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THE SABBATH AND THE SUNDAY. By Rev. A. L. Lewis, A. M. Part I, 1870. Part II, 1871. Part III, 1872.

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The Sabbath Recorder. PRACTICAL USE OF BIBLE STUDY. Read before the Sabbath-school Institute held at Trenton, Minn., Nov. 21st, 1876.

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THE SABBATH RECORDER. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

VOLUME XXXIII.—NO. 2. ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 11, 1877. TERMS—\$2 50 A YEAR IN ADVANCE. WHOLE NO. 1667.

Here is the laboratory of our moral study, where by history, songs, and inspiration, we are taught the sacred practical lessons that we so much need to know.

and that he would never cast out any one who came to him. He made religion just like a sunny south room that every soul wanted to dwell in.

promised redemption, God the Son assumes the character of a loving Father and an equal ruler, and obedience and love is demanded on the ground of his assumed fidelity to his assumed responsibility.

ence through all other Christian homes of the community. Here she who we fall in love with, and who are equal to the sceptre, she exerts a queen's influence.

inspiration of such a belief. Such is the theory of a divine life. No doubt we fall in love with the reality of such a life.

They have cherished for years the hope of hearing Recorder when they would visit New York.

Have the courage to discharge a debt by hearing Recorder when they would visit New York.

After an analysis of the words used in the Old and New Testaments, it was stated that since the New Testament has been translated into modern languages, the Greek and Latin of the original have been lost.

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THE STRANGER AT UMOH. In our churches we do not make enough of what may be called the gospel of the hand grip.

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GLADNESS.—Gospel life is joyful. "This is the day the Lord hath made." "Grace leadeth to glory." One falls short of the true type of a Christian until he can "rejoice always." The leading fruits of the Spirit are love, joy, and peace. "Rejoice in the Lord always: again I will say, Rejoice. Let your gentleness be known to all men. Peace, which passeth all understanding, shall guard your hearts and minds through Christ Jesus. Phil. 4: 1-7.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Jan 11.

REV. N. Y. HULL, D. D., - - - EDITOR.

All communications, whether on business or for publication, should be addressed to The Sabbath Recorder, Alfred Centre, Allegany Co., N. Y.

DECLARATION OF FAITH.

We take the statement below from one of our exchanges, an excellent and widely circulated Baptist paper, in which is printed a well drawn up "Declaration of Faith," the statement quoted being the fifteenth article:

"We believe that the first day of the week is the Lord's day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God."

This is an interesting statement, showing what a large number of intelligent Baptist people "believe" on the important question named. But before we proceed to analyze it, it is proper to say that no people or Christian sect more confidently feel that their doctrines and practices are in exact harmony with the Scriptures than do the Baptists. One can scarcely read one of their papers without somewhere seeing this point named and often emphasized. It is also the soul of their literature. Of this we do not complain, but we rejoice in it and hope the time may never come when they will go back from it. But it is possible that with all these professions there may somewhere be a weakness something contradictory of their particular case they now have under consideration. I am informed by the Publishing Agent that to put the article referred to in tract form and pay the postage on them will cost about \$1.25 per 100 copies. From this, the inquirer can get a clue to the other points of inquiry. But this letter is, too instructive to pass without some further notice. The writer seems at once to comprehend the situation, and to throw the whole heart into it. We certainly should enter more heartily into this labor, nor should this be delayed. This is seed time, and if we are faithful in improving, it is a precious harvest is certain to be gathered at a distant day.

INQUIRY ANSWERED.

In another column will be found a letter from "A Sabbatarian," in which are some questions addressed to us, an answer to which can only in part be given, as matters of this kind are in the hands of the Executive Board; and this particular case they now have under consideration. I am informed by the Publishing Agent that to put the article referred to in tract form and pay the postage on them will cost about \$1.25 per 100 copies. From this, the inquirer can get a clue to the other points of inquiry. But this letter is, too instructive to pass without some further notice. The writer seems at once to comprehend the situation, and to throw the whole heart into it. We certainly should enter more heartily into this labor, nor should this be delayed. This is seed time, and if we are faithful in improving, it is a precious harvest is certain to be gathered at a distant day.

The reference to ministers is in point, nor are the fears groundless. The gracious One keep us from harshly judging any one, but sometimes things occur that fill us with anxiety. That many who observe the first day are only satisfied with their course, because their ministers seek to ease their consciences by their own false reasoning, we do not doubt. It is certain also that many ministers are not satisfied that the first day is the Sabbath. A good many years ago, a member of a Baptist church asked his pastor how he got along with Seventh-day Baptists on the Sabbath question, and he answered, "I let them alone." That there are many who, in principle, occupy this same position, we feel certain. That some ministers are lacking in conscience, there is too much ground for fear.

THE LAW OF PENNSYLVANIA.

To the friends of Sabbath Reform in the Seventh-day Baptist denomination. As the present time seems to be peculiarly favorable for the presentation of Sabbath truth generally, and as an oppressive law is persistently retained on the statute books of Pennsylvania, a law which unjustly discriminates against all those who observe the Bible Sabbath and feel bound by the commandment to secularize the first day of the week, it seems proper that the effort commenced several years since, to obtain a modification of that law, and which has been to some extent successful, should be continued; but as the Tract Board doubt the propriety of connecting the work of securing the amendment of the State law with the legitimate and usual efforts of the Society to diffuse Sabbath truth, it develops on those who believe the work thus auspiciously begun should be prosecuted vigorously, till the vestige of church and stateism is discarded in that State and elsewhere, and the claims of the Bible Sabbath to be observed by all enlightened by revelation shall be known and acknowledged, an appeal to the benevolence of the friends of the cause is necessitated in order to obtain funds with which to print and circulate tracts and documents over the State of Pennsylvania and elsewhere, to enlighten the public mind in regard to the equality of religious rights, and the truth respecting the Bible Sabbath.

