract Sales | 6 42 |
| L. A. Platts, New Market, on acc't, | 2 00 |
| Total | $405 30 |

DISBURSEMENTS.

| | |
|---|---|
| For Blank Book | $ 35 |
| M. B. Kelly, sub. to Recorder | 5 00 |
| Postage | 74 |
| M. B. Kelly, bal. of salary for quarter ending Sept. 31st | 145 00 |
| Stationery and exchange | 60 |
| For publishing Eld. Kelly's tract | 40 00 |
| M. B. Kelly, traveling expenses | 33 95 |
| Postage per D. R. Stillman | 2 25 |
| Recorders for Eld. Kelly | 75 |
| Total | $228 64 |

PUBLISHING FUND.

RECEIPTS.

| | |
|---|---|
| John B. Whitford, Berlin, N. Y. | $20 00 |
| R. P. Dowse, Bridgewater, balance | 5 00 |
| Ezra Crandall, Milton, Wis. | 25 00 |
| S. J. Clark, " | 25 00 |
| Lewis D. Green, Berlin, N. Y. | 25 00 |
| James L. Green, " | 25 00 |
| Orren Chesebrough, Brookfield | 10 00 |
| Geo. V. Crandall, West Edmeston | 25 00 |
| Receipts per D. R. Stillman: | |
| From General Fund, for printing Eld. Kelly's tract | 40 00 |
| For printing Minutes of W. Assoc'n | 35 00 |
| " " " "S.-E. " | 25 50 |
| Recorder subscriptions | 575 85 |
| A. B. Crandall, Genesee, N. Y. | 100 00 |
| Cordelia Heseltine, Independence | 25 00 |
| A. J. Green, Adams | 75 00 |
| L. R. Green, " | 25 00 |
| O. H. Main, " | 25 00 |
| Samuel Potter, " | 25 00 |
| H. C. Barton, " | 25 00 |
| B. F. Rogers, Alfred Centre | 25 00 |
| L. Green, " | 50 00 |
| M. J. Green, " | 25 00 |
| Geo. Sisson, " | 25 00 |
| Clark Witter, Nile | 10 00 |
| Advertisements | 233 63 |
| Job Work | 130 44 |
| Stock sold | 1 36 |
| Total | $1,636 78 |

DISBURSEMENTS.

| | |
|---|---|
| Hand & Elsworth, bill of paper | $177 60 |
| Exchange | 1 38 |
| Drafts to D. R. Stillman: | |
| On Dauchy's bill | 30 00 |
| A. J. Van Winkle's bill | 62 39 |
| D. & P. N. Fairchild's paper bill | 200 00 |
| N. G. Hawley & Co.'s bill | 42 45 |
| Per D. R. Stillman: | |
| Office labor | 1,086 83 |
| For stock, less am't paid by Treas. | 124 90 |
| Type and furniture | 36 00 |
| Freight, and express charges | 40 84 |
| Exchange | 1 29 |
| Postage | 10 91 |
| Geo. B. Utter, for subscriptions | 18 65 |
| Repairs | 6 00 |
| Rollers | 9 45 |
| Telegram | 1 00 |
| Sundries | 2 32 |
| General Fund, per W. P. Longmate, (error) | 2 00 |
| Total | $1,854 41 |

MEMORIAL FUND.

| | |
|---|---|
| W. C. Whitford, for Gideon Smalley, New Market, N. J. | $10 00 |

E. E. M. W. ST. JOHN, *Treas.*

LEONARDSVILLE, N. Y., Jan. 1, 1873.

BEST THING IN THE WEST.
ATCHISON, TOPEKA & SANTA FE R. R. LANDS!
THREE MILLION ACRES, Situated in and near the Arkansas Valley, the Finest Portion of Kansas!
Eleven years' Credit. Seven per Cent. Interest. $22\frac{1}{2}$ per cent. reduction to settlers who improve.
A FREE PASS TO LAND BUYERS!
THE FACTS about this Grant are—Low Prices, Long Credit, and a Rebate to settlers of nearly one-fourth; a Rich Soil, and Splendid Climate; short and mild Winters; early planting, and no wintering of Stock; plenty of Rainfall, and just at the right season; Coal, Stone and Brick on the line; Cheap Rates on Lumber, Coal, &c.; no lands owned by Speculators; Homestead and Pre-emptions now abundant; a first-class Railroad on the line of a great Through Route. Products will pay for Land and Improvements.
IT IS THE BEST OPPORTUNITY EVER OFFERED TO THE PUBLIC, through the recent completion of the Road.
For Circulars and general information, address A. E. TOUZALIN, Manager Land Department, TOPEKA, KANSAS.

BRIGGS & BROTHER'S ILLUSTRATED *FLORAL WORK!*
For January, 1873, NOW OUT. Issued as a Quarterly. The four numbers sent to any aderess, by mail, for 25 Cents. The richest and most instructive Illustrated and Descriptive Floral Guide ever published. Those of our patrons who ordered Seeds last year and were credited with 25 cents, will receive the four Quarterlies for 1873. Those who order Seeds this year will be credited with a subscription for 1874. The January number contains nearly 400 *Engravings, Two Superb Colored Plates*, suitable for framing, and also *Tinted Plates* of our gorgeous Floral Chromos; information relative to Flowers, Vegetables, &c., and their cultivation, and all such matter as was formerly found in our Annual Catalogue. You will miss it if you order SEEDS before seeing BRIGGS & BRO.'S QUARTERLY. We challenge comparison on quality of Seed and prices and sizes of packets. Our "*Calendar Advance Sheet and Price List for* 1873," sent free. Address BRIGGS & BROTHER, Seedsmen and Florists, Rochester, N. Y.

FREE TO BOOK AGENTS.—AN ELEGANTLY BOUND CANVASSING BOOK for the best and cheapest Family Bible ever published, will be sent free of charge to any book agent. It contains nearly 500 fine Scripture illustrations, and agents are meeting with unprecedented success. Address, stating experience, etc, and we will show you what our agents are doing. NATIONAL PUBLISHING CO., Philadelphia, Pa.

FOR SALE—STORE & HOUSE in the village of West Edmeston, N. Y. Price $2,000. Good property, and very cheap. Situated in a Sabbath-keeping community. Address IRA J. ORDWAY, 209 West Madison-St., Chicago, Ill.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, $1 25. Church Clerks will find them both convenient and economical.

