

The Sabbath Recorder.

ALFRED CHURCH, N. Y., PUBLISHED, NOV. 19, 1874.

N. W. HULL, EDITOR.

THANKSGIVING PROCLAMATION.

We are reminded by the changing seasons that it is time to pause in our daily occupations and offer to the Almighty God for the mercies and abundance of the year which is drawing to a close.

The blessings of five governments continue to be bestowed on us; the earth has responded to the labor of the husbandman; the land has been free from pestilence; internal order is being maintained and peace with other powers has prevailed.

It is fitting that, at stated periods, we should come from our various occupations and from the turmoil of our daily lives, and unite in thankfulness for the blessings of the past and in the cultivation of kindly feelings toward each other.

Now, therefore, recognizing these considerations, I, URSULA S. GRANT, President of the United States, do recommend to all citizens to assemble in their respective places of worship on Thursday, the 20th day of November next, and express their thanks for the mercy and favor of the Almighty God, and to lay aside all worldly contentions and all secular occupations, to observe such day as a day of rest, thanksgiving and prayer.

In witness whereof, I have hereunto set my hand and seal, and caused the seal of the United States to be hereunto affixed, at Washington, on this 19th day of October, in the year 1874, and of the Independence of the United States the thirty-ninth.

U. S. GRANT.

By the President, HAMILTON FISH, Secretary of State.

A PROCLAMATION.

In grateful acknowledgment of the manifold mercies of Almighty God during the past year, it is recommended to the people of this State, on Thursday, the 20th day of November next, as a day of general thanksgiving and prayer.

Done at the Capitol in the City of Albany, this second day of November, in the year 1874.

JOHN A. DIX, JOHN W. DRX, Private Secretary.

THE RECORDER AND THE NEW POSTAL LAW.

The new postal law which goes into effect on the 1st of January next, requires the prepayment of postage on all matter going through the mails. As this will involve the transfer of several hundred dollars of expense from RECORDER subscribers to the Tract Society as its publishers, it has been a question for the Tract Board and their Publishing Agent to determine what course to pursue with the patrons of the RECORDER in the matter of postage.

It has been finally determined to forward the RECORDER to the subscribers who pay the regular price, \$2 50, free of charge for postage, provided payment is made within the first quarter. On all subscriptions not thus paid, twenty-five cents will be added. Persons receiving the RECORDER at less than regular rates will be required to pay an advance of twenty-five cents above former rates for the postage. It is hoped that none of the regular subscribers will subject themselves to the payment of the charge for postage, but will promptly pay for the paper, accepting the postage as a premium on punctuality.

It is the intention, at an early day, to thoroughly revise the list of Local Agents. To those who have been active and efficient we tender sincere thanks, and shall urge a continuance of interest and service. Those whose only service has been to receive the RECORDER free will have no reason to complain if even that is no longer required of them. A few have been thoroughly efficient as Agents and have also, when remitting for others, most generously remitted payment, at full rates, for their own papers. To such we would say, your action is fully appreciated, and we have full confidence in looking to you for further assistance in the interest of our common cause.

In conclusion, we would say to all, this is a work in which every lover of the Sabbath of our Lord is deeply interested, assumed by the Tract Society at the instigation of the denomination, and to the support of which every Seventh-day Baptist is in honor bound. Let it not be overlooked that any profit which may accrue from our publishing interests, belongs to our whole people, to be appropriated as the judgment of the Tract Society may deem best calculated to promote the advancement of the cause of truth. May we not confidently look to every lover of the pure teachings of the Word of God to do what may reasonably be done to place a copy of the RECORDER in every family, and secure the prompt payment of all dues to the Tract Society on account of its publication.

QUERIES ANSWERED.—We have received from our beloved brother, Eld. J. R. Irish, the following personal queries with a request to over come our natural modesty and respond promptly:

"Can you help us to know where our offerings can help the most needy of our own people in the grasshopper devastation?"

The reports from our people have seemed to require help for only North Loup, Valley Co., and Orleans, Harlan Co., Neb. The directions for forwarding relief to each of these

have been quite fully given in the RECORDER of Nov. 5th and 12th. We suppose the principal part of our people to be located in Valley county, and that most of the supplies forwarded for them should be sent there.

"Is the Woolworth our old friend and brother Leonard?"

He is the same, and his wife is the poetical contributor to the RECORDER known to all our people as EUNICE, one of the many devoted laborers in the Master's cause on our Western frontier.

"Who is J. T. Green?"

Bro. J. T. Green is known to you and all others acquainted in Alfred as Deacon John T. Green of the 2d Alfred Church, who moved to the West in 1872.

"Can we do better than to forward money to you, as you will have a map of all our suffering ones?"

It would seem to us much better to send money by P. O. Money Order directly to the sufferers, and save half the expense. The RECORDER will furnish all the information which may be received so well posted as we are.

A NEW INTEREST IN THE SABBATH QUESTION.

For many years there have lined at Scio, N. Y., and in its neighborhood, a few families of Sabbath-keepers, but they have for some cause had little or no growth. Whether the seed planted was not of a good quality for the purposes of growth, or whether the soil in which it was planted was unproductive, we will not pretend to say. This, however, the facts will bear us out in, and that is, that little fruit has been gathered from this field.

