





The Sabbath Recorder

Alfred Conroy, N. Y., Fifth-day, Jan 4.

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All communications, whether on business or for publication, should be addressed to "The Sabbath Recorder, Alfred Conroy, Albany, N. Y."

FAREWELL TO THE OLD YEAR.

We bid farewell to the old year as to a faithful servant and a loving friend. From its opening to its close, it has been a blessing-bearer. We know that it has also borne death-fruits and numberless sorrows, as years always must, where life and death are in incessant conflict with each other. The evils also common to our earth state have been attendant upon our journey to the land where neither death, nor tears, nor nights cast their shadows before them, nor enwrap us in their drapery. But thanks to the Infinite Father, storms and tempests are not perpetual even here. What numberless blessings come to us as proofs of the infinite goodness of God. These attend us at every step, cheering us on our journey.

But what a folly to be ever dwelling upon our sorrows and the wounds that have caused them. We do not teach the doctrine of recklessness, or even of indifference. We would have men thoughtful and sober, but not discouraged and despairing. Hope, that guiding star of the brave, should be in the ascendant, ever beckoning us onward and raising us upward. We know that from every quarter there comes the wail, that the past has been a year of conflicts, and so it has; but it has also been one of victories, and how do these prophesy of still greater triumph! What have not men yet learned that they were made for strife? "By the sweat of thy face shalt thou eat bread," is not only a law written on the sacred page, but wrought out in every step of human advancement, and a good law it is, too! Be patient, brother, and with your faith firmly fixed in God, toil on, knowing that in the future good is garnered for you. Be of good courage. But in looking at the past, dwell upon the blessings that have fallen to your lot, rather than upon the trials that have here and there perhaps weighed upon you. See if you can number the mercies that have sweetened life's experiences, or set a price upon them. Perhaps your family, your earth-heaven, has remained all the year unbroken by death's violent blows. Or, if from this quarter sorrows have come, has not the wound been dressed by the gentle hand of the Physician who comes with heaven's healing?

Also, have not your flocks and herds prospered, and the labor of your hands been rewarded? For what, as you gather around the family board, do you return to the gracious Giver thanks? But see on every hand what blessings abound for you, and teach your heart to be grateful, so that the real wealth of God's goodness may come to you, enriching life with precious and heavenly experiences.

But that which we call evil may become a good to us. Some of the happiest results that come to us in our earth journey are the fruits of our sorrows. How by these are our hearts taught the lessons of humility and child-like submission. We also may learn lessons of wisdom from these, such as will arm us for future strifes, and prepare us for victories that otherwise we might never gain.

One thing, however, let all know, and that is, that there is good in store for us in the future. In every direction, society is advancing in the things that contribute to human well-being, and this is true of everything substantial and good. For the moment, it may seem to him who walks by sight, that good is vanquished and has fled the field, but the future reveals the fact, that it has reappeared with renewed and increased powers. But if any one should be in doubt as to whether our way was onward, whatever there might be of trifling hindrances checking our course for the present, let him go back a little in the history of the past, and, selecting a proper point of observation, overlook the whole field, and instantly all doubts will be removed.

Some we see are so depending as to argue the overthrow of our government; and we do not doubt but in the nation there are those so blind and stubborn that, rather than compass their own selfish ends, they would, could they do it, involve us in one common ruin. But he who gave our nation being, whose providence guided our early steps, and delivered us recently from the hand of the fiendish and unnatural destroyer, will still be our deliverer. In this nation there are too many men in whose hearts dwell the spirit of wisdom and true statesmanship to permit those, debauched by the spirit of mere partyism, and maddened with the desire for political power, to destroy this, our lovely heritage. The present conflict may reveal some of the weaknesses in the machinery of government, but these will at once be strengthened, and the ship of State will come out of the storm stronger rather than weaker. Mark our word: Order and freedom shall yet triumph. Full of courage, then, begetten of faith and hope, do we welcome the new year, and enter upon its duties, believing it will be the grandest in its work and results of any in the world's history. There may be wars and rumors of wars, but God will overrule them for

good. We do not expect progress without conflicts in this world. It is here that knowledge is to win victories over ignorance, and virtue is to overcome vice, and right is to conquer wrong; but whoever supposes that these attainments are to be reached without strifes, is unlearned in the methods of divine wisdom in the government of this world. We repeat it, then, that we enter upon the toils of the new year with full faith in the immortality of right, and that upon truth God has set his love and real. In the doctrine that God reigns, we not only have faith, but joy. He is an infinite spirit, while Satan, though malignant, is finite. Let, then, every man equip himself with the divine armor, and with faith enter upon the work of the incoming year.