HOW TO SPECULATE SUCCESSFULLY, *RANDAL H. FOOTE & CO.,* BANKERS & BROKERS, 70 BROADWAY, N. Y. *Members of Stock Ex. and Gold Board.* REFERENCES.—Jay Cooke & Co., Mechanics Banking Association, or any Banking House or Commercial Agency in New York.
N. B.—Pamphlet on "Wall Street and its Operations," free on application.

GUNS FOR THE PEOPLE.—Breech-Loading Double Guns, $40 to $300. Double-Barrel Shot Guns, $8 to $150. Single Guns, $3 to $20. Breech-Loading and Repeating Rifles, $20 to $100. Revolvers, $6 to $25. Pistols, 75c. to $5. Gun material, fixtures and ammunition of every kind very cheap. Send stamp for Large Illustrated and Descriptive Price-List to GREAT WESTERN GUN WORKS, Pittsburgh, Pa.

NOTICE TO CREDITORS.—Pursuant to an order of James S. Green, Esq., Surrogate of the County of Allegany, notice is hereby given to all persons having claims against ELLERY B. CORNELIUS, late of the town of Ward, in said County, deceased, to present the same, with the vouchers thereof, to the subscriber, at his place of business at Alfred Centre, N. Y., on or before the 20th day of July next.
STEPHEN C. BURDICK, Administrator.
Dated, the 17th day of January, 1873.

WHY WILL YOU INJURE YOUR EYE-SIGHT, BY USING COMMON GLASSES, Not adapted to the sight, when you can purchase the genuine ROCK CRYSTAL *SPECTACLES & EYEGLASSES?* THE BEST IN THE WORLD. *Reference*—All who use them.
A GOOD ASSORTMENT CONSTANTLY ON HAND in Gold, Silver, and Steel frames. Sold at lowest prices, by J. C. BURDICK, WATCHMAKER AND JEWELER, Alfred, N. Y.

E. D. GILBERT, FIRE, LIFE AND ACCIDENT *INSURANCE AGENT.* FRIENDSHIP, ALLEGANY CO., N. Y.
Policies written on all kinds of desirable risks; at the lowest rates compatible with safety, in first-class Companies.

PROF. TROUSSEAU'S FRENCH CARBONIZED MEAT. *A RELIABLE REMEDY* FOR ALL Wasting Diseases, Consumption, Bronchitis, Dyspepsia, Asthma, and all DISEASES OF THE LUNGS.
All orders should be addressed to H. P. SAUNDERS, DRUGGIST AND PHYSICIAN, Alfred Centre, N. Y., Special Agent for Allegany County.

VALUABLE PROPERTY FOR SALE, — AT — ALFRED CENTRE, N. Y.
The subscriber offers for sale his new Dwelling House, with between four and five acres of land, at Alfred Centre, Allegany Co., N. Y. There is a *bearing orchard of two acres on the lot.*
For any person desirous of securing a home in a good community, with unsurpassed educational facilities, this is a rare opportunity.
Terms reasonable. For further information, inquire on the premises, or by letter. Address WILLIAM O. PLACE, Alfred Centre, N. Y.

AT THE ALFRED CENTRE *PHOTOGRAPH GALLERY,*
You can get PICTURES of every description, from the FERROTYPE to the finest LIFE-SIZE PHOTOGRAPH in oil.
PHOTOGRAPHS from Retouched Negatives a SPECIALTY.
The best artists in the country are employed on my INDIA INK and WATER COLOR PHOTOGRAPHS.
Send on your old Pictures, and get round, LIFE-LIKE ones from them.
I have always on hand a fine lot of PICTURE FRAMES OF ALL SIZES.
Consult your best interest, and buy your *PICTURES, FRAMES, ALBUMS, &c.,* AT THE ALFRED CENTRE GALLERY, (Opposite the Church.) IRVING SAUNDERS, PROPRIETOR.

ALFRED CENTRE HARDWARE STORE, *BURDICK & GREEN,* PROPRIETORS.
Keep on hand, or will furnish on short notice, any thing wanted in the line of HARDWARE.
N. B.—We will sell goods for ready pay or on short credit, as low as the same quality of goods can be bought elsewhere, and warrant everything to be as represented.
Besides our Complete Stock of STOVES, STOVE FURNITURE, *TIN WARE, IRON, STEEL, NAILS,* GLASS, TABLE & POCKET CUTLERY, — AND — GENERAL HARDWARE.
We call your special attention to the following:
AXES AND AX HELVES, CROSS CUT SAWS, FILES, &c., LOG CHAINS, SLEIGH SHOES, HORSE BLANKETS, LAP ROBES, WHIPS AND SLEIGH BELLS, SOAP STONE FOOT WARMERS, BOYS' FANCY SLEDS, *KEROSENE & LUBRICATING OILS,* LANTERNS & LAMP CHIMNEYS.
Cash orders for TIN SAP BUCKETS, and SEAMLESS SAP PANS, will receive prompt attention at lowest prices.
Repairing done with neatness and dispatch.
RAGS, OLD METALS, and most kinds of FARMERS' PRODUCE taken in exchange.
Give us a call before purchasing elsewhere.
MILO BURDICK. J. CHANDLER GREEN.

NATURE'S REMEDY. *VEGETINE,* THE GREAT BLOOD PURIFIER.
VEGETINE is made exclusively from the juices of carefully selected Barks, Roots and Herbs, and so strongly concentrated that it will effectually eradicate from the system every taint of Scrofula, Scrofulous Humor, Tumors, Cancer, Cancerous Humor, Erysipelas, Salt Rheum, Syphilitic Diseases, Canker, Faintness at the Stomach, and all diseases that arise from impure blood. Sciatica, Inflammatory and Chronic Rheumatism, Neuralgia, Gout and Spinal Complaints, can only be effectually cured through the blood.
For Ulcers and Eruptive Diseases of the Skin, Pustules, Pimples, Blotches, Boils, Tetter, scaldhead and Ringworm, VEGETINE has never failed to effect a permanent cure.
For Pains in the Back, Kidney Complaints, Dropsy, Female Weakness, Leucorrhœa, arising from internal ulceration, and uterine diseases and General Debility, VEGETINE acts directly upon the causes of these complaints. It invigorates and strengthens the whole system, acts upon the secretive organs, allays inflammation, cures ulceration, and regulates the bowels.
For Catarrh, Dyspepsia, Habitual Costiveness, Palpitation of the Heart, Headache, Piles, Nervousness and General prostration of the Nervous System, no medicine has ever given such perfect satisfaction as the VEGETINE. It purifies the blood, cleanses all of the organs, and possesses a controling power over the Nervous system.
The remarkable cures effected by VEGETINE have induced many physicians and apothecaries whom we know to prescribe and use it in their own families. In fact, VEGETINE is the best remedy yet discovered for the above diseases, and is the only reliable BLOOD PURIFIER yet placed before the public.
Prepared by H. R. STEVENS, Boston, Mass.
Price $1 25. Sold by all Druggists.