Our acquaintance with the people of Scio has been cordial, and we have preached there much at regular appointments, and have often attended funerals among them. No religious organization has flourished among them until recently, although most of the evangelical sects were represented in the community. A few years since, however, a religious interest of a wide-spread character occurred among them, the result of which was to largely increase the membership of the M. E. Church, the largest share of the converts choosing to go there.

A little prior to the occurrence above named, and in these parts, a new sect appeared here, in the North and at the East, called Disciples. These, for some reason, had to struggle hard for a foothold, which, however, they gained, and from that time they have had a constant though not rapid growth. They have succeeded in erecting a meeting house, respectable for size and convenience. From the fact that the Disciples honor the Scriptures, placing them above all creeds and formulated expositions of "faith and practice," and that they attack other sects for the high value they set on these, allowing them often to eclipse the Word of God, they are more open to criticism than others in instances where in practice they come short of their own professions.

They are earnest defenders of Sunday observance, but they place its observance on different grounds from many of their neighbors, although in practice they agree with them. Of late, the congregation at Scio has had as their teacher an Eld. Bartlett, who, finding himself among Seventh-day Baptists, turned his attention more especially to the peculiarities of their faith concerning the Sabbath, and on Sunday evening, Nov. 1st, preached a sermon on the Sabbath question to a large and attentive audience. His positions, if we carry them correctly in our mind, were essentially as follows: The Sabbath was only given to the Jews, dating from the sixteenth chapter of Exodus. It was, therefore, a Jewish institution, and being one of the items composing the middle wall of partition between the Jews and the Gentiles, was, with the whole code, nailed to the cross, and thus by Christ taken out of the way. His position was defended with fair ability, and his candor no one could reasonably doubt. He then set himself to work to establish the observance of Sunday by divine authority, but at the outset declared himself utterly opposed to the idea of a change of the day of observance while the Sabbath law remained. He said that those arguing for a change would die, being as far from the consummation of their object as when they began. He based his argument for the observance of the first day upon the fact of Christ's resurrection upon that day, and the respect paid to it by Christ and his apostles after his resurrection. He labored with special earnestness to convince his hearers that it was the custom of the early churches to celebrate the Lord's Supper on that day, and for this purpose dwelt with special earnestness on Acts 20: 7-11. He also made considerable use of 1 Cor. 16: 1, 2. As we were present, he, after closing his discourse, in the most cordial manner, gave us opportunity to advocate our views; but an arrangement was made by which this was to be done the next Sunday evening. But one thing should be more fully stated, and that is, that from the opening to the close, Mr. Bartlett conducted himself in the most frank and unexceptionable manner, both toward our people and toward oneself.

One week from that evening, before a very large assembly gathered in the Methodist house, because the

other was too small to accommodate them, we presented our view of the question, reviewing each of the points made by Eld. Bartlett. One of the most noticeable features of this meeting was the absence of all unpleasant party manifestations. The Methodist house of worship seemed willingly granted, and the Rev. Mr. Jackson, the preacher in charge, was present, greeted us cordially, and at our request led in the opening services of the evening. At the close of the discourse, Mr. Bartlett gave notice that two weeks from that evening he would continue the discussion, for he had some things further to say. This we were glad to hear. Mr. Jackson announced also that, on a future occasion, he might have something to offer, as he had views differing from both the other speakers. Tracts were then distributed, and it was certainly pleasing to see with what readiness they were taken, and here the matter rests for the present.

In closing this account, we will utter no prophecy, but will say that in many a year we have not seen so hopeful an opportunity to get truth before the public mind. The assemblies were large and representative, and the candor with which they listened carried us back to the story of the Bereans, recorded in the seventeenth chapter of Acts.

After the assembly had been dismissed, a somewhat noteworthy incident occurred. An earnest sister in Christ came and with feeling asked, "Then, according to your sermon, are we not all Sabbath-breakers (meaning those who keep the first day)?" to which we answered, "Certainly;" for the fourth commandment enjoins the keeping of the seventh day, and you keep the first." She continued, "What, then, is to become of us?" to which we replied, "That is a question between you and your Maker, and you must settle it with him." We, however, continued and said that, up to this time we hoped their sin had been the sin of ignorance, and that if in this way so, perhaps the mercy shown those guilty of that sin would be shown them. She still continued saying that she did not see how, if they were guilty of breaking one of the ten commandments, God could prosper and bless them as he did. To this we replied, that this was a delicate method of reasoning, for it was not easy, after all, to tell just how much of their blessings came directly from God, nor for what reasons he granted what he did. Did the blessings come because they kept Sunday? To show the deceitful character of this method of reasoning, we referred her to the prosperity of the sects in the South who held slaves, and asked her if there was an evidence that there was no sin in slaveholding? We have been thus minute in rehearsing this conversation, which is largely verbally correct, and wholly so in sentiment, because many follow this delusive method of reasoning. This, as every one sees, removes the question from the Bible and places it entirely within the realm of our imaginations and selfish desires. But what Christian doctrine or practice could not, in this way, either be justified or condemned, and so of all the errors of the Church, whether formerly prevailing or now existing. The position of Peter is far safer. He said, "And we have more secure the prophetic word; whereunto ye do well that ye take heed, as unto a candle in a dark place, until the day shall dawn, and the morning star shall arise in your hearts." Let us submit all to the Word of God—to the law and to the testimony. Here, and only here, is light. God's Word never misleads. Let us follow it, and then shall we be safe.