A GOOD TIME TO RENEW.

To many persons, the new year offers a most favorable season for renewing their lives, which always begins by renewing their good resolutions and their sacred vows. It is a season of thoughtfulness where in the past is reviewed and the future explored. The beginning of the year is in a sense the beginning of life to us. The past is in darkness and death; it is gone from us. Many things in the past give us pain, duties not performed and evil deeds done. In reflecting on these, we are brought to consider our present course of life, the question arising whether any changes are called for. Does our religious life need amendment? Perhaps the heart has grown cold and our resolutions are weakened. It may be we have even neglected to attend to those duties seemingly of the most consequence, although least observed in their performance by the world, because they are so immediately between us and God. Or we may have fallen into the neglect of our more public duties, such as are outgrowths of our connection with the people of God, and our relations to society and the world. The beginning of the year, we say, is a time when questions like these press themselves naturally upon our attention and demand consideration, and we join our voice with this, though silent yet more powerful one, and ask the reader to enter heartily into this question. Let the investigation be honest and thorough, remembering that if we slight the work we do to our own hurt. We may deceive ourselves but we can not mislead God. But he who practices self-deception wrongs his own soul and lays the foundation for present evils and future ruin. But self-examination is not enough, however continued and thoroughly done. Evils are discovered that they may be abandoned. The result of repentance is reformation, and where this does not take place there is no true repentance. We may go on with our examination until the day of our death and no good come to us after all, unless we reform. "Repent therefore and turn," is the language of Scripture. Begin then anew your life. Cease to do evil and learn to do well. Solemnly renew your vows to God and men, and begin your life anew. Return to those duties neglected, and recommence yourself to your work as a child of God. It is also our duty to advance in the Christian life. Growth in grace is a duty as plainly taught in the Scriptures as is the duty of repentance. We should know more of God and Christ year by year, and this knowledge should bring us into closer relations with them. We only increase our knowledge that we may increase in purity and holiness. Nor should we allow ourselves to be misled here into Phariseism. Our religion is spiritual and enters into the spirit, tempering it like unto itself. Faith, hope, love, these are to dwell in us richly, the latter grace giving union to the others. Let us then the present year be more Christ-like than ever before. In our families let us be better husbands, better wives, better parents and better children than ever before. In the church let us better fill our places than in the year past. Let there be no dishonorable thing of duty in any department of our service, becoming helplessly setting a healthful example to those around us. Before the world also may our light shine, that our neighbors may not be ignorant of us as those professing godliness, stronger than death. We say several of them: We refer to those that then, were severely put to the test by trials here to be borne. But in these, hope is to-day in the ascendant, and indisputable signs of progress cheer the hearts of those who pray for the peace of Zion.

OUR DENOMINATIONAL OUTLOOK.

That there have been years in which a greater number of revivals have occurred than in the one just closed, we admit; but we do not believe that we ever entered upon a year where the grounds of hope were more firmly fixed, than the one just opening before us. So far as we know, none of our churches are weaker than they were one year ago, while several of them are much stronger than then. We say several of them: We refer to those that then, were severely put to the test by trials here to be borne. But in these, hope is to-day in the ascendant, and indisputable signs of progress cheer the hearts of those who pray for the peace of Zion.

SUNDAY.

We take the following from an article written by Rev. M. J. Savage, and published in the *Sunday Herald*, and republished in the *Boston Investigator*: "Sunday is not, in any sense, historically or religiously the Jewish Sabbath. So it would not touch the matter if the Old Testament were full of laws on the subject. 'The Sabbath' was our Saturday, and began at sunset and ended at sunset. And our Sabbatarians have recently been playing the absurd farce of punishing a Jew (on the basis of the divine law of the Sabbath), and all because he was really keeping the Sabbath, which they themselves were disregarding."

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they, nevertheless truths are here stated that it seems to us no candid and well-informed person can deny. Take the following as an example: "According to the Protestant idea, if Sunday is not in the Bible, it is nowhere." Now, what is this "Protestant idea?" It is this: "The Bible, and the Bible only, is the religion of Protestants." But does the Bible command the keeping of the first day of the week? Does it even mention the keeping of this day? Or does it call it by any other name than the "first day of the week?" Each of these questions must be answered in the negative. But Protestants call the first day of the week "the Sabbath," "the Lord's day," &c. They say that it is sinful to work on this day, that the Sabbath has been changed from the seventh to the first day of the week, and many other such things, not one of which is found in the sacred Record. The first day of the week has no more sacred character given it in the Bible than has the second day or the third day. In its observance, one obeys, perhaps, a conviction he has, but one not created by the teachings of Scripture. He is simply complying with the demand of a custom, having no other than human authority in its support. In this way do Protestants most plainly contradict themselves.