# Miscellaneous.

## THE MURDERER OF THE PERIOD.

BY WASHINGTON GLADDEN.

Yes, I shot him. What of it? You make
a great row
About a small matter, I think.
The eye flashing fire and the cloud on the
brow
Threaten vengeance; but why should I
shrink?
You public that rages, you journals that
rave
When a dog's day ends quickly like this,
Pray save your sharp words for some busi-
ness more grave;
Don't waste your hot breath in a hiss!
I was mad when I shot him—a minute or
two;
Will was lost, conscience blind, reason
blank.
Will you punish the deed that a madman
must do?
Blame the mill when the fates turn the
crank?
True, I knew it was coming—this mad-
ness; I thought
If I met him he surely would die;
So, lest Hell miss its prey, the good pistol
was bought.
'Twas the frenzy that bought it, not I.
But what, after all, is the pother about?
A man (or a dog, say) is dead.
Is a dog or a man worth this tumult and
rout?
How much are they worth by the head?
In the struggle for life, so the sages will
say,
One man has gone down, that is all;
But 'tis always the fittest survive the af-
fray,
The weakest get pushed to the wall.
Here was live protoplasm, six quarters or
so;
Now 'tis dead protoplasm, what more?
No force has been lost, as the chemists will
show;
The world is as rich as before.
All the atoms are here, all the builders are
here,
And better work waits them, no doubt.
You zealots, who clamor for vengeance se-
vere,
Do you know what you're talking about?
Pray what have I done? There are forces
that play
And tissues that waste in the brain;
Some acetous ferment waked the passion
to slay—
'Twas the same, very likely, with Cain.
Will you fly in the face of a kingdom of
laws?
Do you call a secretion a sin?
Is the steel when it rusts, or the snow
when it thaws,
A criminal too, of my kin?
Do bethink you, good people! Hear reason
at last,
The vengeance you ask for is vain;
You are haunted by ghosts of a day that
is past,
Mere films of a fatuous brain.
Guilt, crime, obligation—such words are
outworn;
On the ear of true science they jar;
And you surely can't know, in your anger
and scorn,
How unscientific you are!

—*Independent.*

## THE DEACON'S FIRST AND LAST SERMON.

From the Deacon's stand-point the minister's salary was large, indeed "enormous," as the Deacon used to say. In point of fact it was very moderate, being only four hundred and fifty dollars a year, and fifty of that to be taken in wood. But we must look at it from the Deacon's point of view.

He lived upon and cultivated a farm that furnished him and his family almost their entire living. When they wanted groceries, or any kind of store "goods," he would make a trade of butter or eggs, and supply their wants. This left him but very little to sell for cash, and consequently the good Deacon handled but little actual money from one year's end to the other. Two hundred dollars, and sometimes fifty or seventy-five more, was all the real cash the Deacon saw in the year; and his necessities not requiring this much, he usually had a considerable sum to his credit at the bank. How his minister, with not a large family, could spend four hundred dollars in cash every year, was more than he could possibly comprehend. "There must be," he thought "great extravagance somewhere." Scratching his head in a meditative sort of way, he went over to the "store," where he found a willing crowd to listen to his "view." In his opinion the minister did not earn his money.

"What does he do, any way?" he said, addressing a neighbor who sat on a box amusing himself by tossing up in his hand a couple of beans. "Most of the time he wears his best clothes and goes around a-visiting on the people, a-takin' tea with the women, and a havin' a good time, while me and you is hard a-workin'." The man of the beans nodded his head and flung the beans more assiduously, as though they had something to do with the work referred to by the Deacon. "And then as to preachin'—I'd like to know what there's in that?" he continued. "If a man couldn't write in half a day enough to read half an hour on, why I'd think he'd better quit the business; wouldn't you?" The thrower of the beans not being disposed to take issue with the Deacon, he continued: "Now I don't set up pretensions to be smarter than most folks, but if I can't write with this very hand," (holding out a hand that did not look as though it had been gotten up with any special reference to holding a pen,) "as good a sermon in half a day as the minister preaches to us, I'll quit being a deacon; and I'd preach it, too, in the church, if he'd give me a chance."

This last remark, in the course of time, got around to the minister's ears, and he determined at the first opportunity to give the Deacon a chance to try his "gifts." This soon occurred. Only a few weeks after the conversation referred to, it happened that the minister was called to be absent from home for a Sabbath; so, going over to the Deacon's house early on Monday morning, he stated to him the necessities of the case, and insisted that he should prepare a sermon and preach it, in his pulpit the following Sabbath.

A view of the Deacon's face that moment would have been highly amusing. The first slight tinge of surprise soon gave way to an expression of pride, confidence, and triumph most refreshing to contemplate. Laying hold of the lower of two butons that held his vest together, he commenced twisting it as was his custom when laboring under any great mental excitement, he replied: "Well, Dominie"—this was a term he always used on state occasions—"if you really think I must, I will do the best I can." And then he added after a moment's hesitation, "I hain't got the books. I suppose you will let me go into your study to write; I'll go home for dinner.

"O, certainly," replied the Dominie, "and my wife will be pleased to have you take dinner, and supper too, with her, if you should not get through before meal time."

"Very good," said the Deacon, "I'll go over as soon as I get my morning chores done up."

As hour later, but yet early in the morning, found the Deacon in the minister's study, preparing for work. He had left word at home to keep some dinner for him, as he might possibly not get his sermon written as he expected, but still expressed the opinion that as he only had to write enough to keep him reading half an hour, he would, if he had no bad luck, get through by noon. To give the Deacon the credit due him it must be said that he did have, with all his failings, a foundation of good sense in his mind, and was a pretty good judge of what a sermon ought to be.

The minister's good wife had prepared everything to his hand. She had placed paper and ink on the table, together with a Bible, Cruden's Concordance, and a most formidable pile of commentaries. The Deacon proceeded at once to business. He stood a moment to take a survey of the situation, and then drew off his coat, and throwing it over a chair, rolled up his red flannel shirt sleaves with as much energy, as though he was going to chop wood. Then he sat down at the table, counted out as many sheet of sermon paper as he thought he would use, and pronounced himself all ready. By this time it was a few minutes after nine o'clock.