The subscriber has incurred considerable expense, and spent much time in endeavoring to advance the cause in that field, and is disposed to do all in his power in the future for that object, unless relieved by those who can do better service. Success is believed to be certain. The prospect is brightening on all sides. Men will not always resist truth. The conviction that the original Sabbath should be observed is obtaining among the best thinkers of the age. It is hoped that unselfish labor and continued good bearing will not be fruitless of good results. "It is more blessed to give than to receive."

Your fellow laborer in the kingdom and patience of Jesus.

J. GREENE.

The undersigned, being interested in the spread of Sabbath truth, and sympathizing with the Sabbath-keepers of Pennsylvania, who are suffering by the unjust and unconstitutional Sunday laws of that com-

monwealth, and believing that the work already done in the direction of seeking a change in those laws should be vigorously pursued until redress shall be obtained, do heartily second the labors of Elai. Joel Greene in his efforts in this direction, and commend him and his work to the truth and justice loving friends of the country, asking that funds shall be raised by voluntary contributions for the printing and circulating of tracts, and whatever else may be needed to enable him to effectively prosecute his work until truth shall triumph over every error and injustice.

JAMES SIMONSON, N. Y. HULL, D. D., U. M. BARCOCK, L. M. CORTELL, J. ALLEN, D. D., Ph. D., T. B. WILLIAMS, D. D., P. LARKIN, B. F. LANGWORTHY.

GLASGOW SKEPELES.

The Great Public Meeting on Papalism. To the Editor of the Sabbath Recorder: The West of Scotland Protestant Association defines its object thus: "The promotion and defense of our common Christianity, opposing and exposing Romanism, infidelity, or any other form of unscriptural error, inimical to God's truth and the civil and religious liberty of mankind." It was organized in 1874, to take the place and more efficiently carry on the work of "The Glasgow Protestant Laymen's Association," which ceased to exist some year since its organization, two previous Great Public Meetings have been held in the City Hall in Glasgow, the first on "Ultramontaniam," Oct. 7th, 1874; the second on "Vaticanism," Oct. 5th, 1875. On Wednesday evening, Nov. 15th, 1876, another "Great Public Meeting, in exposition of the principles that respectively distinguish the Papal system and the Protestant religion, and their influence on individual well being and national prosperity," was held in the City Hall, Glasgow, which was densely crowded. Upon the platform was a formidable array of Protestant ministers, among whom could be recognized the missionary of the American Sabbath Tract Society, as a representative of United States of America, who was also upon the platform in 1875, and in 1874 we were represented by Rev. W. M. Jones and Rev. J. N. Andrews.

It seems to me very appropriate that Seventh day Baptists should take part in all such meetings, as far as opportunity will permit; for whether they be considered Protestants, or as some show, they be descendants in direct line from the Primitive church as such as the Waldenses; in either case, they represent the extreme opposite of Papalism, rejecting all the innovations introduced by Popery, and in this not being self-condemned, as holding Protestant bodies in still holding on to one or more of Rome's traditions. It would be a hopeful sign, if our people would be more awake to the encroachments of Rome in the United States, and would sympathize more closely with efforts made over here in Europe to resist her.

Full reports of all these meetings are published in pamphlet form, similar to the famous "Tribune Series," and are sold at two pence each. The postage on copy to United States would be a penny, so that for nine pence, equal to about twenty cents paper currency, any one could get three good pamphlets, with a large amount of information as to the battle being fought over here. Any one wishing to benefit by this, I should be happy to serve by purchasing and posting them to his address if sent, accompanied by two ten cent "scrips."

I wish space could be had in the Recorder to reproduce some of the speeches entire which were delivered at the meeting on Nov. 15th; but as this doubtless is out of the question, I will try to condense, and call the best of the whole for the benefit of your readers.

Many prominent men were written to, who, being unable to attend the meeting, yet added greatly to its interest by sending in short, pithy letters.

Wm. Kidston, Esq., of Ferniegate, wrote: "The necessity for holding such meetings arises from three things: 1st. The unwillingness of our people to believe that Rome is now still the same, or rather worse, than she was during the darkness of the middle ages. 2d. The deplorable ignorance and apathy that exist among Protestants in regard to Rome, and the apparently utter forgetfulness of all the lessons which our fathers learned at so vast a cost. 3d. The fact that Rome is laboring with ceaseless energy for the perversion of our people, so as to make it clear that the battle of the Reformation must be fought over again in this country."

Rev. Dr. Wylie, of Edinburgh: "After having trodden with the foot and seen with the eye, all the Protestant countries, and all the Polish countries of Europe, and having compared the one with the other, I have come to the conclusion that the first are the Mount Gerizim, and the last the Mount Ebal of modern Christendom."

C. N. Newdegate, Esq., M. P.: "You must not be surprised if the Ultramontanians identify their action with every form of infidelity, as your movement proceeds; and I trust that you will bear in mind that your prospect of success depends upon your action being strictly and scripturally Christian. No other form of appeal will ensure for you popular sympathy. Since the proclamation of the Immaculate

Conception, and that of the Infallibility of the Pope, the Vaticanists have, so far as they are themselves concerned, buried not the hatchet, but the Bible; they have now no difficulty in acting in concert with unbelievers. If you keep this fact prominently before the public, you will strip Vaticanism of much of its armor and of many of its plumes."