A HAPPY NEW YEAR.

To say that we wish all our patrons and readers a "Happy New Year," seems to us too common place, however much there may be in this phrase, which to-day will be on the lips of millions, who have loving hearts, no doubt. At midnight, while our sweet-sounding church bells rang out the old year, and joyfully welcomed the new one, we gave ourselves up to earnest reflection, causing to pass in review the course of time in the ages past. We thought of the rise and fall of the nations, of the enthronement and dethronement of kings and emperors, of the lives of noted individuals who have been and are not.

THAT BAD HABIT.

You are aware, reader, that you have formed a habit which not only can not be justified, but which on many grounds is positively evil. It is thoroughly against you. It brands you as being weak. Both your judgment and conscience condemn it, and yet you continue the habit which proves you morally weak. It is expensive, while it returns no good to you, and this expense is wearing upon and burdening you. The means you thus waste should be applied in another direction. There are demands upon you that in honor you should meet and cancel, but can not because of this wasteful habit. But this habit is an unhealthy one. The work of ruin may go slowly on, but its end is certain, and that end is your destruction. But this habit is discreditable to you. Not a wise person in the world honors you the more for it, though many in reputation for wisdom may do the same thing. You also condemn it, and if you attempt its justification, you know you are in the wrong. This habit is a blot upon you, and those who best appreciate and most love you in their hearts, wish you would abandon it. Many other points might be named in which this habit is shown an evil, but for the present let these suffice. Let us, then, persuade you, at the opening of this new year, to cut the acquaintance with this bad habit. Do you say you would take the step but that it is difficult? We answer, that men do difficult things. This is the part of a man. Please, sir, command your manhood to the rescue. Please, sir, do reform, and you will both honor yourself for it and be honored by others. Reform, and it shall bless your pocket, your body, and your soul. Drink in once more the air of freedom, walking forth like one delivered from the bondage of slavery to appetite and habit.

CHILDREN AS YOUNG.

The duty of the young, as well as of adults, to give, ought to be emphasized. There is blessedness for them and for all. They find pleasure in liberality. An incident related as having recently taken place in the Bethany Bible-school of Philadelphia, affords an illustration. We condense the account from an editorial in the *Sunday School Times*. The lesson was, "The Gentiles Received." It made clear the truth which Peter saw in the solution of his vision, that the disciples of Christ ought to preach the gospel to every nation. In closing, the Superintendent gave an impressive object lesson. He introduced to the scholars a venerable Seminole Indian chief, who, through an interpreter, told of the needs of his people and appealed for means to teach the gospel among them. The children listened attentively. The call was real to them. The absent Peter saw light down from heaven, did not more vividly teach him than the smiling Indian before the school, asking for assistance that his people might have a better knowledge of the Bible. They responded by voting money from their treasury. But this was not enough. They wanted a personal share in the good work. So when they were dismissed they gathered around the object of their sympathy with their cheerful offerings. One little girl brought two gilt-edged Bibles for herself and a companion, and slipped them into the hand of the chief. A bright little boy came timidly to the Superintendent, and pulling his coat open, wanted to ask him a question. As the Superintendent bent his ear to the little lips, they whispered, doubtingly, "Do you think four cents would do him any good?" "Of course they would," was the prompt reply. The boy took the money from his pocket and gave it to the chief, actually casting all that he had into the treasury of the Lord. Who doubts that such an act was a joy? Would it not have been unkind to check the spirit that prompted that freewill gift? Children find pleasure in giving. It is

toward so benevolent enterprises, as we are pleased to call them. Of course, these feel the stringency in the money market; nevertheless, none of these interests are to die, nor will they cease their work. To be sure, there is work that greatly needs to be done, and that a portion of the harvest to be gathered will be lost, for the want of laborers, is true; nevertheless, much will be saved. But we must not be discouraged because we can not meet, at this time, all the demands that are upon us, or fill every opening field; but should rejoice that we are permitted to do even the little we are now accomplishing.