"Well," said he to himself, "the first thing, I suppose, ministers have to settle is, what text they will select." Here he took up the Bible and glanced through it. There were plenty of texts there, beyond a question, but which one? This was a poser. Now he thought of a certain verse, now of another. He read part of a chapter here, and part of another there, and, then lay back in his chair and thought; the lower button was suffering terribly.

Here was a text that would do, but the minister had preached upon it lately; here was another that would make a splendid discourse, but the condition of the church was not such as to warrant that kind of a sermon. After a great deal of reflection both of these were rejected.

Just then, to the Deacon's horror, the clock struck eleven. He caught up his pen and dipped it in the ink; but there was that stubborn fact—he must have a text. He wondered how ministers decided that very important matter. "Ah! now I have it," he exclaimed. "No, that won't do either." The hour soon passed, and thus ended the first half day.

Promptly at twelve the minister's wife called him to dinner, and although much inclined not to, he went. "Well, Deacon, how do you get on? Have you settled upon your text yet?" said the lady cheerfully, "that is one of husband's greatest troubles. I have known him sometimes to spend a whole day in search for an appropriate text without coming to any decision."

The Deacon ate dinner almost in silence. Some new and profound thoughts were working in his brain, and more than once he laid down his knife and fork and felt for that button. In the afternoon he was a little more successful. So much so that by night he had rejected every subject that he might possibly find interesting and useful but one, and to that one had attached a text, and actually written several pages of the sermon; but it was night; and he must go.

The Deacon's wife was a very shrewd, as well as a good, woman, and she knew how to do what many women do not; she knew when not to talk. And this evening, she judged from her husband's countenance, was such a time. They went silently to bed. About half past twelve o'clock she was awakened by the Deacon's asking her which of the two texts he repeated she thought would be best for a sermon.

The next morning the Deacon complained of a headache, affirming that he had not slept more than two hours all night. Nine o'clock found him hard at work again. But, alas! he soon came to fully realize what he had dimly suspected during the night—that he was not familiar with his subject. It was evident to him that he must do what he had so often heard the minister talk about, he must "read up;" must go through that pile of commentaries and post up on the subject. But where was the end? Book after book demanded his attention until the second sun actually went down upon his weary head and unfinished task. Once he was inclined to quote largely from these authorities, but a moment's reflection convinced him that that would not do. They he tried to forget their words, and yet remember the substance of their ideas. But this he found a most difficult undertaking. He ate no dinner, complaining that his head ached too severely. At night he was tired, hungry, and disgusted with himself. After supper he sat before the fire-place for more than an hour, with his chin upon his hands, and his eyes closed; he was thinking. His vest was held together by only one button; the lower one was gone. Finally he raised himself up slowly. A new light shone in his eyes.

"Betsey," he said, "get me some paper and ink, and some opodeldoc for my back." She placed the writing materials before him, and a cup of liniment by the fire to warm.

"Here, John," he said, addressing his oldest boy, who had just come in from the store where he was clerking. "Here, John, you are better at writing than I am, and my hand is so tired I can hardly hold a pen any way; draw up a subscription paper for the minister, to give him fifty dollars more a year, and put your father down ten dollars; yes, ten dollars, John. Betsy, it's ten dollars! If that man can get up a hundred of them sermons every year he ought to have a thousand dollars. Betsy, a thousand dollars is a good deal of money; yes, it is! but I say, and I know, that the minister earns it, every dollar of it. I don't see for the life of me, and I ought to know; I don't see how a man can write two of them sermons a week. I have worked at mine two whole days, hard work, and it ain't a quarter done yet. I've given it up. To-morrow I'm going to hitch up 'Dolly' and get Dominie Readman to come on Sunday and help me out. I've learned a thing or two I never dreamed before, I have indeed."—*Ex.*

ADVICE.—A convict in the Paducah jail has written a letter to the Paducah *Kentuckian*, in which he addresses his "young friends who are boys, growing up to be men." He gives three good rules for their conduct in life—rules which he never followed, he says, and the failure to observe which, has led him by easy stages to serve a term of three long years in the penitentiary. First, he says, keep away from all bad company; second, keep away from all liquors, for that is the first step to ruin; honor your father and mother and obey them. This is the warning that George Chandler, Jr., utters from a felon's cell, and which, though it came from a man convicted of crime, has all the weight of the most solemn injunction.

## RURAL.

We clip the following "hints about work," from the *American Agriculturist:*

KEEP ACCOUNTS.

It is astonishing how many farmers there are who keep no regular account of their receipts and expenses. If you have hitherto neglected this matter, neglect it no longer.

MAKE THE HOUSE COMFORTABLE.

See that the windows are tight and the doors fit close, and that the cold air does not rush in between the floor and the base-board. If you do not know how to remedy these matters, ask a carpenter. Make all the rooms comfortable, and occupy them. It is a foolish thing to spend a good deal of money in building a fine house and then live only in the kitchen.

WOOD.

See that the wood-house is liberally furnished with wood, and that the wood-boxes in the house are never empty, and kindling is handy.

COAL.

Do not put this in a scattered heap on the cellar floor, but provide a large box or bin, with a door on one side that slides up and down, but which does not reach the bottom within eight or ten inches. From this hole the coal can be easily shoveled into the scuttle. The sliding door should be large enough for a person to pass into the bin when the coal is so nearly exhausted that it can not be reached from the hole.

IN THE BARNS,

keep everything in its place. Sweep out frequently. Sort over old iron, and sell all pieces of broken castings, worn out plow points, etc. Horse-shoes, old bolts, or any pieces of wrought iron that may sometimes be useful, should be sorted and placed where you can find them when wanted.

WRITE DOWN ALL YOU WANT TO DO,

and you will not say that there is a lack of profitable work for the winter. We do not say that it is advisable to hire much help in winter. That depends on circumstances. You and such men and boys as you have should be kept fully and usefully employed.

THE CELLAR

should be thoroughly ventilated whenever the temperature outside is above the freezing point. This is absolutely necessary for the health of the family. The fruit and vegetables will also keep better. It is very convenient to have a thermometer hanging in the cellar, and whenever the temperature rises above 45°, a door or window, or both, may be opened, even on the coldest days, for a few minutes, provided the stream of cold air does not fall directly on anything easily affected by frost. How low you may safely reduce the temperature in the cellar, depends on its construction. If it is a warm cellar, it will do no harm to keep the door and windows open until the temperature is down to within a few degrees of freezing; but if the cellar is at all liable to freeze in cold weather, it will not be safe to reduce the temperature so low, because if a very cold, windy night should follow, the potatoes might be frozen. Should there be danger of this, a kettleful or two of boiling water sprinkled about the floor before going to bed will do much to prevent frost. Water in freezing gives out heat. And we have had our cistern in the cellar freeze over an inch thick, while potatoes in the same cellar were not injured.