Rev. Charles Chiniqy, whom all Americans will at once recognize as Father Chiniqy, the converted Roman Catholic priest, of Canada, wrote from Montreal: "Popery, or Papalism, is not sufficiently understood by our modern Protestants. They believe that it is modified and changed from the days in which it covered Europe with tears, blood, and ruins, to appease the wrath of its water-gods. But this is a most deplorable error. In the years 1827-28, the perjured Romanish bishops and priests of Ireland and England swore that the Pope had never been, and could never be, declared infallible by their church; that he had no right to inflict any bodily punishment for religion's sake; that he had no power whatever over the civil governments, in which is commonly called civil matters. These oaths were as many perjuries, sworn to by a noble, but too unsuspecting England, in order to be allowed to sit in her councils. Too honest to suspect any deception in men placed in such a high social position, the Protestants of England put, in an evil day, their most sacred rights and liberties at the mercy, and under the protection of the very men who were sworn to destroy them. Now, when they think themselves strong enough to dare anything, those bishops and priests have taken away their mask of honesty and loyalty. To-day they boldly say that their popes are infallible, and that they have always been considered infallible! To-day they boldly say that their popes are above all kings, and queens, and emperors in civil, as well as in religious matters! To-day they proclaim on every opportunity, that no government is legitimate which does not obey the church in the temporal as well as in the spiritual domain! Through their Cardinal Manning they say that that infallible Pope has a divine right to sit on the kingly throne of Rome, as the King of kings and the Lord of lords, and that he must be re-established on that throne, even if millions of men have to be slaughtered to pave him the way—even if he has to swim through rivers of human blood to attain it. Beware of the successors and the children of those who, to obey the still unrepented laws of popery, have slaughtered 50,000 Protestants in the night of St. Bartholomew, lighted the fires of Smithfield, and deluged Europe with the blood of more than 10,000,000 of martyrs. I do not say, 'Persecute the Romanists.' No, but I say, 'Do not allow the sceptre of your country to fall into their hands. Do not bend your necks to accept their yoke. Do not allow the Pope to rule England, but rally more than ever around your Queen, to strengthen her arm and cheer her heart, that she may alone, under the eye of God, govern Great Britain, if you want your glorious country to be forever happy, prosperous, and free!'"

The Chairman, upon taking charge of the meeting, made a speech, from which I quote: "Years ago, as we know, the church of England was as pure and as Protestant as any church of Scotland. It is difficult to say where the church of England ends and the church of Rome begins. I do not say that it is the case with them all, but in many churches it is impossible to say whether you are in an English Protestant church or in a Romish church. I occasionally go to a friend's house in London, and I have once or twice on the Sabbath day gone with him to his church. You go in there; it looks like a cathedral, and is a very nice church, and you have everything exactly the same as in the Romish church, not even putting aside the doctrine. You have not the lights necessary to illuminate the church, but you have, I think, if I remember rightly, seven and twenty candles upon the altar, and that a regular Roman Catholic altar; not a communion table, as it is ordered to be. You have incense, and you have censers with men waving them up and down—everything exactly the same as in a Romish church. In former days there were Roman Catholics and there were Protestants, and what Protestants protested against chiefly among all the errors of the church of Rome, was the doctrine of Transubstantiation. But now we have the same thing, the same old friend with the new face, given to us in the church of England, under the name of the Real Presence. How did all this commence? It commenced slowly and by degrees, and gradually got the larger and larger, and day by day, and year by year, a little more was added."

M. S. WARDNER. 5 N. E. PARK ST. DENVER, CO. GLASGOW, SCOTLAND. To be continued.

HISTORY OF THE UNITED STATES.—A popular history of the United States of America, from the aboriginal times to the present day, by John Clark Ridpath, A. M., promises to be one of the most popular works of the kind, and can not fail of a wide sale. Published by Jones Brothers & Co., Cincinnati, Philadelphia, Chicago, Memphis, and Atlanta. One of the attractive features of this work is its beautiful maps.

CHRIST'S SECOND COMING. No. IV. Did the writers of the New Testament undertake to say that he (Christ) would come in his day, or even near the time in which they lived? I think not; but otherwise: They labored to correct a false impression of that like, that had seemed to obtain somewhat among believers. The reader's attention is first called to 2 Thess. 2: 2. "That ye be not soon shaken in mind, or by word, nor by letter as from us, as that the day of the Lord is at hand." Inasmuch as it is admitted that words, "day of the Lord," here refers to Christ's second coming, I will not stop to consider the varied uses of that and similar terms, in both the Old and New Testaments. That Paul is not speaking of any "coming to set up his kingdom in the heart," or as a "comforter," or "at death," is sure from the fact that it could not come until after the "man of sin" should be revealed. See v. 3. 2d. Notice the fact that Paul says that it was not "at hand." The words, at hand, meant then what it means now, near, by, not far off. So you have the apostle saying, that coming was not near, of which he was speaking. 3d. He warns them against believing it. "Let no man deceive you by any means." Thus solemnly does he warn them against believing any such thing. He puts them on their guard against any form of attack, "by spirit," "by word," or "by letter." In the face of this solemn apostolic denial and warning, men rise up and say, Paul did preach that his coming was near, and that his "letters" taught it, and that his "spirit" was near, and that he was under superangelic restraint, and that this anti-christian power was to remain until Christ should destroy it "by the brightness of his coming." But as to the time when this was to be accomplished, he says only that it was not then near. To me it is strange that any one should say that Paul believed and taught the coming of the Lord to be near at that time, when he says it was not, nor could it come until certain great events should occur, requiring a long period of time, as the sequel shows. Yet writers have strangely attempted to prove, by the preceding verse, that Paul did teach the coming of Christ to be near. They never fail to quote the seventh verse of the preceding chapter. Let me quote it in this connection: "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels. We are not told how, when, or where they are to rest, but by our friends; but they assume that it was near that time. Verse 1 of the chapter on which we have been remarking is quoted by them, as in point. 2 Thess. 2: 1. Let us see what it says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Not an intimation when he should come, and yet it is insisted that these passages prove that the time was then near. Referring to these and other passages, a writer says: "There is one fact that can not be overlooked in the examination of these passages, and that is the event pointed out by them was near at hand." Now let us lay by the side of this statement the next verse following: "one of the passages referred to by the writer: 'That ye be not soon shaken in mind, or by word, nor by letter as from us, as that the day of Christ is at hand.' Let no man deceive you by any means; for that day shall not come except there come a falling away first," &c. The writer thinks his views "harmonize the Scriptures." Strange harmony between him and Paul. He says, "it was near at hand," and Paul says it was not. "That is all the difference between them."