HOW DO YOU GET ALONG WITH THE SABBATH QUESTION?

Rev. G. R. H.,—You ask about my course respecting the Sabbath; I reply that I never saw such beauty, wisdom, goodness, and grace manifested in the gift and maintenance of the Sabbath before, as I have seen of late. It is God's memorial, established as soon as the world was finished. It was the seventh day—the last day of the first week. This day he blessed and sanctified, "because that in it he had rested from all his work which God created and made." The seventh day was the favored day, blessed and sanctified of God, as the day of his rest. It was the Lord's day—claimed by him as his own. And he says (Ex. 31: 13): "Verily, my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." From these two texts, together, we learn that the seventh day of the week was, and is, blessed and sanctified, because God rested on that day; that he requires us to keep his Sabbath, because it is a sign that he is the Lord that sanctifies man; and that its duration is throughout their generations, or, as it reads in another verse, "forever." The language is all definite—nothing like rest in the middle of the week, or on the first day of the week, or in an indefinite seventh part of time; there is no equivocation nor ambiguity in the language. These do not arise from any honest reading, but from the necessity which men feel of self and church justification in having left the Sabbath, i. e., for having gone away from God's ordinances and not kept them, and for keeping the first day of the week, a day having nothing in common with the Sabbath.

THE BIBLE IS REMARKABLY CLEAR REPECTING THE SABBATH, IN ALL ITS PARTICULARS; THE DESCRIPTION AND PRESCRIPTION ARE BOTH PLAIN.

The Bible is remarkably clear respecting the Sabbath, in all its particulars; the description and prescription are both plain. The position of the church is also plain. The contradiction between the church and the Bible is irreconcilable. The commandment leaves no obscure meaning to be guessed out. Its language stands in the plainest possible black and white—no chance for mistake, evasion, or hesitation. The vision is so plain upon the "tables, that he may run that readeth it." The same clearness exists in the history as in the description and prescription. The Lord rested the seventh day from all his work; and God blessed the seventh day and sanctified it. Precise terms! Is here any indefiniteness? Is it any seventh of the time, according to men's discretion? Would anything else than the necessity of bringing Bible language to sanction human practices suggest the idea of indefiniteness? If so, and if the commandment which conforms closely to the language in the second chapter of Genesis, were an imprecise reader would say the utmost precision exists, is also called indefinite, what shall we say of the history of the manna? Was it still a matter of doubt which day was the seventh part chosen, blessed, sanctified, and commanded? Or, did God rain bread from heaven for Israel during the first six days of the week, and without fail withhold it on the day of his special choice, blessing, sanctification, and rest, so that there was not a possibility of doubt or mistake? And how about New Testament times? Is the history so indefinite as to leave the question, "Which is the Lord's day?" still open for study, examination, discussion, and decision? If so, what language would be plain? A day is called the Sabbath. The transactions upon that weekly recurring day are mentioned as though the precise day were known without question. If the writers of the New Testament were inspired of God to write what they did, their acknowledgment of the Sabbath is God's indorsement of it. Mark well, then, what they say. In Mark 2: 27, 28, we read: "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath." Here we may notice the universality of the Sabbath, including all its terms of obligation, precision, rest, sanctity, privilege, design, penalties, and completion or fulfillment; for he, as its Lord, indorses it as made ready made known by him that made it. We notice also that if he is its Lord, this day is his, and he has laid special claim to this only day, it is a total perversion of Scripture to apply the term "Lord's day" to any other particular day of the week than the seventh. Of course, the ownership of a house does not prove the owner to feel no other interest in the mere privilege of burning it down, for the sake of seeing it burn, or putting up another. Nor does it follow, from the Lord's ownership of the Sabbath—because it was a part of God's plan for man's salvation, and was a sign between God and man that he is the Lord

that sanctifies them—that therefore Jesus, who was one with the Father, and came not to do his own will, but the will of him that sent him, but that he considered himself as a rival God, or that he was going to set up a rival Sabbath in honor of himself, or in any way interfere with the sacredness or design of the sanctified and sanctifying Sabbath. At the least, the precise day was known and shown by Jesus acknowledging it and calling it his. No change of day yet since the creation.