APPLES

should be examined, and those commencing to decay removed from the shelves or barrels, and placed by themselves for immediate use. It should not be forgotten that a decaying apple that touches another apple will soon rot it; but, more than this, the presence of decaying fruit in a cellar has a tendency to induce decay even in fruit that is not in direct contact with it. Remove all affected fruit from the cellar as soon as possible.

## RECIPES.

CHEAP CUSTARD.

To make a good cheap custard, take one egg, one large tablespoonful of corn starch, three tablespoons of sugar, and a little salt. Beat them well together; then take one teacupful of milk and two of water, bring it to a boiling heat; then take it from the fire, and immediately stir the egg and sugar in; then put it back over the fire, and let it boil one or two minutes, stirring it all the while.

BREAKFAST PUFFS.

Take two eggs well beaten and stir into a pint of milk a little salt, a piece of butter, and a pint and a half of flour. Beat the eggs and stir the milk. Add the salt, melt the butter, and stir in. Then pour all into the flour, so as not to have it lumpy. Stir up thoroughly, and grease the cups into which the batter is poured, filling them two-thirds full. Eat with sauce.

BOHEMIAN CREAM.

Take four ounces of any fruit you choose, which has been stoned, soft and sweetened; pass the fruit through a sieve, and add one and a half ounces of melted or dissolved isinglass to a half pint of fruit; mix it well together; then whip a pint of rich cream, and add the fruit and isinglass gradually to it. Then pour it all into a mold, set it on ice, or in a cool place.

DISH FOR BREAKFAST.

Take half a dozen or as many as necessary, good cooking apples, cut them into slices of about a quarter of an inch thick—have ready a pan of fresh, hot lard. Drop the slices in and fry brown. Alittle sugar sprinkled over improves them. Serve hot.

APPLE FLOAT.

To one quart of apples, partially stewed and well mashed, put the whites of three eggs well beaten, and four heaping tablespoonfuls of loaf sugar; beat them together for fifteen minutes, and eat with rich milk and nutmeg.

SPECULATING IN WIVES.—The Zulus of South Africa do not need a missionary to teach them to be shrewd. Though a strong and robust people, they have a decided weakness for womankind. They have as many wives as they have means to purchase, and, unlike many in civilized countries, they buy not with gold, or houses, or estates, but with cows. Twenty, thirty, fifty, or a hundred cows are given for a wife, according as the girl is young and beautiful, or otherwise. One bold Zulu operator, with large capital, once bought up all the young and desirable girls in the market of the whole region, and compelled all who wanted to buy to pay him most exorbitant prices for wives. Of course there was much distress, and this disastrous state of things attracted the attention of their government, and the recurrence of it was prevented by a law which fixes the legal price of a wife to be ten cows. No man can collect more than this by law. He may receive fifty if he will, but he can force no one to pay more than ten.—*Boston Traveler.*

## WHEELED HIMSELF INTO FORTUNE.

At a meeting of the stockholders of a prominent railway corporation, recently held in Boston, there were present two gentlemen, both up in years; one, however, considerably the senior of the other. In talking of the old times gone by, the younger gentleman called the attention of his friends, and told a pleasant little story, which should be read with profit by every poor, industrious, and striving lad. We use his own language:

"Nearly half a century ago, gentlemen, I was put upon the world to make my living. I was stout, willing and able, considering my tender years, and secured a place in a hardware store, to do all sorts of chores required. I was paid seventy-five dollars a year for my services. One day, after I had been at work three months or more, my friend there, Mr. B——, who holds his age remarkably well, came into the store and bought a large bill of shovels and tongs, sad-irons and pans, buckets, scrapers and scuttles, for he was married next day, and was supplying his household in advance, as was the groom's custom in those days. The articles were packed on the barrow and made a load sufficiently heavy for a young mule. But, more willing than able, I started off, proud that I could move such a mass on the wheelbarrow. I got on remarkably well, till I struck the mud road, now Seventh Avenue, leading to my friend B——'s house. There I toiled and tugged, and tugged and toiled, and could not budge the load up the hill, the wheel going its full half-diameter in the mud every time I would try to propel forward. Finally, a good-natured Irishman, passing by with a dray, took my barrow, self and all on his vehicle, and in consideration of my promise to pay him a 'bit,' landed me at the house.

I counted the articles carefully as I delivered them, and with my empty barrow trudged my way back whistling with glee at my triumph over difficulty. Some weeks after I paid the Irishman the 'bit,' and never got it back from my employers. (Mr. B——, I am sure, would have remunerated me, but he never before heard this story; so, if he is inclined, he can compromise the debt by sending me a bushel of his rare-ripe peaches next fall.) But to the moral. A merchant had witnessed my struggles, and how zealously I labored to deliver that load of hardware; he even watched me to the house, and saw me count each piece as I landed it in the doorway. He sent for me the next day, asked my name, told me he had a reward for my industry and cheerfulness under difficulty, in the shape of a five hundred dollar clerkship in his establishment. I accepted, and now, after nearly half a century has passed, I look back and say, I wheeled myself into all I own, for that reward of perseverance was my grand stepping-stone to fortune."

The speaker was a very wealthy banker, a man of influence and position, and one universally respected for many good qualities of head and heart. Boys, take a moral from this story. You do not know how many eyes are upon you to discover whether you are sluggish and careless, or industrious and willing.—*Boston Cultivator.*

## OCCUPATION.

Under the name of "Uncle Jonathan's Spectacles," some one in the *Country Gentleman*, by the following communication, shows that his glasses have enabled him to look deeply into the problems of success and happiness:

"It is always a pleasure to pass Mrs. Reuben's house in summer time. There are five daughters in it, and through the open windows you can see them all at work as busy at nailers making pantaloons and vests for a city establishment. They have an excellent sewing machine which the mother or eldest daughter usually operates, while the others finish the garments. The youngest, about twelve years old, is the pet, and has not learned her trade yet. But the spirit of the girls is catching, and she sews and embroiders, and dresses her doll, in most elaborate garments.

They are no pale-faced needle women, but strong, buxom girls, who work as if they liked work. The father gains a comfortable living, but their extra work supplies them with excellent clothing, which they could not well obtain otherwise. Besides, these grown up girls would regard it as a shame to be living off their hard working father when they were able to help support themselves.

"How came you to teach them all the tailoress' trade?" I once asked their mother.