Let us now see what Peter says as to the coming of Christ in his day. 2 Pet. 3: 3: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" It has been said that "the scoffers of Peter's time were Second Adventists." That, too, with quite as much propriety as many other things were said. 1. These scoffers were apostates from the Christian faith. This the connection shows. They "denied the Lord that brought them" (ch. 2: 1); and were "false teachers." They denied even "the promise of his coming." Then they proceeded to argue the point, saying, "Since the fathers fell asleep, all things continued as they were from the beginning of the creation," ch. 3: 4. "This Peter de-

nies, and proceeds to prove. 1st. He says: 'They are willingly ignorant.' 2d. He says: 'All things were not continued as they were.' That the world that then was, was overflowed with water, perished. v. 6. Then 3d, affirms: 'The heavens and the earth that are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.' v. 7. Then proceeds to anticipate an objection, that "the Lord was slack concerning his promise." "He says the Lord is not slack concerning his promises as some men count slackness." Then gives the reason why the Lord delays his coming, and says the Lord is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. Peter tells them, (v. 8), "Not to be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Thus telling them that a long and indefinite period might yet intervene between them and that time. Then affirms, (v. 10), "The day of the Lord will come as a thief in the night." To quote this last passage to prove that the disciples believed the Lord would come in their day is worse than childishness. For he had just said that day might at least be a thousand years away; and the scoffers of Peter's day were Second Adventists. It is gratifying to know that some men are not pleased with their company. A good course would be to leave them. More, I think, is not necessary.

V. HULL.

WASHINGTON LETTER.

More news—New Year's Celebrations at the White House—The President and Mrs. Grant—Sensations for the Ladies—Diplomats and Army officers—What "well dressed" may stand for—The Lame, the Halt, and the Blind.

WASHINGTON, D. C., Jan. 2, 1877. Not since 1859 has Washington experienced anything like the furious snow storm which, commencing on New Year's eve, continued uninterrupted for upwards of thirty-six hours, covering streets and areas with from eighteen to thirty inches depth of that "beautiful snow," which it is pleasant enough to read about and admire in the abstract, sitting by a cosy fire-side, but extremely unpleasant to have to wade through when making New Year's calls. In other cities, these annual calls are simply a matter of choice or convenience, but here they are a matter of obligation and necessity. The imperious "Mrs. General," driving the "proprietries," four in hand, is nowhere more rigid or inflexible than here, where etiquette holds the sway and "prunes and prism" play so important a part in everything that pertains to social intercourse.

Naturally, the center of attraction on New Year's day was the White House, where the President held his last annual levee preparatory to withdrawing to private life after the fourth of March next. As usual on such occasions, the curtains of all the rooms were drawn and the chandeliers lighted, and the air was redolent with the perfume of numerous bouquets, attractively disposed in vases and jardinières. The Marine Band, consisting of thirty-six pieces, was stationed in an alcove in the Hall, outside the Blue Room, and discoursed sweet music during the reception, which lasted from eleven o'clock till one. The President, attired in a rigour in black broadcloth, white vest and white cravat, and Mrs. Grant dressed in a superb toilette of black Lyons velvet, sat en train and trimmed with jet and lace, were stationed on the east side of the Blue Room; on Mrs. Grant's right was her daughter, Mrs. Sartoris, known in former days as "Nellie," and next to her was her sister-in-law, Mrs. Fred. Grant. Ranged behind them, were the wife and daughter of ex-Senator Carpenter of Wisconsin, Miss Drexel, daughter of the well-known Philadelphia banker, and Mrs. and Miss Paul, also of Philadelphia. These ladies formed a pretty and interesting group of which the little daughter of Mrs. Fred. Grant, a bright baby only six months old, was the center piece. But when baby at the close of the reception commenced to cry and call for "mamma," she was promptly sent upstairs. For the benefit of my lady readers I may mention that Mrs. Sartoris wore an elegant claret-colored velvet dress with Empress train, trimmed with lace; Mrs. Fred. Grant displayed a very handsome toilette in ciel-blue silk ("ciel" blue is the fashionable term, I believe, but why not say "sky blue," which means the same thing? Who would ever think of calling a "sky terror" a "ciel terror?") covered with rich white lace; and Miss Carpenter was attired in pale blue silk, effectively garnished, and worn beneath white figured net. All these ladies wore diamonds for ornaments.