WE COME TO THE SCENES OF THE CRUCIFIXION, OF WHICH FOUR EVANGELISTS MENTION THE PRECISE DAY—"THE PREPARATION DAY," I. E., THE DAY BEFORE THE SABBATH (EX. 16: 4), AND THEN SPEAK OF SOME WORSHIPFUL PREPARATION ON THAT DAY FOR EMBALMING THE SAVIOR'S BODY (MARK 15, LUKE 23, JOHN 19), FROM WHICH THEY DEDUCE THAT THEY MIGHT REST THE SABBATH DAY, ACCORDING TO THE COMMANDMENT (LUKE 23); BUT THE CHIEF PRIESTS CAME ON THE SAME SABBATH AND HAD A WATCH SET TO GUARD THE SEPULCHRE AGAINST THE PROFFERED ATTEMPT OF THE DISCIPLES TO STEAL HIS BODY. "AND WHEN THE SABBATH WAS PAST; . . . AND VERY EARLY IN THE MORNING THE FIRST DAY OF THE WEEK, THEY CAME UNTO THE SEPULCHRE AT THE RISING OF THE SUN." "NOW WHEN JESUS WAS RISEN EARLY THE FIRST DAY OF THE WEEK, HE APPEARED FIRST TO MARY MAGDALENE." MARK 16. ALL REPRESENT THAT JESUS RESTED ON THE SABBATH DAY ONLY IN THE GRAVE, AND ON THE NEXT DAY—THE FIRST DAY OF THE WEEK, THE SABBATH WAS POINTED OUT WITH UNITED PRECISION; THE EXACT DAY WAS KNOWN, AND NOTHING CAN BE CLEARER THAN THAT IT WAS THE DAY BEFORE THE FIRST DAY OF THE WEEK, AND CONSEQUENTLY THE SEVENTH DAY OF THE WEEK, RECOGNIZED BY ALL PARTIES AS THE SABBATH, ESTABLISHED ON THE FIRST SEVENTH DAY OF THE WORLD, CONTINUED DOWN, AND RECOGNIZED BY GOD HIMSELF, IF INSPIRATION IS ANYTHING, AS HIS OWN DAY, HIS OWN ACKNOWLEDGED RECKONING, HIS SABBATH THAT HE SAID WAS A SIGN OF SANCTIFICATION. BUT NOW THE CHURCH SINGS, "WELCOME, SWEET DAY, THAT SAW THE LORD RISE"—A TACTIC ACKNOWLEDGMENT THAT THE DISCIPLES KEPT THE SEVENTH DAY ACCORDING TO THE COMMANDMENT; THAT JESUS ROSE ON THE MORNING OF THE FIRST DAY OF THE WEEK; THAT TO COMMEMORATE THE RESURRECTION, THEY INTENTIONALLY KEPT THE FIRST DAY, UNCOMMANDED, UNKNOWN AS A SABBATH, REJECTING THE SABBATH WHICH THE DISCIPLES RECOGNIZED. NOT BECAUSE OF ANY DIFFICULTY IN DECIDING THE TRUTH OR CORRECTNESS OF OUR RECKONING, OR OF THE SCRIPTURE DESIGNATIONS, BUT FROM THE INTENTION OF MAKING THE FIRST DAY THE SABBATH. IT IS EVIDENTLY THE FIRST DAY OF THE WEEK THAT IS INTENDED. THIS IS THE HONEST CONFESSION, WHENEVER THE TRUTH IS CONFESSED. THE SEVENTH DAY IS NO PART OF THE INTENTION OF THE CHURCH AS A DAY OF REST. ON THE CONTRARY, IT IS THE INTENTIONAL DAY OF EXTRA BUSINESS, AND OF PREPARATION FOR THE UNCOMMANDED REST OF SUNDAY AS THE FIRST DAY OF THE WEEK; AND BIBLE DESIGNATIONS OF SABBATH FOR SEVENTH DAY, AND FIRST DAY OF THE WEEK RECOGNIZED AS A WORKING DAY IN FOLLOWING THE STEPS OF JESUS, WHO MADE THE SUBSTANCE OF THE WORLD IN THE FIRST DAY OF THE WEEK AND RESTED THE SEVENTH DAY, ARE ODIOUS IN THE EYES OF THE CHURCH, EVEN SACRILEGIOUS, AND TOO IMPIOUS TO BE NOTICED AS ANYTHING LESS THAN SCOFFING AT SACRED THINGS.

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WASHINGTON LETTER.