"Oh, I don't know how I could ever have kept them out of mischief if I had not set them to work," she said. They were a stirring set of girls, and nothing short of regular occupation would ever have kept them in traces. It is a thought worthy the attention of those who have wayward children to manage. Give them regular, pleasant occupations.

In order to insure the latter, *give them a share in the profits.* There is nothing like this to awaken an interest even in a very uninviting business. How the whole matter changes when a boy feels that he has become a proprietor! Then he can dig with a will, or do anything else that his business demands.

Boys and girls, you will never come to much in life until you have some regular occupation. You will never be truly happy without this. Nor can your powers ever develop properly without work—hard, honest, real work, taken up regularly and cheerfully. This will give power to your muscles, your brain and your judgment, and bring to your whole nature a joy and brightness which the idler never knows, though he walks over velvet and dines off silver.

## USEFUL INFORMATLION.

To lay off a square acre of ground, measure 209 feet on one side and 208 feet 5 inches on the other, and you will have a square acre within an inch.

An acre contains 160 rods.

A square mile contains 640 acres.

MEASURE OF DISTANCE.

A mile is 5,280 feet, or 1760 yards in length.

A fathom is six feet.

A league is three miles.

A Sabbath day's journey is 1,155 yards. This is 18 yards less than two-thirds of a mile.

A day's journey is thirty-three and a half miles.

A hand (horse measure) is four inches.

A palm is three inches.

A pace is 3 3-10 feet.

BARREL MEASURE.

A barrel of flour weighs 196 pounds.

A barrel of pork, 200 pounds.

A barrel of rice, 600 pounds.

A keg of powder, 25 pounds.

A firkin is 9 gallons, beer measure.

BUSHEL MEASURE.

The following are legal weights in New York State:

Wheat and clover seed, 60 pounds to the bushel.

Corn, 58 pounds.

Rye, 56 pounds.

Flax seed, 55 pounds.

Buckwheat and Barley, 48 pounds.

Oats, 32 pounds.

VARIOUS WEIGHTS AND MEASURES.

A ton of round timber is 40 feet; of squared timber, 50 feet.

A commercial bale of cotton is 400 pounds.

A pack of wool is 240 pounds.

A section of government land is 640 acres, or one mile.

A liquid tun is 252 gallons.

A box 16 inches square, and 8 2-5 inches deep contains a bushel.

FIRE-ARMS CAUTIONS.—An English journal impresses on the minds of sportsmen, old and young, the necessity of caution in the use of firearms. Every year witnesses some dreadful accidents—many fatal, others attended with the loss of eyesight or a limb. A large portion of these might be averted with tolerable care. The following "golden rules" are suggested:

1. Never load or leave a loaded gun in the house.

2. Never carry a gun in a position that if it went off accidentally it would injure any one.

3. Never carry a gun cocked when scrambling through a hedge or leaping a ditch.

4. Never leave a gun loosely against a tree or wall, as if it falls, or is suddenly moved away, it is liable to go off.

2. Never in sport point toward another a loaded or an unloaded piece of fire arms.

By strictly adhering to the above rules many serious accidents would be avoided.

## ODDS AND ENDS.

A man has not risen very high who expends his energy only in scorning and contempt for the evil. The ox will not grow very fat and strong which spends its hours in the pasture-field horning and scraping up the thistles, to the neglect of filling his stomach with sweet and nutritious grass. And so in the church, the men who boast they can scent out heresy in the very hair of a man's head, or in the cut of his clothes, are very lean and miserable saints for the most part.

A young lady writes to an exchange giving a recipe for having fun. She says, "Invite half a dozen boys and girls to your house when your pa and ma are away; put a half dollar silver piece in a dish with molasses an inch deep in it, and offer it to the boy who gets it with his mouth. The more the boy tries to get it, the more fun there will be." That girl surely deserves a diploma.

Advices from Arizona to Jan. 4th, says that Gen. Crook, on the morning of Jan. 11th, received a dispatch from Major Brown, reporting that his command had fought the Apache Indians, killing 57 and capturing 20. The fight occurred at the national fortifications on Salt River, thirty miles above Fort McDowell, and lasted five hours.

The mistakes of men in one generation have constituted the seed-wheat of truths for the next generation. The heresies of one age are the orthodoxies of the next; the infidelities of one period are the fidelities of another period. So the world has gone on opening and thinking in chains, in bonds and in gyves.

A young lady school teacher, of Frederick City, Md., was endeavoring to impress upon her pupils the terrible effect of the punishment of Nebuchadnezzar. She told them that for seven years he ate grass like a cow. Just then a small boy asked, "Did he give milk?"

A little boy asked Dr. Burgess, the preacher, if he would have a light. "No, my child," said the Doctor, "I am one of the lights of the world." "I wish then," replied the boy, "you were hung at the end of the alley, for it is a very dark one."

That was a very tender-hearted man, who on being told that his wife, who had left the house only an hour before, was drowned, and that her body was found a mile or so below, said: "She must have floated down quite lively!"

Every religious and political innovation is opposed by the timidity of some, the obstinacy and pride of others, and the ignorance of the bulk of mankind. All improvement, therefore, in religion and politics, must be gradual.

Doctrines are of use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing; to be sanctified through it is another.

Rev. Joshua Leavitt, D. D., associate editor of the *Independent*, died in Brooklyn, Jan. 16th, from apoplexy, while at the residence of his son.

William J. Healy, paymaster in the Navy, charged with embezzling $10,000 of government funds, was released on $5,000 bail, on the 17th of January.

Right Hon. Edward Bulwer Lytton, the well known English author, died in London, on Saturday afternoon, Jan. 18th. He was 67 years old.

The question whether women have a right to vote under the fourteenth and fifteenth amendments, is now pending in the Supreme Courts of five States.

$30 PER WEEK AND EXpenses paid. We want a reliable agent in every County in the U. S. Address HUDSON RIVER WIRE CO., 180 Maiden Lane, N. Y., or Chicago, Ill.

THE NEW MUSICAL CURRICULUM.

A new and complete Course of Instruction for the

PIANO.

BY GEORGE F. ROOT.

The attention of teachers and students of music is called to the new and greatly improved work of this experienced and conscientious teacher.

THE NEW MUSICAL CURRICULUM,

as completed, is the result of years of observation and labor devoted to its compilation, and is the

BEST BOOK EVER PUBLISHED

for the purpose intended. Mr. Root's immense popularity as a teacher is due, in no small degree, to the uniformly attractive and progressive manner in which he presents his subjects to the student, and in none of his works are these elements more prominent than in the

NEW CURRICULUM.

Teachers are especially recommended to send for a specimen copy. Price $3, on receipt of which it will be forwarded by mail, post-paid, by the publishers.