The first to present their compliments were the members of the Cabinet, who were followed by the Diplomatic Corps. New Year's Receptions and State Dinners are about the only occasions when the members of the foreign legations have an opportunity of showing off their gaudy uniforms; on all other days of the year, they appear in citizens' clothes, like other mortals. You can, however, always tell a member of a Legation from his *distinguishing* air, and the fact that he wears lavender colored kid gloves, even in a snow storm. By far the handsomest uniform worn on this occasion was Dr. Blinn's, acting minister of Russia, *pro tem.*; but the Turkish,

French, Austrian, German, and Brazilian ministers were scarcely less conspicuous. The fact of no two uniforms being alike lent enchantment to the scene; it was a motley group of aristocrats and courtiers, such as one may see any day in the ante-rooms, (provided he can get in) of royalty in Europe, but only on extremely rare occasions in this free Republic of ours. I suppose that is the reason so many visitors were present to feast their eyes at the show, which was gratis, with the music, gas-light, and flowers thrown in.

Not quite as glittering, yet sparkling with gilt buttons and epaulets, was the reception of the Army and Navy officers stationed in Washington. These were received after the Cabinet, the Diplomatic Corps, the Supreme Court and Court of Claims, and Senators and Representatives, had, in due course as prescribed by etiquette, presented their compliments. The rooms were fairly swarming with waving red plumes, owing to the large number of Artillery officers garrisoned here; and the more modest uniforms of the Cavalry and Infantry branches of the service were at a discount. These were, in turn, superseded by the dark blue dress coats and cocked hats of our Naval heroes, who, led by Admiral Porter, paid their respects to the chief Executive and Mrs. Grant, with that execrable and courteous manner for which they have always been noted, both at home and abroad.

But the most amusing, if least showy reception was that of the "public" and *id omni genus*. Owing to the inclemency of the weather, the crowd of plebeians was smaller than usual, but there were enough to keep the President's hand and arm going like a pump handle without a moment's interruption for upwards of an hour. Men and women, young and old, rich and poor, and white and colored, were jostled together in their eagerness to wish the President of the United States a "Happy New Year," in a truly republican manner; and General Grant, as well as Mrs. Grant, had a polite bow and a hand-shake for them all. Invalids on crutches, blind men led by boys, decrepit old negroes, and bout-blacks and newsboys were among this crowd, for the doors of the Executive Mansion stood open to all "well dressed" persons; and as regards the exact meaning of this phrase, the ushers seemed willing to stretch a point. So that a man did not appear in his shirt-sleeves, he might be considered "well dressed," and this broad latitude was taken advantage of to the utmost. For upwards of an hour, this stream of miscellaneous humanity continued to flow through the Blue Room, past the President and into the East Room, where it dissolved.

To-morrow the first annual "State Dinner" will come off, to which only the Cabinet and attaches of the foreign legations have been invited, because the table in the State Dining Room will only seat thirty-six guests. At the next, which will take place about a month hence, the members of the Supreme Court and Court of Claims will be invited.

L. B.

LETTER OF INQUIRY.

DENVER, Jan. 2, 1877. To the Editor of the Sabbath Recorder: I can truly say I hail with pleasure the Sabbath Recorder every week; but this last, Dec. 28th, afforded me a double pleasure. When I saw that long article from an "American Citizen," "No. III," I knew it was worth reading; I will remember the two former ones. Before I had read it, I wished it could be put into tract form and read by hundreds and thousands all over the country. The more I read the more I admired it. When I finished it, I said, "Is this the only place that this valuable article is to be printed? What a pity it can not have a wide circulation!" When I read your piece on the other page of the leaf of the Recorder, I was glad to see you wish it to be more extensively read. It occurred to me instantly, I wished I could do something to help circulate it. The next thought was, I will try. I will ask Bro. Hull a few questions. If he can not gratify my wishes, I know he will answer me kindly. I hope through the Recorder.

1. How many dollars subscription should you want to print fifty thousand?

2. What would be the price to sell them by the dozen or by the hundred?

3. Could you afford to give one-half dozen to every dollar subscriber, then let them buy at your price what they wanted more?

I wish that letter from the *Journal Chronicle* (on the same page in the Recorder) could be circulated in a similar way. It seems to me they might do a great deal of good to be circulated among common people, for they are generally very ignorant about these facts about the Sabbath. I do not wish *it* to be distributed in Pennsylvania or other states need them. Most earnestly do I long for the ministers to read both these letters, particularly the Baptists. I have heard so much brag from them that they are nearer the Bible rules than any other denomination of Christians, and some of them say that is the reason that they prosper more than others, &c., &c. I have talked with several, but can not get one to investigate. They will put it off as a matter of no consequence, not worth spending time about. One Baptist minister, a D. D., told me he never would argue with a

Seventh-day Sabbath-keeper, for said he, look here. He walked across his own parlor, knocked his head with force against the wall, looked me in the face and said, "there, that's all I should get by arguing with a Seventh-day Baptist." I do think the ministers are the greatest hindrances in the way of the spread of the Lord's Sabbath. They strive to keep their people in ignorance, and perhaps their preaching tends to no-Sabbath. Because they preach that the Lord's Sabbath is put down. Then, sure enough, we have no Sabbatharian."

GLANINGS FOR IDOLATERS.

God has great displeasure against idolatry. This is shown in his dealings with Israel for their false worship. He can allow nothing to usurp his own place in the hearts of men. Their well-being requires that he should be worshipped in the beauty of holiness. Therefore he commands: "Thou shalt have no other gods before me." "The Lord is great, and greatly to be praised."

