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THE MATTER OF EVERY DAY.

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Oldest Paper in the State.

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OFFICIAL PAPER OF THE COUNTY.

THE SUNDAY SCHOOLS.

Constitution of the Nebraska State Sunday School Association, Revised and Adopted June 1, 1874.

Article 1. This Association shall be known as the Nebraska State Sunday School Association.

Its object shall be to unite all evangelical Christians and Sunday school workers throughout the State in an earnest effort to promote the cause of Sunday schools.

Article 2. The officers of this association shall be a President, one Vice President for each evangelical denomination represented therein, a recording Secretary, a statistical Secretary, a Treasurer and an executive committee of one from each participating evangelical denomination in addition to the President, Secretary and Treasurer, who shall be six-officio members of such committee, a majority of whom shall be a committee for the transaction of business. Said officers shall hold office for one year, or until their successors shall be elected and they shall be elected and they shall perform the duties of their offices in carrying out the object of this association.

This being more responsibility than the prince wished to assume, he referred the whole matter to the tycoon, whose capital was then at Omaha, 80 miles north. The tycoon sent at once for Adams. On the way Adams ascertained the feeling of the Portuguese and what they were anxious to accomplish, and he also saw by the headless trunk and suspended bodies how frequent capital punishments were in Japan and for what slight offences they were in use. Iyevas was the tycoon. He was first of the Toogawa family, which after him, ruled for 250 years. Through 2,500 years of written history it is considered their "Alfred the Great" by Japanese historians. When in the presence of the tycoon Adams found a mild-mannered unprepossessing man who questioned him thoroughly of England and Holland, of their commerce and trade and their wars, and especially their object in coming to Japan.

After the interview, which lasted several hours, Adams was placed in confinement. He was kept there 43 days and nights. With visions of ghastly, headless trunks and bodies suspended on crosses having been pierced by spears, his sleep could have been neither very sweet nor refreshing. But Iyevas was too great and too shrewd a man to be used by the Portuguese Jesuits, and Adams had told so straightforward a story and exhibited such an intimate knowledge of the history of Europe, the trade and commerce of its different nations, and of the various arts and sciences, that Iyevas was strongly impressed with him. To the Portuguese importunities he answered that he saw nothing in the conduct of the strangers to condemn but much to commend and ordered the release of Adams. He sent their ships to Yedo and told the whole crew to content themselves in Japan as they would never be allowed to leave it. Adams was taken into the employ of the government and he taught Iyevas mathematics and navigation, and how to build, launch and rig large ships.

On the other hand, what if his English Mary cherished the hope that he would come again; and what if she kept every word of his enshrinéd in her heart; and she with her children still knelt, morning and evening, and lifted up their supplications to Him who holds the great waves and fierce winds in the hollow of His hand to protect their wanderer and bring him home to them again?

These conflicting emotions must have wrung a proud and sensitive spirit, such as that of Adams. He who had looked danger and death in the eye in many a wild storm and wild battle strife without faltering might well have broken down and wept like a child under this trial.

But his bitter conflicts of loves, of doubts, of desires and of hopes, lie buried with his ashes under this stone column, now before us, and in the oblivion of three silent unspeaking centuries of Japanese night. He decided to stay with the certainties of the land of his adoption rather than take the chances of his native land. The ship departed, and as her white sails receded from Adams' sight he had put all that was dear to him in his youthful and better days behind him.

Art. 3. The statistical Secretary under the advice and direction of the executive committee shall prepare suitable blanks for the formation of county Sunday school associations, and send such blanks to the Secretary in each county for the purpose of securing the organization of such associations. He shall also prepare and send annually to the counties suitable blanks for their annual reports to this association.

Art. 4. The executive committee may fill any vacancies in offices occurring during the year, and shall make all necessary arrangements for the sessions and business of this body. All monies shall be paid out by the Treasurer under direction of this committee.