DEATH OF SISTER L. M. CARPENTER.

SHANGHAI, Sept. 25th, 1874.

To the Editor of the Sabbath Recorder:

I take my pen to inform you, and through you our friends generally, that my companion has been taken from my side and borne to that clime where there is no more death, neither sorrow, nor crying, neither shall there be any more pain. On the 21st day of June my beloved wife was stricken down with cholera which nearly carried her off. But, partially recovering, a chronic diarrhoea set in, which, proving uncontrollable, gradually wasted away her flesh, and on the 21st inst. she sweetly fell asleep. During all these months of physical prostration her mind has been clear and her faith unflinching. Her expressions, slowly and with difficulty uttered toward the last, will live in the memory of those who heard them while memory remains. A brief visit by her bedside was spoken of by an eminent clergyman as standing at the gate of heaven. When asked by another if she enjoyed the presence of her Saviour in her sickness, "All the time, all the time," was her prompt reply. Two days previous to her departure the mail brought an invitation from a beloved sister to come home lest she be overcome by this climatic agent. She dictated this prompt reply: "Tell them we shall all soon be together at home." Her friends here have been very kind to her during these long, hot months of languishing. Among those who deserve special mention are Mrs. Lambuth, of the Methodist Mission, and Mrs. Trombly and Mrs. Webb of the firm of H. Fogg & Co. I know not what her own sisters could have done for her, both living and when dead, that these have not done, and done too from pure affection for her as a very dear friend.

The next day after her decease we had funeral exercises at the

house, conducted by the Rev. Mr. Lambuth in the Chinese language for the benefit of our own and other converts and Chinese friends. Text, Rev. 14: 13: "And I heard a voice from heaven, saying, write, Blessed are the dead who die in the Lord from henceforth: yea, said the Spirit, that they may rest from their labors, and their works do follow them." At the mortuary chapel, the services were conducted in English, by Rev. Mr. Farham.

My loss I will not attempt to describe. It can be best understood only by those who have had similar experience. Into the everlasting arms I fall, and there I find consolation.

Yours in the hope of the gospel, S. CARPENTER.

TO NATAN AND TO GLASGOW.

Oct. 5. There is always excitement about an early morning ride. It is healthful, and the conscience feels void of offense by rising with the incoming light and playing with the early morning breeze. Less than half an hour's walk brings us to Moorgate-street Station where we part with youthful faces who have come to help papas and friends with the lug of valises and packages. Tickets by the Midland will take us by a round about way, but the time of arriving will be the same as by the direct route. We pass Bedford, fragrant with Bunyan's memory, Leicester the field of Ryland's labors, and where the venerable Marshall now preaches. Not far off the "line" is Kettering where Fuller lived and wrote, and now we come to Birmingham, the city of iron and blackness for the smoke; it is all industry hereabouts, and famous John Bright may well feel safe in the hands of such constituents, who make the place the cradle of liberty. The station here is said to be the largest in the kingdom. It seems to the eye to be a quarter of a mile in extent. Often during the day does Elder Andrews, (through whose zeal and kindness this journey is undertaken,) speak of Watts' "Sweet fields are living green." It is frequently said that "all England is a garden," so high is the cultivation and so mild and humid is the climate.

After five or six changes, at 8.30 P. M., at the minute promised, we descended at the Tewkesbury station. A little boy modestly asks for our names and tells us he is sent to bring us to his home. From the main street of an antiquated town, we enter a narrow alley with an oriental prospect in the rear, where the flower-garden, green-house, and lovers' seat all to match, and by a side entrance are ushered into the Baptist parsonage, spacious and neat. In the cosy dining-room tea is all ready, and most supper too; the fire is ablaze, and the cheerful hostess, Mrs. Wilkinson, gives us a hearty welcome. The Elder (or as in this land entitled the Reverend) soon returns from a ride into the country, and the evening passes most pleasantly.

Tuesday morning, the 6th, we are conducted by our host, the pastor, to Naton hamlet and chapel, a delightful walk two miles east of Tewkesbury. Here by previous arrangement on the part of the pastor, the little congregation of Seventh-day Baptists met us. Greeted with indifference, and irreligion have forced upon these sheep an entrance to their temple through a not over clean barnyard. Within forty or fifty feet of the chapel door is a large, the smell of which knocks hard for admission. The missing church book, and the setting up of a bogus interest in another neighborhood, together with the unprecedented absorption of funds, completes the affliction of this little band, who for years have been faithful to their trust. We went first to the graveyard, a nice little place at the back of the farm house and chapel, which is enclosed by a brick wall (on one side) and a hawthorn hedge, and an apple orchard without all around. I counted twenty tombstones and ten headless graves. There is here unoccupied space enough for chapel ground, should it ever be needed.