Washington, D. C., Dec. 27th, 1876. Christmas week has been marked by a gray sky, a chilly atmosphere, and an abundance of snow. It has also been marked by an unusual quiet on the streets, because some of the Departments have granted "half-holidays" during the time intervening between Christmas and New Year's, closing their doors for the transaction of public business at twelve o'clock instead of four; and the clerks, of both sexes, promenade the streets and make the most of their freedom. In view of the fact that business is very much behind-hand in nearly all of the Departments, it is, to say the least, questionable if this practice is in good taste, nor do I perceive clearly why government employees should be privileged in this respect. This is one of the things "which no fellow can find out," as Dundreary would say; and so I will give it up also.

Meanwhile, preparations are being made for New Year's and for the receptions and levees, public and private, which form so prominent a feature of that day. At the White House, which is the center of attraction, the carpets are being covered with linen preparatory to their receiving the impressions of plebeian feet, and a stand has been erected for the Marine Band in the above at the west end of the hall. This being the last New Year's reception of President Grant as Chief Executive, it will possess unusual interest and probably attract even a larger crowd than usual on this occasion. Mrs. Grant will be "assisted" by Mrs. Fred. Grant, who is now in the city, and either Col. Grant or General Babcock will act as master of ceremonies. Of all the trials which the President of the United States ever called upon to undergo, I doubt if any one is more trying than this continuous hand-shaking, lasting uninterruptedly for three or four hours, with people, a great many of whom he has never seen before and does not expect ever to see again, and not all of whom appreciate the maxim that "cleanliness is next to godliness." To make a pump-handle of one's arm for such a length of time not only taxes the patience, but the physical powers of endurance; besides this, it is an expensive affair, as it wears out a dozen or so of white kid gloves, to pay for which there is no item in the annual appropriation bill, although the President wears them out strictly in the service of his country.

All the Cabinet officers will, according to custom, hold "open houses" on New Year's day, but for obvious reasons, no refreshments will be furnished at theirs. When Mr. Delano was Secretary of the Interior, he used to provide chocolate, cake, ices, fruits, etc., for all who called, and I have seen his table fully loaded down with such delicacies. But when this became generally known about town, the rash attend Secretary Delano's reception became so great, that he found it necessary to have a posse of police stationed in front of his residence to keep order, and so far as possible, prevent "repeating." For "repeaters" were of more common occurrence there than at any political poll in the country, and not only would they eat and drink their fill at the table, but they would cram their pockets and carry off what they could not eat. At last this became so great a nuisance that Mr. Delano had to stop the refreshment portion of his New Year's programme, and his successor is not re-adapted it.

Congress met to-day at twelve o'clock and is still in session; but will doubtless adjourn on till Saturday without transacting any business of importance. Messrs. Bayard and Gordon, of the Senate, and Randall and Hewitt, of the House, returned late last night from New York, where they have been having an informal conference with Gov. Tilden, and Mr. Lamar, who accompanied them, is expected back to-morrow. These gentlemen are exceedingly reticent as to the nature or result of their interview, and all published newspaper reports purporting to give a version of the affair are sheer fabrications without foundation in fact.

The sudden cold weather has, of course, greatly increased suffering among the poor, and the churches are doing yeoman's service in collecting funds and clothing for their relief. Several soup houses have been established, and more are talked of. It is especially among the colored people that suffering is in a few outward forms, there are times when the peculiar circumstances or position of an individual permit his friends to make public acknowledgment of their respect for and obligations to him; when for the time being, the right is conceded to them to invade the sanctity of his home, to take upon themselves the ordering of the various departments of his household, and, in general, to treat the individual in question as their especial protégé. Such circumstances and such position the people of Alfred conceived to be due to Rev. A. H. Lewis; the peculiar circumstances in this case being that this gentleman, who was formerly a resident among them, had recently returned to again make of a "fight," which was misinterpreted by the audience as "fire," and a panic ensued. Those occupying the front seats and private boxes

jumped on the stage, others rushed frantically towards the doors of exit, women fainted, men yelled and shouldered their way through the crowd, and for about two minutes the scene presented a perfect pandemonium. Finally, the united efforts of the actors and a few brave men in the audience, quiet was restored, but not until several ladies had been bruised and injured, although not severely.