JOHN CHURCH & CO.,
Cincinnati, Ohio.

MILTON COLLEGE.

FACULTY.

Rev. W. C. Whitford, A. M., President, and Professor of Natural, Mental, and Moral Sciences.
Edward Searing, A. M., Professor of Latin and Greek Languages.
Albert Whitford, A. M., Professor of Mathematics.
Miss Mary F. Bailey, L. A., Teacher of German Language, and in English Department.
Miss Jane C. Bond, Teacher in English Department and Mathematics.
Miss R. Mintie Howard, Teacher of Instrumental Music.
E. D. Squires, Teacher of Penmanship and Book-Keeping.

CALENDAR.

Winter Term opens Dec. 18th, 1872.
Spring Term opens April 2d, 1873.
Each term continues thirteen weeks.
Commencement, July 2d, 1873.

EXPENSES.

| | |
|---|---|
| Tuition in Common English Studies, | $8 00 |
| Tuition in Higher English and Preparatory Latin, Greek, French and German Studies | 9 00 |
| Tuition in College Classes, | $10 00 to 11 00 |
| No charges for incidentals. | |
| Room Rent, per term, | 3 50 |
| Self-board, per week | 1 25 |
| Club-board, " | 2 00 |
| Family-board, " | 3 00 |

EXTRAS.

| | |
|---|---|
| Instrumental Music | $12 00 |
| Use of Piano, Cabinet Organ, &c. | 3 00 |
| Voice Culture | 15 00 |
| Vocal Music, in Classes | 2 00 |
| Penciling | 3 00 |
| Oil Painting | 10 00 |

INSTRUCTION.

Both Academic and Collegiate Departments are maintained. The former embraces the English and Business, the Normal, and the Preparatory Classical Courses; the latter, the full College Classical and Scientific Courses. Ladies, as well as gentlemen, are admitted to all the classes.

Thorough and practical instruction is given in all the departments. The aim of the School is to furnish the best facilities at a cost within the means of our young people.

For further information, address the President, REV. W. C. WHITFORD.
Milton, Rock Co., Wis.

NEW ADVERTISEMENTS.
From Dauchy & Co.

AGENTS WANTED FOR THE new and startling book. The DEVIL IN HISTORY, by the author of "God in History." Illustrated by Dore and Nast. Endorsed by eminent divines. E. B. TREAT, Publisher, 805 Broadway, N. Y.

AGENTS WANTED FOR PROF. FOWLER'S GREAT WORK ON MANHOOD, WOMANHOOD, & THEIR MUTUAL INTER-RELATIONS: LOVE, ITS LAWS, POWER, etc.
Send for specimen pages and circulars, with terms. Address NATIONAL PUBLISHING CO., Philadelphia, Pa.

THE IMMENSE SALE, 10,000 in one month, our
LIVINGSTONE 28 YRS. IN AFRICA
is having, PROVES it above all others the book the MASSES WANT. It goes like WILDFIRE. Over 600 pages, only $2 50. More Agents Wanted.
NOTICE.—Be not deceived by misrepresentations made to palm off high-priced inferior works, but send for circulars and see PROOF of statements and great success of our agents. Pocket companion, worth $10, mailed free. HUBBARD BROS., Publishers, 723 Sansom-st., Philadelphia.

AGENTS WANTED.—THE most liberal terms ever offered. EXPLORATIONS IN AFRICA. THE DISCOVERER
DISCOVERED.
The adventures of a most adventurous life. A large octavo volume, splendidly illustrated. Contains incidents of the wonderful career of the Great Traveler, the Country, Animals, Natives, Hunting, &c. The best digested Cyclopedia of African Knowledge and LIVINGSTONE'S Explorations EVER published. Full account of HOW STANLEY FOUND LIVINGSTONE. The only book endorsed by the Press. Send $1 for outfit, or write. W. FLINT & CO. Philadelphia, Pa., or Springfield, Mass.

WANTED. — A RELIABLE and intelligent man of good address, to engage in a desirable and lucrative business producing from $1,500 to $5,000 per year. Address J. B. FORD & CO., New York; Boston; Chicago; or San Francisco.

TO BOOK CANVASSERS.—A new way of running a book. Can sell thousands Address MURRAY HILL PUBLISHING CO., 129 East 28th-st., New York City.

HEALTH AT HOME; OR, HALL'S FAMILY DOCTOR.
By the celebrated Dr. W. W. HALL, editor of *Journal of Health.* His last, greatest, and best work. All written expressly for this book. Just out. Agents wanted. Address, S. M. BETTS & CO., Hartford, Ct.

AGENTS WANTED.—$75 to $250 PER MONTH everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only $15. Fully licensed and warranted for five years. We will pay $1,000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay agents from $75 to $250 per month and expenses, or a commission from which twice that amount can be made. Address SECOMB & CO., Boston, Mass., Pittsburgh, Pa., Chicago, Ill., or St. Louis.

CHEAP FARMS!
FREE HOMES!
On the line of the UNION PACIFIC RAILROAD. 12,000,000 acres of the best Farming and Mineral Lands in America.
3,000,000 acres in Nebraska, in the Platte Valley, now for sale.
MILD CLIMATE, FERTILE SOIL, for Grain growing and Stock raising unsurpassed by any in the United States.
CHEAPER IN PRICE, more favorable terms given, and more convenient to market than can be found elsewhere.
FREE HOMESTEADS FOR ACTUAL SETTLERS.
The best location for Colonies—Soldiers entitled to a Homestead of 160 Acres.
Send for the new Descriptive Pamphlet, with new maps, published in English, German, Swedish and Danish, mailed free everywhere. Address O. F. DAVIS, Land Com'r U. P. R. R. CO., Omaha, Neb.

FREE TO BOOK AGENTS.—An elegantly bound Canvassing Book for the best and cheapest Family Bible ever published, will be sent free of charge to any book agent. It contains nearly 500 fine Scripture illustrations, and agents are meeting with unprecedented success. Address, stating experience, etc., and we will show you what our agents are doing. NATIONAL PUBLISHING CO., Phila., Pa.

WANTED.—IF YOU WISH to buy a Sewing Machine for family use, or act as agent, address WASHINGTON SEWING MACHINE CO., Boston, Mass.

$20 A DAY.—AGENTS wanted to sell the improved Home Shuttle Sewing Machine (lock stitch.) Does as good work as any other. Price only $40. Warranted for five years. Address GAREY & WILCOX, 765 Broadway, New York.