Returning to the chapel we pass at the door between nice green grass-plats and running ivy on the walls, a pleasing contrast to things too near by. We enter a room 15 by 18 feet, and high enough for a gallery to half cover the audience room. The stairs are to the right, and the pulpit is to the left as you enter. Here are forms (backless benches), an armed seat in one of the wall seats near to the pulpit, a communion table, and a fire grate. We sing and pray and talk—give our "testimonies," as the Advent brethren say, and a good time we had. It fell to my lot to make the opening speech, and my feelings got upon the upper hand, but controlling them as best I could, I called up the history and the importance of our Sabbath cause, and felt then and there that though the place of meeting had been long threatened by adverse circumstances, no foe was mighty enough to kill our consciences.

Elder Andrews gave a spirited address. On coming to England he was seized with a desire to see the Sabbath-keepers and their landmarks. He had visited Mill Yard, Bull Steak Alley, Newgate, Tyburn, Westminster, the Fleet, London Bridge, Finners' Hall, and Eddon street, and now had come to Naton. The cause in America was alluded to in a graphic way, and greatly encouraged the people. Elder Wilkinson in a very happy manner responded, giving us a hearty welcome, and expressing a deep interest in the

object of our visit, and which I am sure he did all that a generous brother could do to make agreeable to us. The absence of two members of the congregation was regretted, but distance and the early hour prevented their attendance. With the exchange of mutual regards we took leave of the feeble band, feeling that this our first visit will be long remembered by us and them. Returning to the hospitable home of our brother, whom should we meet but our friend the Reverend Mr. Dunkley, a Baptist pastor, some eight miles away, and the author of a charming book, entitled "A Saviour for Children." The roomy library full of good books is soon full of chatty voices—there are peeps, too, into Haylin, Bamfield, and other Sabbatarian authors. The relics are few, but precious, and notes are taken of them for future use. In the evening we bid good-bye to these kind friends in the Lord, and at eight o'clock half are off for Scotland. We soon found that the Midland was again taking us a round about, for now it was via Birmingham, Derby, York, Darham, Newcastle, Berwick, and Edinburgh in fact from London to Glasgow and return, it was nine hundred miles on plank, the hard side up—no cushions—straight backs or the perpendicular walls of the miserable railway accommodations of the English railway system, and for this third class, parliamentary makeshift, we pay a penny or two cents a mile. Think of that ye favored travelers of Erie and Central. The box into which we are locked is however five by nine, with only little more than standing room high. I doubt if Elder Andrews dared to stand upright in it. Then there are two rows of seats so that strangers can gaze into each other's faces, which in the absence of letters of introduction become an embarrassingly fidgety position for decent people. However, it should be said that the English take every possible care of life and limb, and the officials are very obliging, and a shilling to the guard works magically in your behalf during the trip.

At peep of day we sighted the old wall of the old city of York, thought of coals of Newcastle, and the present meeting of the Baptist Union here, noticed the Tweed at Berwick—the dividing line between England and Scotland—and on our entry into Edinburgh saw a house eleven stories high. Between high rocks and uplifted buildings, apparently in a deep gulch our train comes into the station. Twenty minutes affords a change from the cramped, cold ride through the night and morning. Walter Scott's monument and great and noble buildings look down upon us, and we passed out the Castle seemed to frown defiance upon all beneath. The 3d class ticket to Glasgow was very much cleaner and the companions more agreeable; indeed they appeared from a ride into the country, and the evening passes most pleasantly.

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OUR SCHOOLS.

The question of the relation of our young men to our schools, has been brought into prominence of late by the article of Ichabod in answer to W. F. P., and by a resolution passed at the General Conference at D-R-lyer, and though the position taken is not new, yet it has a look about it that may well excite a few thoughts on the subject. A statement of the position as a proposition is briefly this, that Sabbatarianism ought to patronize Sabbatarian schools. Ichabod goes beyond this, and finds such a want of principle in the matter, as to warrant a severe arraignment. The resolution of the Education Society draws it somewhat milder, leaving it to be inferred that the student who goes away to non-Sabbatarian schools is guilty of no greater offense than disloyalty.