Forgetfulness of God casts a nation down from any height of perfection and glory it may have reached. Trust, in national prosperity, and idleness, and profligacy, and the forces in vain. Sometimes they may seem to be a going way, but it triumphs at length. Satan plots his arts and powers and if there should be a fall, the inward power grasps the sword of the Spirit and makes the tempter flee. Human reasoning and skeptical insinuations make their assaults, and would drive the soul from its resting place, but divine truth, hid deep in the heart, and an indwelling Savior, soon furnish an answer to all false insinuations. From common observation it may be seen that there is a great deficiency in the membership of Christian churches somewhere. This deficiency is the occasion of a great deal of trouble to ministers, and those whom we may term fathers and mothers in Israel. The very idea of keeping a standing discipline committee to look after delinquent members shows something wrong. If there was the spiritual life in the soul which is produced by the Spirit's regenerating power, would there be any need of such church power? It is true, all Christians in this imperfect state are liable to err and get entangled in the world, and it is well for Christians to watch over one another and give a word of warning or instruction, and exercise sympathy; and if there is the divine principle within, it will do good and preserve from many evils. It is not enough to prove the existence of this spiritual life that a decent or good moral character is maintained, for many who have lived under the instructions and example of Christians, and have had the regular means of grace to enjoy, are respectable in their demeanor. If we live in the light we must be enlightened to a degree, yet the light that many have is as cold as moonlight. We want sun warmth and heat as well, and more; and if we have that, we shall have life. How emphatic, how full of meaning was the language of Jesus to the Samaritan woman, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life. From that time she gave evidence of that life, for she left her watering pot, (she might have forgotten it) and with a full heart proclaimed the name of Jesus to her countrymen, and won many over to believe in him. Don't tell us of your fine theories, or amuse us with your speculations, or try to becloud our faith in God's revelation by your skepticism. We want and the world needs the life of Christianity, and who to the professor, however learned, who has not this vital principle in him. We as a denomination need a live membership, men and women who will bear testimony to the truth with clean hands and believing lives. Sabbath reform will be better promoted by a holy walk than by all the arguments that may be employed without it. In order to be useful in any department of Christian labor, there must be Christian growth; and the more progressive a Christian the more qualified will he be for advancing the cause of truth as it is in Jesus. For our own sakes, for the satisfaction it will afford, let us examine ourselves faithfully to see whether we have the life divine in us or not. This mortal life is fast ebbing away, and we shall soon be conveyed to the boundless sea of eternity—no eternity of blessedness if we have the life in us, but of infinite loss without it. Another year closes upon us, and whether we shall have another to live is unknown to us, but this we know, the day is at hand when our work will be done. Let the light be burning, the faith strong, the life pure, the hope bright, then we will be ready.

G. R. WHEELER.

CHURCH AND STATE IN MASSACHUSETTS.

A Boston Bishop of Jan. 5th, says: "The Supreme Court sustains the lower court in its decision that Israelites are amenable to the laws regulating observance of the Sabbath." We do not know the technical features of the case on which this decision is based, but can not see how a Jew, who recognizes no Sabbath but the one instituted by Jehovah, can, under a government which guarantees equal religious rights to all, be compelled to recognize a day as the Sabbath which has no other than human authority for its support.

HOME NEWS.

Alfred. Many are inclined to speculate for Alfred when clothes become dear of Spring, or the Summer fruit, or when it is the colors of Autumn add a tinge to the scenery; but to us it is a winter home. Surrounded by hills, protected from the winds, with good sleighing under the influence of light and conviction. The gospel light of divine revelation and the Spirit has illumined their understanding and conscience, and, under the impression made, they have professed the religion of Christ. The question may be asked how do we know they were not regenerated or born again? We answer the new life is wanting. Why, the evidences of the new birth are as plain as those of the natural birth. A child soon begins to grow and develop its power physically and intellectually. Analogous to nature is grace; there is growth or development of Christian character. The internal spiritual life in the renewed soul is a power not easily overcome or kept down. Like some plants or trees, trampling will not kill but often strengthen. Poverty, affliction, persecution have applied their forces in vain. Sometimes they may seem to be a going way, but it triumphs at length. Satan plots his arts and powers and if there should be a fall, the inward power grasps the sword of the Spirit and makes the tempter flee. Human reasoning and skeptical insinuations make their assaults, and would drive the soul from its resting place, but divine truth, hid deep in the heart, and an indwelling Savior, soon furnish an answer to all false insinuations. From common observation it may be seen that there is a great deficiency in the membership of Christian churches somewhere. This deficiency is the occasion of a great deal of trouble to ministers, and those whom we may term fathers and mothers in Israel. The very idea of keeping a standing discipline committee to look after delinquent members shows something wrong. If there was the spiritual life in the soul which is produced by the Spirit's regenerating power, would there be any need of such church power? It is true, all Christians in this imperfect state are liable to err and get entangled in the world, and it is well for Christians to watch over one another and give a word of warning or instruction, and exercise sympathy; and if there is the divine principle within, it will do good and preserve from many evils. It is not enough to prove the existence of this spiritual life that a decent or good moral character is maintained, for many who have lived under the instructions and example of Christians, and have had the regular means of grace to enjoy, are respectable in their demeanor. If we live in the light we must be enlightened to a degree, yet the light that many have is as cold as moonlight. We want sun warmth and heat as well, and more; and if we have that, we shall have life. How emphatic, how full of meaning was the language of Jesus to the Samaritan woman, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life. From that time she gave evidence of that life, for she left her watering pot, (she might have forgotten it) and with a full heart proclaimed the name of Jesus to her countrymen, and won many over to believe in him. Don't tell us of your fine theories, or amuse us with your speculations, or try to becloud our faith in God's revelation by your skepticism. We want and the world needs the life of Christianity, and who to the professor, however learned, who has not this vital principle in him. We as a denomination need a live membership, men and women who will bear testimony to the truth with clean hands and believing lives. Sabbath reform will be better promoted by a holy walk than by all the arguments that may be employed without it. In order to be useful in any department of Christian labor, there must be Christian growth; and the more progressive a Christian the more qualified will he be for advancing the cause of truth as it is in Jesus. For our own sakes, for the satisfaction it will afford, let us examine ourselves faithfully to see whether we have the life divine in us or not. This mortal life is fast ebbing away, and we shall soon be conveyed to the boundless sea of eternity—no eternity of blessedness if we have the life in us, but of infinite loss without it. Another year closes upon us, and whether we shall have another to live is unknown to us, but this we know, the day is at hand when our work will be done. Let the light be burning, the faith strong, the life pure, the hope bright, then we will be ready.