DRUNKARDS AND OPIUM EATERS.—C. C. BEERS, M. D., 345 4th-av., New York, has a permanent and painless remedy. Ten years' successful experience. Cure guaranteed. Send stamp for evidence.

TO THE WORKING CLASS, male or female. $60 a week guaranteed. Respectable employment at home, day or evening; no capital required; full instructions and valuable package of goods to start with sent free by mail. Address, with 6 cent return stamp. M. YOUNG & CO., 16 Courtlandt-st., New York.

DON'T BE DECEIVED, BUT for coughs, colds, sore throat, hoarseness and bronchial difficulties, use only
WELLS' CARBOLIC TABLETS.
Worthless imitations are on the market, but the only scientific preparation of Carbolic Acid for Lung diseases is when chemically combined with other well known remedies, as in these TABLETS, and all parties are cautioned against using any other.
In all cases of irritation of the mucous membrane, these TABLETS should be freely used, their cleansing and healing properties are astonishing:
Be warned, never neglect a cold, it is easily cured in its incipient state, when it becomes chronic the cure is exceedingly difficult. Use Wells' Carbolic Tablets as a specific. JOHN Q. KELLOGG, 18 Platt-St., New York, Sole Agent for United States.
Send for Circular. Price 25 cents a box.

CRUMBS OF COMFORT.
The Ladies' Friend. Ask your grocer for it.
BARTLETT'S BLACKING
always gives satisfaction. Try it.
PEARL BLUE
for the laundry has no equal. SOLD BY GROCERS. H. A. BARTLETT & CO., 115, 117 N. Front-st., Phila., 143 Chambers-st., N. Y., 43 Broad-st., Boston.

THE GREAT SO. AMERICAN BLOOD PURIFIER.
JURUBEBA,
is unequaled by any known remedy. It will eradicate, extirpate and thoroughly destroy all poisonous substances in the Blood and will effectually dispel all predisposition to bilious derangement.
*Is there want of action in your Liver and Spleen?* Unless relieved the blood becomes impure by deleterious secretions, producing scrofulous or skin diseases, Blotches, Felons, Pustules, Canker, Pimples, &c., &c.
*Have you a Dyspeptic Stomach?* Unless digestion is promptly aided, the system is debilitated with poverty of the Blood, Dropsical tendency, general Weakness and inertia.
*Have you weakness of the Intestines?* You are in danger of Chronic Diarrhœa or Inflammation of the Bowels.
*Have you weakness of the Uterine or Urinary Organs?* You are exposed to suffering in its most aggravated form.
*Are you dejected,* drowsy, dull, sluggish or depressed in spirits, with head ache, back ache, coated tongue and bad tasting mouth?
For a certain remedy for all of these diseases, weaknesses and troubles; for cleansing and purifying the vitiated blood and imparting vigor to all the vital forces; for building up and restoring the weakened constitution, USE
JURUBEBA,
which is pronounced by the leading medical authorities of London and Paris "the most powerful tonic and alterative known to the medical world." This is no new and untried discovery but has been long used by the leading physicians of other countries with wonderful remedial results.
*Don't weaken and impair* the digestive organs by cathartics and physics, they give only temporary relief—Indigestion, flatulency and dyspepsia, with piles and kindred diseases are sure to follow their use.
Keep the blood pure and health is assured.
JOHN Q. KELLOGG, 18 Platt-St., New York, Sole Agent for the United States.
Price One Dollar per Bottle. Send for Circular.

## ERIE RAILWAY.

ABSTRACT OF TIME TABLE.

*Adopted Nov. 4th, 1872.*

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run through on all Trains between Salamanca, Rochester, Buffalo, Niagara Falls, Suspension Bridge, Cleveland, Cincinnati and New York.

EASTWARD.

| STATIONS. | No. 12* | No. 8 | No. 6 | No. 32* |
|---|---|---|---|---|
| *Leave* | | | | |
| Dunkirk | 12.55PM | 10.00PM | 7.00AM | 10.00AM |
| Little Valley | 2.30 " | 11.38 " | 8.48 " | 12.15PM |
| Cincinnati | 9.45 " | 6.45AM | | |
| Cleveland | 7.25AM | 3.45PM | | |
| Salamanca | 3.00PM | 12.08AM | 9.15AM | 12.40PM |
| Olean | 3.38 " | 12.45 " | 10.05 " | 1.50 " |
| Cuba | 4.03 " | | 10.35 " | 2.24 " |
| Genesee | 4.53 " | 2.02 " | 11.52 " | 4.03 " |
| Andover | | | 12.18 " | 4.35 " |
| Hornellsville | 6.05 " | 3.15 " | 1.50PM | |
| *Arrive at* | | | | |
| Elmira | 7.58 " | 5.08 " | 4.30 " | |
| Binghamton | 10.05 " | 7.13 " | 7.30 " | |
| Port Jervis | 2.50AM | 11.55 " | | |
| New York | 7.00 " | 3.30PM | | |

ADDITIONAL LOCAL TRAINS EASTWARD

4.45 A. M., except Sundays, from Dunkirk. Stopping at Sheriden 5.10, Forestville 5.32, Smith's Mills 6.00, Perrysburg 6.40, Dayton 7.10, Cattaraugus 8.30, Little Valley 9.10, and arriving at Salamanca 9.45 A. M.

5.00 A. M., except Sundays, from Salamanca. Stopping at Great Valley 5.20, Carrollton 5.53, Vandalia 6.18, Allegany 6.50, Olean 7.27, Hinsdale 8.00, Cuba 8.50, Friendship 9.41, Belvidere 10.18, Phillipsville 10.45, Scio 11.20, Genesee 12.00 M., Andover 1.19, Alfred 2.15, Almond 3.02, and arriving at Hornellsville at 3.25 P. M.

WESTWARD.

| STATIONS. | No. 1 | No. 5 | No. 3* | No. 29* |
|---|---|---|---|---|
| *Leave* | | | | |
| New York | 9.00AM | 11.00AM | 7.00PM | 7.00PM |
| Port Jervis | 12.10PM | 3.40PM | 10.40 " | 11.35 " |
| Horn'llsville | 8.53 " | 3.00AM | 8.00AM | 2.40 " |
| *Arrive at* | | | | |
| Buffalo | 12.05AM | 8.10 " | 7.55PM | 12.05AM |
| NiagaraFalls | 12.55 " | 9.50 " | 8.45 " | 12.55 " |
| *Leave* | | | | |
| Andover | | | | 4.00PM |
| Genesee | 9.51PM | 4.00 " | 9.00AM | 4.53 " |
| Cuba | 10.40 " | 4.53 " | 10.05 "