The strictures of Ichabod present the case in the form first to be briefly noticed. It will be remembered that W. F. P. had urged the necessity of endowment, a necessity which doubtless many of us, who have little to give, have urged in one way or another, quite as enthusiastically. And it was not quite clear at first what was the error of W. F. P. A first thought might make it a somewhat enthusiastic presentation of figures and arithmetics. But if the presentation carried with it an air of enthusiasm and of inexperience too, still it would be remarked that the errors of enthusiasm are less justly the occasion of sharp arraignment, than the overnecessary criticisms of experience and of authority, such as are supposed to go along with it. It is more likely, therefore, that the offense of W. F. P. was in fact, the one thing which comes in so far liberal a condemnation in the article of Ichabod, viz., going away from our schools. At all events, we find Ichabod opposing to some remarks on the necessity and manner of endowment, offered "with the kindest and most generous feeling and with a noble purpose to do good," the suggestion that what is wanted is rather, principle enough to secure preference for our own schools. Not to stop to contemplate the strictures of Ichabod as they would appear, if after all he is as much in favor of endowment as W. F. P., but rather to call attention to another view of the case, it may be taken for granted, that our schools need endowment, need all that can be raised and more too—need it so badly as to make the future look dark as to their growth and usefulness—need it not primarily because we want great schools, but because we want to do our part in offering great facilities for the education of young people. Right here arises a question that is pertinent to the case. If our schools do not furnish these facilities, should our young folks have them at all? W. F. P. seems to take it for granted that they should have them, and he puts the case in a somewhat startling form to enforce the necessity of furnishing them right at home. Ichabod, on the other hand, assures us that so far from this being granted, we have the solution of the school question reduced to much simpler terms, as involving the duty on the part of young men of patronizing our own schools, such as they are, or may be with the progress of time, on principle, and in making up his estimate of the number who will do this, he does not leave much room for probability of principle in those who go away to other schools.

This treatment of the question would be kinder to say the least, if it took into account some of the limitations that come in as matters of fact, and which are of no small account to the student who attempts to suit a course of study to his chosen line of investigation. I do not suppose that Ichabod would con-

sent for a moment to take part in any scheme to lead young men into the belief that our schools can furnish equipment for any intellectual work that is worthy the attention of a Sabbatarian, either on the score that they are more than is really true of them, or that Sabbath-keepers are necessarily limited to a comparatively small horizon of knowledge, and yet it is tolerably plain that the language of Ichabod, and also that of the resolution of the Education Society, requires for a background some such notion of the state of the case. For, of course, with a good number of young men of average intelligence to take into account, there should be appointments for a wide range of school training, or else to satisfy the conditions required, there must be a toning down of diverse aspirations to the few appointments which we actually have. But evidently in overlooking all these things, Ichabod gives way to a feeling which naturally enough, perhaps, under the circumstances, has grown up on this question, and one which the student away from home, has learned to expect as a sort of punishment for supposed disloyalty. It is indeed true that some have gone away not to come back again. Still it is not manifestly unjust to hold the charge of intention to desert, or of being carried away by popularity against those who choose to avail themselves of better educational facilities than we can honestly claim to offer? There can be but one answer to this, and if Ichabod would take the trouble to view the subject in one of its most important aspects, he would be constrained to acknowledge that this indiscriminate treatment of those who are pursuing their studies at other schools than our own, does not tend to strengthen the ties that bind them to us as a denomination, either by show of generous encouragement, or by exemplification of genuine liberality in matters of education.

I have taken advantage of the opportunity which Ichabod has given, to characterize as unkind a not uncommon feeling that goes along with the acceptance of the proposition that Sabbatarianism should patronize Sabbatarian schools. It remains to be shown that the treatment in question of a class of which W. F. P. might be taken as a representative, is not simply a fault in manner, as urging a truth in an unkind way, but that it is an error both in matter and manner, as urging in an unkindly way a proposition which is itself a contradiction of a truth that is fundamental in the matter of education. The circumstances of the case must be exceedingly peculiar or the exception of very great importance to warrant a denial of the application of the truth that scholarship is necessarily primary, and schools secondary in the order of thought with those who honestly seek to fit themselves for work. No one would think of questioning the truth of the proposition involved in this statement any more than they would think of claiming that the means to an end are more important than the end itself. It may be taken for granted, therefore, in a general way, that students who intelligently design to fit themselves for a particular work will so far as possible, make use of the means most likely to thoroughly equip them for the work. They will be impelled to do this the more, first, as they carefully consider the means to the end sought, viz., thorough preparation for the work, and second as they comprehend the necessity of doing good work. It would be doing no violence to general principles to derive the corollary that in proportion as students are intelligent in choosing for them, the appointments of the schools that are accessible under the circumstances will be carefully considered with reference to the training sought, and choice made accordingly. The admission that conditions which put a limit to the expenditure of money and time, may also limit this choice to a very narrow range, even to "Hobson's choice," is involved in all this. But we are bound to add in the interest of education, that the circumstance least calculated to satisfy the claims of duty, is a want of care about the details of education after the conditions which go to satisfy the common notion shall be met. It is not a question of the expense of education, but of the expense of doing good work. This is understood from the outset, as also it should be understood that in doing all that can be done with the means at command, they are doing a work by no means inferior in kind to that of the best endowed institutions. And as few would be admitted to have a reasonable excuse for not taking advantage of so much as a part or even all of the facilities offered by our schools, there is within the limit of a reasonable, I may say an unquestioned duty, a very large patronage implied by the circumstances of our people. But the real question is, whether the peculiarities or the exceptional circumstances of Sabbatarianism as such make it obligatory on all to prefer Sabbatarian schools, and here we have to take into account not the limitations which excuse a more or less restricted education, but the limitation of scholarship itself by denominational restrictions. As to this, no one would claim that a wide range of culture is not needed; no one would claim that we have appointments for a wide range of culture; no one would claim that Ichabod would con-