G. R. WHEELER.

ORDINATION AT MILTON, W. V.

A council called by the day Baptist church of Milton, examined and ordained Bro. E. Dunn to the work of the gospel ministry, met at the church Dec. 18th, at 10.30 o'clock A. M. The council consisted of W. Burdick of the Union Church, Eld. V. Hill and Deacon Potter and J. W. Bliven of Union church, Eld. J. C. Rogers, L. E. Livermore, Eld. L. E. Livermore, Dea. Arza Coon of the Union Church, and Elders W. C. and L. H. Bond, E. Brown, and of the Milton church.

Eld. James Bailey was Moderator, and Dea. L. T. Clerk. Eld. J. Bailey led in the prayer; the questions to be answered were answered with unusual neatness and decision. Bro. Dunn gave an account of his Christian experience and the dealings of the Spirit with him from early youth, giving his apostasy from the never leaving him; and great peace and joy when led to its influence. After a very full examination of the candidate, the unanimously voted satisfaction commended his ordination. The ordination service place at 2 o'clock P. M. day, in the following order: 1. Prayer by Eld. L. E. Livermore from 1 Timothy, 16: "unto thyself and unto thy fellow men, thou shalt be a blessing that hear thee;" consecrated by Eld. W. C. Whitford, the imposition of hands, by J. C. Rogers, V. Hill, and J. W. Bliven; date by Eld. V. Hill; and by the church by Eld. J. Bailey, an anthem of welcome choir, and benediction said.

All the services were

One of the telegraph cables between France and England was broken by the recent storm.

THE NEW BIRTH AND CHRISTIAN PROGRESS.

The new birth supposes a new life, and life supposes growth, and eventually life into perfection. What evidence have we of being born again if we have not the life of God in the soul, a life which leads to action, to devotion, to labor, to love, and obedience? It is to be feared that many profess religion under the influence of light and conviction. The gospel light of divine revelation and of the Spirit has illumined their understanding and conscience, and under the impression made, they have professed the religion of Christ. The question may be asked how do we know they were not regenerated or born again? We answer the new life is wanting. Why, the evidences of the new birth are as plain as those of the natural birth. A child soon begins to grow and develop its power physically and intellectually. Analogous to nature is grace; there is growth or development of Christian character. The internal spiritual life in the renewed soul is a power not easily overcome or kept down. Take some plants or trees, trampling will not kill but often strengthen. Poverty, affliction, persecution have applied their forces in vain. Sometimes these triumphs at length. Satan plans to have a fall, the upward power grasps the sword of the Spirit and makes the tempter flee. Human reasoning and skeptical insinuations make their assaults, and would drive the soul from its resting place, but the divine truth, hid deep in the heart, and an indwelling Savior, soon furnish an answer to all false insinuations. From common observation it may be seen that there is a great deficiency in the membership of Christian churches somewhere. This deficiency is the occasion of great deal of trouble to ministers, and those whom we may term fathers and mothers in Israel. The very idea of keeping a standing discipline committee to look after delinquent members show something wrong. If there was the spiritual life in the soul which is produced by the Spirit's regenerating power, would there be any need of such church power? It is true, all Christians in this imperfect state are liable to err and get entangled in the world, and it is well for Christians to watch over one another and give a word of warning or instruction, and exercise sympathy; and if there is the divine principle within, it will do good and preserve from many evils. It is not enough to prove the existence of this spiritual life by a decent or good moral character; this presence of their Savior go with them under the deity of life, and may they, when their work on earth is done, enter into their rest.

HOME NEWS.

Many are inclined to speak a word for Alfred when clothed in the beauties of Spring, or laden with Summer fruit, or when the bright colors of Autumn add a charm to the scenery; but to us it is pleasant to meet him. Surrounded by the hills, protected from the heavy winds, with good sleighing and a keen breeze, there is a charm and interest in the very atmosphere which makes this a favored spot to pursue life's journey. The activity, the cheerful greeting, and the excellent religious privileges, all combine to invite the wanderer to rest. But it is the student that gives real life to Alfred. The student, with his quick step and warm heart, with a noble mind, and a noble heart, is the noblest of men. Last term was one of good interest, not only to the students, but to the corps of devoted teachers. The nice order, the close attention, and good religious interest, for there were a goodly number who found the Savior, marked it as one of the most successful in the history of the institution. The public sessions of the Literary Societies for this year have been held as usual. The exercises were an honor to the members, and satisfactory to the public.