The Corcoran Art Gallery, which many centennial visitors to Washington doubtless remember with much pleasure, has recently been enriched by the addition of two famous works of art, namely, Church's "Niagara," and Vela's statue "The Last Days of Napoleon." The "Niagara" was purchased by Mr. Corcoran (as was also the statue) at the Johnson art sale in New York, at a cost of twelve thousand dollars, and is the finest representation on canvass extant of that wonderful work of nature, as well as the chief d'œuvre of America's most famous landscape painter. The "Last Days of Napoleon" has long been considered one of Vela's best works (surpassed, perhaps, only by his "Circe") and was purchased for eight thousand five hundred dollars. Besides these, a number of treasures were secured by our liberal fellow-citizen from the Centennial Exhibition, all of which will shortly arrive and be placed in the gallery. What with this magnificent collection, the works of art in the Capitol, and the numerous statues which adorn our parks, Washington will soon be justly entitled to the proud sobriquet of the "Athens of America."

HOME NEWS. Silver Weddings at Alfred Centre. Among the various sources of amusement adopted by the citizens of our quiet village, that of rendering pleasant the recurrence of marriage anniversaries seems most popular; and the more the parties are "surprised," the greater seems the enjoyment. Two such occasions, which have recently transpired, are thus reported in the *Alfred Student* for December:

"Prof. Coon and wife celebrated the twenty-fifth anniversary of their marriage, not long since. Accordingly, two of their number in time, and left some handsome gifts in honor of the occasion. "The students, a day or two after, resolving not to be outdone, prepared a party to learn book-keeping. All the instruction given in Commercial Colleges at \$50 can be had at \$4, and students can be under the special care of the teacher for four or five hours each day. The class numbered thirty members over seventy members. In addition to the Classical, Mathematical, Metaphysical, and Scientific courses, the instructions in music were given by the Rev. Mr. Coon, who proceeded thence to the residence of Prof. Coon, where they passed a happy evening. We are sure the sympathies between teacher and student, which were so kindly manifested, will be a permanent blessing upon the community. "A surprising stroke of business was performed by some of our citizens, on Wednesday evening, Nov. 29th, and was admitted to some of our esteemed townsmen, Thomas Place, and his estimable lady had sustained connubial relations for a quarter of a century, and their friends determined to make a grand affair of the occasion. A silver wedding was unanimously declared to be in order. Rev. Dr. Hull addressed the parties in a manner eminently fitting and impressive, and they were all triumphantly united in prayer, with all who were there gathered in evidence of their fraternal regard, that the richest blessings and the tenderest care of the Great Father might be vouchsafed to them during the remaining years of their earthly pilgrimage. Then a table upon which were articles of silver ware, and a number of the Great Father's gifts, and Rev. A. H. Lewis made an appropriate presentation speech. He condescended with the young people present who had not enjoyed the benefit of even one of the Great Father's gifts, and he exhorted the assembled visitors, tendered congratulations and presents. His remarks were pertinent and felicitous. Among the presents were testimonial addresses from the members of the Band, and the printers in the employ of the American Sabbath Tract Society, as collective bodies. There were solid and shining testimonials of appreciation from citizens, individually and collectively. It was a most enjoyable occasion to all the participants."

While it is a truth, too often ignored, that the highest regard and respect in few outward forms, there are times when the peculiar circumstances or position of an individual permit his friends to make public acknowledgment of their respect for and obligations to him; when for the time being, the right is conceded to them to invade the sanctity of his home, to take upon themselves the ordering of the various departments of his household, and, in general, to treat the individual in question as their especial protégé. Such circumstances and such position the people of Alfred conceived to be due to Rev. A. H. Lewis; the peculiar circumstances in this case being that this gentleman, who was formerly a resident among them, had recently returned to again make of a "fight," which was misinterpreted by the audience as "fire," and a panic ensued. Those occupying the front seats and private boxes

ing of the 28th of December, they laid claim to all the rights and privileges arising from the said condition of affairs, and held a reception for his benefit; at his residence in the afternoon, and at the University Chapel in the evening. The afternoon reception was arranged for the convenience of those coming from a distance. Quite a large number availed themselves of this opportunity to pay their respects to Mr. Lewis and his family. Refreshments were served for those who remained until the evening.

In the evening, a company of citizens and students, accompanied by the Cornet Band, gathered at the Chapel. After an hour of social enjoyment, Prof. T. Allen called the assembly to order, and expressed the desire of those present to hear from Mr. Lewis. He responded in his own gentle style, recounted the history of his Alfred life and work, and returned his thanks to the assembly for their expressions of esteem. Prof. T. R. Williams was then called upon, and responded with interesting remarks. The material results of the reception amounted to nearly two hundred dollars.