and grade of Sabbatarian intelligence. And yet we have it resolved that our young men should sacrifice all aspirations that would lead them away from our own institutions, of course, it ought to be assumed, that there is some quality in the tuition of our schools to warrant such a sacrifice, both so far as it concerns the student and the denomination; for the individual is the loser by every instance of such a sacrifice as young men are asked to make of well appointed means of culture, if the mere name of loyalty. It is equally evident that the quality of tuition in question must be sought in the respect of our peculiar denominational views, and it comes to this, that our young men must be kept at home to keep them Sabbatarian, a proposition not very flattering, to say the least, either as it relates to the present or to the future of Sabbatarianism; so little so, indeed, that few would like to face the facts and the general principles likely to be met in a search in this direction, after the benefits supposed to come from the sacrifice asked, and we return naturally to consider the claims of the schools as educational institutions simply; for one resolution contemplates the sacrifice in the interests of our schools; that they may be built up to offer better educational facilities, doubtless a worthy object, and one warranting sacrifices of one generation for another. Still it is not quite clear that the dozen, more or less, who think they can make good use of the better facilities found elsewhere, rather than the hundreds who do not avail themselves of the facilities offered at home, are the ones to be summoned to the patronage of our schools, to make them prosperous. On the other hand, while it must be acknowledged that the relation of the student to the denomination is more important than his relation to the school, it is quite clear that as good a bequest as a student can make to the denomination is the best culture that can be had in the land, and when it is remembered that if the proposition which would limit to our own school facilities proposes to give us the best scholarship as a result of the policy involved, it must propose to do this by a sort of close association. It must be confessed that the sacrifice which the student is asked to make, is of doubtful issue as to the general educational good, for it is to be observed that the present is to be sacrificed somewhat to the future, and then we are to trust to a sort of breeding in and in process for the future, a process that is not without its advantages, but which is not generally understood to succeed well in the long run. If it is admitted then that the interest which the denomination has in education is a wide and liberal one, it is tolerably plain that a young man may go outside for educational facilities, and still as justly claim loyalty to the denomination as they who stay at home; and indeed if it be conceded that the very best culture of the age is none too good for Sabbatarian, it follows unavoidably that what is wanted is not a sacrifice of aspirations in the interests of institutions which we conceive to be wanting in appointments for such varied training, as, on the other hand, it is to be hoped the aspirations of many of our young men will lead them to demand.

Let it be granted, then, that our institutions should, in so far as they can be made to answer the purpose have that generous preference which comes from a commendable fostering care. But, on the other hand, we have the right to expect that they who fully comprehend the problem of education, while doing all that they can to extend our educational facilities will, on principle, heartily second every well considered effort to contribute to the scholarship of the denomination by drawing from such centers of thought as best suit the purpose, and so far does this view of the case suit the interests of the denomination as such, that it comes to be as necessary for the purpose of Sabbath reform, as for the fostering of higher education. It does not appear therefore that Sabbatarianism need make an exception in the matter of education, and it is probable that after all, we mean simply to encourage a more general attendance of our schools, without prejudice to those who can make good use of better facilities than we can offer. But if we mean something like this, why not say so? and have done with all that verbiage which carries the easy inference that there is a discrepancy between what we want our schools to be, and what they really are, and that the fault lies largely at the door of a few, who deliberately set about securing a culture elsewhere, that is not provided for by appointments at home.

A. R. C. LEXINGTON, Ky., Nov. 5th, 1874.

DEATH OF SISTER CARPENTER.

The announcement in this week's paper of the death of sister Carpenter, wife of Bro. Solomon Carpenter, of our Shanghai Mission, China, will sadden the hearts of thousands.

She was not only a sister in Christ beloved, but her life has been one of such marked strength and usefulness, and so long continued, occupying fields of great responsibility, that her death will be keenly felt by our whole people. But how can she be spared from the work in China, one for which she was in so many respects so well qualified? But the vineyard was the Lord's

and she was his servant, and he has the unquestionable right to dispose of both as seems good in his sight. With Bro. Carpenter in his bereavement we sincerely and deeply sympathize; and we affectionately commend him to the God of all consolation and comfort.

WOMEN'S SABBATH TRACT SOCIETY.

The American Sabbath Tract Society is doing the work of an Evangelist, and must needs make full proof of its ministry. It is sending both messages and messengers to call the attention of the public to present truth, and especially the much-neglected, but all-important truth respecting the Bible Sabbath. It employs, just so far as the means are furnished, agents who devote their whole time, or most of it, to the work of the Society, and are paid reasonable wages therefor. Besides these, there are needed persons in every Sabbath-keeping church and settlement, who will devote a reasonable portion of time and attention to the interest of the Society, in soliciting for it, and forwarding contributions, and as local co-laborers for the gratuitous distribution and sale of its publications; and for securing subscribers to its periodicals; and by all these, and similar labors, together with public meetings for the purpose, to stir up and keep alive the interest of the people in the mission and work of the Society. It has seemed to us that all this could be done by Auxiliary Societies better than by local agents. But who will accept this offer of labor and responsibility? I answer, those who love to see truth and righteousness established in the earth, and who are willing to make some needed sacrifice of time from the hours already pressed full of common cares, and sacrifice of money earned with hard labor and saved with rigid economy, and sacrifice of personal ease, or coveted recreation, or needed rest, in order to this God-appointed end. And are there such, does any one ask? No one will ask this question who has been observant, thoughtful, considerate, and appreciative; for just such characters are the patient and painstaking mothers and maidens, in our homes, made pleasant and comfortable by their loving labors and self-sacrificing devotion to the well being of others. Some of the reasons given for soliciting their co-operation are the following, as found substantially in the Annual Report of the Executive Board of the Tract Society, and read at its late Anniversary, and cordially and fully endorsed by the Society:

1. As Christian work is now generally organized, women have not a reasonable share of responsibility in the matter of its prosecution.