RELIGIOUS INTEREST AT MILTON.

The revival work which began last term in the College has been transferred to the churches of the place. Gradually but surely the interest is growing. The meetings are largely attended, and a goodly number have embraced Christ. The union effort was conducted for a time in the Congregational church; just now it is carried on in the Methodist church, and near the close of the present week it will be held in the Seventh-day Baptist church, where it will continue until after the Week of Prayer. V. C. W. MITCHELL, Secy., Jan. 1st, 1877.

SCHOOL STATISTICS.

Not having room for the entire message of Governor Robinson, which is credited with being a very able state paper, we extract the following paragraph showing the common school statistics of the State for the year ending September 30th, 1876: Total receipts, including balance on hand Sept. 30, 75, \$12,648,969 69 Total expenditures, including balance on hand Sept. 30, 75, \$14,160,388 71 Amount paid for teachers 7,940,985 17 Amount paid for fuel 1,791,124 19 Amount paid for repairs, furniture, and other school property 1,317,024 00 Number of school houses 11,571 Number of school districts 11,027 Number of teachers employed for the legal term 19,344 Number of teachers employed during the prime of the term, or during the first six months of the year 20,200 Number of children attending Normal schools 1,067,199 Number of persons attending Normal schools 6,981 Number of children in private schools 134,404 Number of children in public school district libraries 80,802 Number of persons in the State between the ages of five and twenty-one years 1,385,601

HYDROPHOBIA.

A Philadelphia dispatch of Dec. 30th, says: About two months ago, a young man named Schreiner, residing at 503 Noble street, aged 18 years, was bitten on the hand by a dog. The wound was cauterized and every thing done to counteract the effect of the bite. The wound healed in a short time and nothing more was thought of the affair until last Sunday, when at his home he suddenly became raving, and grasping a poker dealt a fearful blow on the head of his brother-in-law, making an ugly wound. He was secured and imprisoned in the asylum, suffering all the agonies of hydrophobia, when he expired.

CONGRESS.

Both Houses have wrestled vigorously with the Presidential question, but what action will finally be taken is not yet apparent. In the Senate, Mr. Wright's bill to establish a court for the trial of contested elections, in the office of President and Vice President of the United States, was referred to the special committee to devise means for conducting the votes. A bill was passed for the sale of desert lands in California, Oregon, Nevada, and the Territories. The House passed a bill, fixing the compensation of United States marshals and deputies. It provides that the compensation of marshals shall not exceed \$5,000 per annum, and of deputies \$5 per day, or \$1,200 per annum. The committee of the whole agreed to a bill allowing a pension of eight dollars a month to all who served sixty days in the Mexican war, or thirty days in the Florida or Black Hawk wars, and their surviving widows unmarried. Mr. Knott, of Kentucky, chairman of the Judiciary Committee, presented the report of the Committee on the admission of James B. Belford as Representative from the State of Colorado, with a resolution that Colorado be in the Union, and that Mr. Belford be admitted. Mr. Hurd, of Ohio, presented a minority report, which recommended the passage of an act of Congress admitting Colorado as a State.

PERILS OF THE SEA.

The bark Scotts' Boy, from Liverpool, which arrived at New York, Jan. 7th, reports severe weather during the trip. Three men were lost overboard; several of the crew were frost-bitten. The steamer Andoria brought the crew of the Scotia, which had been knocked about New Foundland banks seventeen days, during five of which the crew had been without water, their only provisions being a barrel of hard bread soaked with sea water. When rescued only two out of six men were able to climb to the deck, and they went up in company with their hands and knees, their feet having been frost-bitten. The Trans-Atlantic steamer America, bound from Havre to New York, went ashore at Seabright, about four miles north of Long Branch, N. J., at three o'clock on the morning of Jan. 7th. There were on board 100 passengers, and four class passengers, and one hundred and sixty-two officers and crew on board, all of whom with the exception of three of the crew were saved.

PERILS OF THE RAIL.

Four persons, employees on the trains, were killed by a collision at Quincy, Ill. Jan. 2d. On the same day, the mail train on the Rutland Railroad, was run into at Healdville, Vt., by a snow plow, demolishing the rear end of the train, and injuring several workmen. The Morning Star.—We have recently added to our list of exchanges the Morning Star, "a weekly religious newspaper issued by the Free Will Baptist establishment," at Dover, New Hampshire. It is a sterling paper, as those who read it will testify.

ANGELS HOVER OVER OUR DANGER.

The title of a new song by Arthur Fanshawe, with music by Geo. Hastings. It has a fine graphic title page, and is destined to become popular with the lovers of song. Published by F. W. Helmick, Cincinnati, O. Price 40 cents.

DEATH OF COMMANDER VANDERBILT.

Commander Vanderbilt, died at nine minutes to eleven, on the morning of Jan. 4th, at his residence in Washington Place. He had struggled against his lingering disease for over half a year. For the last few days, his physicians have been hourly expecting his death. He died almost without a struggle. A change for the worse took place about four A. M. He expressed a desire to see Rev. Dr. Deems, who was soon present, and the Commander said to him, "I think I am nearly gone. Dr. Deems said that he would be with me before I died. He had not the boat left, and he was not sufficiently recovered to go. He was very much pleased. They were promptly buried in the cemetery. A post mortem examination of the body, it was found that the immediate cause of death had been an aneurism, resulting in perforation of the colon or large intestine. The perforation, the doctors concluded, could not have existed more than a day or two before death, but the aneurism, which caused it might have been going on for three weeks. Besides this, there was a chronic inflammation

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