Albion Academy. The editor of the *Jefferson Paper*, in a late number of that paper, in writing of a visit to Albion, says: "After enjoying the generous hospitality of Dr. Head and his family, and the invitation of Prof. T. R. Williams, we were taken to the Albion Academy, where were convened about 150 students. After an interesting hour spent there, we visited the various departments of the school. The situation is in a flourishing state, and the pursuit of knowledge is prosecuted with vigor, under the able management of Prof. Cornwall and his competent assistants. We were much interested in examining the Cabinet of Natural History. This department enjoys the advantage of the friendly assistance of Prof. Kimball, the renowned naturalist. The collection is an old and well founded school, and possesses the rare advantage of being situated in a community of remarkable sobriety and intelligence. Long may it continue to do the work of education."

THE EASTERN QUESTION still remains unsettled, though the armistice has been extended, and there is strong hope from the tone of negotiations that a renewal of hostilities may be avoided.

and bridge broke the ice on the creek, and many not killed by the fall were burned by the burning cars or held down by the wreck and drowned before they could be extricated. It is estimated that there were 175 passengers on the train, of whom at least one third were killed outright, burned to death, or frozen.

The latest report, a special to a Cleveland paper, says that a diligent hunt would earn a week at the market price of eggs; less than one cigar a week, and a very cheap one at that; less than the barber would charge you by the time to keep one's hair trimmed; less than a good sized Christmas turkey; less than an energetic kitchen girl; less than a penny a day. A penny a day can be saved in many a better way than in stopping her paper."

CONGRESS. Although Congress has nominally kept up occasional sessions during the holiday season, very little business has been transacted.

In the Senate, Mr. Gordon presented a memorial of Wade Hampton, William B. Simpson, William H. Wallace and sixty-eight Senators and Representatives in the general Assembly of South Carolina addressed to Congress, reciting at length the events which have recently transpired in that State; reciting the history of the military and ecclesiastical interference in that State, and asking Congress to take such action as will cease military interference in the affairs of the State and enable the Governor and Legislature to exercise the duties of the officers to which they were elected.

SUMMARY OF NEWS. The largest fire in Tokio, Japan, since 1857, occurred here on the 29th last, commencing just before midnight, and lasting about eight hours. Sixty-five streets, containing 5,000 houses, were totally destroyed. It is believed that fifty lives were lost in the conflagration. The residence of the Austrian minister was burned, and that of the U. S. minister narrowly escaped. Efforts are being made to relieve the sufferers were taken by the government. The burned region is being rapidly rebuilt.

CONVENT BURNED.—The convent at St. Elizabeth, Ontario, was burned on the evening of Dec. 25th. One hundred persons were in the building at the time, of whom thirteen were missing, supposed to have perished in the flames, eight bodies having been recovered, though burned to a crisp. A. G. 25 in the evening, the Sister Superior, or convent made the usual "tour" through the whole convent, and the Sisters, who were all comfortably in bed, then at twenty minutes past nine the whole convent was in flames. All that could be done by the persons inside was to hurry out of the building. The nuns as well as the lay sisters, were ordered to save themselves without clothes. It is believed the fire originated between the floors, but none suspect the cause. The convent was founded in 1849, and has a total of twenty Sisters of Providence Community. The building formed two wings, the sisters and fifty lady boarder occupied one, while the other was devoted to the care of the sick and infirm persons. The structure was of wood, and there being no fire apparatus in the village the fire could not be checked and nothing was saved. There was an insurance on the property of \$24,000.

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and bridge broke the ice on the creek, and many not killed by the fall were burned by the burning cars or held down by the wreck and drowned before they could be extricated. It is estimated that there were 175 passengers on the train, of whom at least one third were killed outright, burned to death, or frozen.

The latest report, a special to a Cleveland paper, says that a diligent hunt would earn a week at the market price of eggs; less than one cigar a week, and a very cheap one at that; less than the barber would charge you by the time to keep one's hair trimmed; less than a good sized Christmas turkey; less than an energetic kitchen girl; less than a penny a day. A penny a day can be saved in many a better way than in stopping her paper."

CONGRESS. Although Congress has nominally kept up occasional sessions during the holiday season, very little business has been transacted.

In the Senate, Mr. Gordon presented a memorial of Wade Hampton, William B. Simpson, William H. Wallace and sixty-eight Senators and Representatives in the general Assembly of South Carolina addressed to Congress, reciting at length the events which have recently transpired in that State; reciting the history of the military and ecclesiastical interference in that State, and asking Congress to take such action as will cease military interference in the affairs of the State and enable the Governor and Legislature to exercise the duties of the officers to which they were elected.

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