2. Right-minded and Godly women will take the time and bestow the attention necessary in this agency; the men are quite apt to claim that they cannot so employ to labors of this kind.

3. Whenever so employed, women have been found to be superior canvassers for benevolent causes; the men are usually more willing to give than to canvass.

4. Moral reforms in general, and Sabbath reforms in particular, are much indebted to the piety, zeal, and faithfulness of Godly women, both for their inauguration, and successful prosecution. The names of Lady Huntington, Hannah More, Mary Lyon, Emma Willard, and a host of others of like achievements that might be named, are here introduced in evidence.

5. In former communication to the Recorder, we instanced several facts of recent occurrence, related to Sabbath reform. Here is another, marking the very beginning of its reform in this country. The following extract is from the *Seventh-day Baptist Memorial*, page 28, and is taken from the records of the old First-day Baptist Church of Newport, and gives the names of those of its members who first took up the sabbatic observance of Seventh-day and the time when they severally began to keep it: "Samuel Hubbard began the 1st of April, 1685; Roger Baster, the 15th of April, 1685; Wm. Hiscox, the 28th of April, 1686; Rachel Langworthy, the 15th of Jan., 1687; Thos. Hubbard, the 11th of March, 1685."

and she was his servant, and he has the unquestionable right to dispose of both as seems good in his sight.

With Bro. Carpenter in his deep sympathy, and we affectionately commend him to the God of all consolation and comfort.

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Let the Societies as fast as they organize, report the fact to the Corresponding Secretary of the Tract Society, whose address has been given, or appointed rest, in order to this God-ordered end. And there such, does any one ask? No one will ask this question who has been observing thoughtful, considerate, and appreciative; for just such characters are the patient and painstaking mothers and maidens, in our homes, made pleasant and comfortable by their loving labors and self-sacrificing devotion to the well being of others.

WHAT SHALL WE DO FOR THE BIBLE?

"Through faith we understand that the world was framed by the Word of God."—Paul, Heb.

In the investigation of truth, embarrassments and obstacles are to be encountered, and must be removed, and a clear line of evidence, if possible, be obtained. Those who are in search of religious truth, who are satisfied that no rational conclusion lies in the way of the object sought.

As far as I can see, there is a quality in the human intellect, which is fit to be applied to the solution of the problem." Agassiz says, "The world has arisen in some way or other. How it originated is the great question, and Darwin's theory, like all other attempts to explain the origin of life, is thus far, merely conjectural."

Now in solving the puzzle to become the active and responsible members of the proposed Auxiliary Sabbath Tract Societies, there is nothing necessarily or designedly exclusive, or promotive of class feeling, in so doing; it lays upon the women a responsibility, if they accept of it, that no one must accept, and which the women can with all propriety accept, and we feel assured that they will accept of it for the love that they bear to the cause of God's neglected truth.

It is here proven that they have been the first converts to Sabbath-keeping in this country; for we know of no other or earlier movement of this kind. She is, of course, after the custom of the times, named last in the above extract. She ought, for no other reason, to have been mentioned first. Her heroic example was soon followed by others. See also, that Rachel Langworthy was the first of the 1168 converts.

While the light came from Capt. Farnsworth, and his brave men were throughout full of individual acts of bravery, dash, and daring, Private Daniel Haggerty of St. Louis, who killed the first Indian, and First Sergeant Owen Conway, deserve mention.

REMARKABLE ESCAPE.—As train 27, on the Erie Railway, running at about twelve miles an hour, was approaching a highway crossing in the village of Belmont, in this county, on the 9th of November, an aged lady named McLaughlin, of Friendship, being somewhat deaf, neither seeing nor hearing the train, attempted to cross the track, and when half way over, was caught by the cow-catcher.

The minutes of the Missionary Board Meeting have been received, but too late for insertion this week.

SUMMARY OF NEWS.

Small pox is alarmingly on the increase in Montreal. Public and other accessible and convenient buildings have been improvised as hospitals, and the whole city is being scourged with the disease.

THE REV. DR. PHILIP SCHAFF OF NEW YORK, HAS RECEIVED THE FOLLOWING LETTER FROM BARON VON SCHLOEZER, GERMAN MINISTER AT WASHINGTON:

Reverend Sir,—You have had the courtesy of sending to His Majesty the Emperor, the proceedings of the Evangelical Alliance held in New York in October last. It has pleased His Majesty to express his satisfaction with the rich results of that Conference, and to accept with great interest the volume as a witness of Evangelical faith, brotherly love, and Christian love.

POSTAGE STAMPS.—Hon. E. M. Barber, Third Assistant Postmaster General, has completed his annual Report. It shows among other things, that during the last fiscal year there were issued to postmasters for sale to the public 652,733,000 adhesive postage stamps, of the value of \$1,700,000.

CORRECTIONS.—In the Report of the Treasurer of the Memorial Fund as printed in the Sabbath Recorder of Oct. 15th, in list of pledges not yet redeemed, appears the name of Rev. J. Bailey, \$500. A portion of this sum has been paid. Also the name of Dea. John Maxson \$25 in the same list. This pledge has been secured by note. These facts do not reach the Treasurer in time to be incorporated in the Report. Also some items of cash received and notes, for a like reason do not appear in the Report, they will appear in the next annual statement of the fund.

STATE BOARD OF CHARITIES.—The State Board of Charities, Charles S. Hoyt, Secretary, Albany, N. Y., has sent us a report of their proceedings with an "extract from an address delivered by William P. Letchworth, one of the Commissioners of the State Board of Charities before the State Convention of Superintendents of the poor, held at Rochester, N. Y., June 10th, 1874, and action of the Convention relating to the same." These papers are full of interesting matter, but we could not publish even an "Extract" in our columns without occupying space that we could not well spare.

INDIAN FIGHT.

A dispatch from Wichita River, dated Nov. 7th says: "The most gallant, trying, and desperate Indian fight of the campaign occurred yesterday, about thirty miles from this place, on the Aransas or McClellan place, conducted by Capt. H. J. Farnsworth, commanding a portion of Company H, Eighth United States Cavalry, numbering only twenty-eight men.

OLD INSCRIPTIONS.—Professor A. L. Lawson of the Oriental Topographical Corps, has returned from a seven months' tour in Cyprus, Egypt, Palestine and Moab. He brings several important inscriptions from the ruins of the fifteen centuries B. C., and confirming the Old Testament records. He also completed the geographical survey begun on a former expedition to the East, and made arrangements for the collection of the natural history drawings of persons and places, and topographical sketches in line and color.

SPOIL NOTICES.

MISSIONARY BOARD MEETING.—An adjourned meeting of the Executive Board of the Seventh-day Baptist Society will be held at Westley, N. Y., Dec. 3d, at 7 A. M. A full attendance is desired.

ARKANSAS HAS PROVED VERY UNFORTUNATE IN THE MATTER OF GOVERNORS.

Two parties, Smith and Garland, are contending for the honor of extending the laws for that State. Feats are entertained of an armed conflict. Smith has published a proclamation claiming to be Governor, addressed to the President, and asked for Federal assistance. It is said that Gov. Garland will offer a reward for the arrest of Smith and his Secretary of State; but will not appeal to the President or Congress, the State authorities being able to protect the government.

ALFRED UNIVERSITY.—On the distribution of \$40,000 of the income of the Literature Fund of the State of New York, for the last year, made by the Regents of the University, at Albany, November 6th, among the academic institutions entitled to participate therein, the Academic Department of Alfred University received \$834 42.

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There was also sale of most arrivals of fresh at 45 cents for selections, and 40, 41, 42, 43 cents for round lots of half fawns and 37 to 38 cents for such parcels of Welsh as were here. Strictly fine Welsh daries or Fall make, here would bring full up any other butter. There are a few low fine daries of butter here, and these are heavy bulk orders, so that the market is sensitive to the slightest change of demand. Prices are being held up from the top. Stock is not so full as to the distributing markets for them to do as they please with. Dairy men do not seem to be very anxious about the market for a few days, but they are not so sure as they were a few days ago. There are some lots of low grades Western butter here that move slowly. Heavy frosts were reported in England on the 10th, and there was the first windy weather here. We quoted Orange Co., or creamery make..... 45 @ 48 Middle and Southern Tier Counties, fine Fall butter..... 42 @ 45 Fair to good low Fall butter..... 38 @ 43 Middle and Southern Tier Counties, fair to good low Fall butter..... 38 @ 43 Northern Tier Counties, fine Fall butter..... 38 @ 43 Northern Tier Counties, fair to good low Fall butter..... 38 @ 43 Western butter, good to fine..... 38 @ 43 Western butter, fair to good low..... 35 @ 37 Western, poor to fair stock..... 18 @ 21 Cream—Receipts for the week, were 42,343 boxes. Exports, 15,127 boxes. Cash and Western, 11,285 boxes. Receipts, and without change of price, with a fine feeling at the close, especially on first September and October make. 10 cts. was the special top for anything for export, and 10 1/2 @ 11 was rarely seen. Receipts for the week, were 42,343 boxes. Exports, 15,127 boxes. Cash and Western, 11,285 boxes. Receipts, and without change of price, with a fine feeling at the close, especially on first September and October make. 10 cts. was the special top for anything for export, and 10 1/2 @ 11 was rarely seen.

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JOB AND BOOK WORK. NEATLY AND PROMPTLY DONE AT THE RECORDE OFFICE. Orders by mail will receive special care.

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