The committee shall appoint a Secretary for each county in the State; nevertheless, the Secretary of the association of the county in which he shall reside shall be ex-officio such Secretary, whose duty it shall be to ascertain:

1. The total population of his country by precepts.

2. Number of persons between the ages 5 and 21 years.

3. Date of organization of first Sabbath school established.

4. Present number of Sabbath schools.

5. Number of officers and teachers enrolled.

6. Number of scholars enrolled.

7. Total enrollment.

8. Total average attendance.

9. Number of scholars in infant classes.

10. Number of scholars in intermediate classes.

11. Number of scholars in bible classes.

12. Number of volumes in library.

13. Number of children's papers taken.

14. Number of teachers' papers taken.

15. Number of schools sustaining teachers' meetings.

16. Number of schools open summer and winter.

17. At what hour held.

18. Amount of collections for missionary and other purposes.

19. Number of conversions during the year.

And submit the same to this association in person, if present at the annual meeting, and forward a copy to the statistical Secretary, in such form as the latter shall prescribe, at least one month previous to such meeting.

Said county Secretary shall also exercise all reasonable efforts to establish and encourage Sunday schools in distinctive portions of his county, as well as the organization of a county Sabbath school association where not already organized.

Art. 5. Meetings of this association shall be held at least once a year at such time as the executive committee and place as the convention may determine.

Art. 6. All evangelical and Christian ministers and Sunday school workers who may co-operate with us are hereby considered to be members of this association, and such as are duly elected delegates from any Sunday school in the State shall be entitled to seats in its annual conventions.

Art. 7. The business committee and committee on resolutions, each to consist of five members, shall be appointed by the incoming President immediately upon his inauguration.

Art. 8. Amendments to this constitution may be made at any annual session of this association by a majority vote, provided that written notices of such amendment be given at least one day before action is had.

A couple of neighbors became so imminent that they would not speak to each other; but one of them having been converted at a camp-meeting, on seeing his former enemy held out his hand, saying: "How d'y'e do Kemp? I am humble enough to shake hands with a dog."

The Washington fire department wasted ten thousand gallons of water to amuse a company of Indiana editors.

ESTABLISHED 1856.
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FUDGE—A COLORADO LEGEND.
By FRANK TRIPLETTE.

"Long old you say, young fellow, is been born here?"

"I'm Alvin Kalkarlate, hit's on me ten years."

"I'm a railroads running, o' ever bought them, a cabin man was built—whack 'em, only older men;"

"I'm a man in them days, and my law was 'shoot' he quicken on the trigger I was am with my unit."

"A little fellow that folle called 'o' Kalkarlate."

"I'm a big bowie and a heart plumb full of pink;"

"I'm a ring-tailed squealer from the rose."

"I'm mighty fond of winnin' at poker, my moon malt,

"I'm a battler, tho' he warn't on the talk,"

"I'm a scarpin'; how quick he I was the chink."

"My human critter that he has even say,

"My world dar to cross him, when he was on a sprit."

"I'm a Jackson, a vield as son-

"I'm a person gain in kickin' up a mass,

"I'm a kin Kentucky on one barmy, somer day,"

"All the fight's on record, I've no rights,

"Wen'nt one to equal that here for grit or nerve."

"Jack old chawed rosin, and Kintuck he wouldn't swerve;"

"All about Jack's woman that das-

"Kintuck had took his davy that by the nose of sin."

"Kintuck Jackson struck her (and that was Jack's kind or style),

"but him sure as shootin' even of his hide should spile."

"Kintuck he liked the winnin', and war-

"Kind in his sort or way,

"I know fellers what know'd him often and often say,"

"We'd know him to give to poor ones the what he had,"

"For the kind or heathen, yer know, that wasn't bad."

"I'm goin' away from the subject (if you boy it I'd like a chaw),

"I'm a Kintuck's method of practicin' bowie-knife law."

"Jack's sure 'nuff got benzined and went for Moll with a stick,"

"I'm a Kintuck, though more' forty red off, he didn't want no advantage, so he giv'd his law up full."

"I'm a Jackson, the pagin, as mad as nutt hull."

"I'm real real beautiful, the battle that war'nt;

"I'm goin' and torn and yelled and awoke and out and shot and bit—body!"

"Jack, he fit like a chicken that's got a sight of blood,"

"I'm a Kintuck was like them gyanas, what das'nd the flood."

"The jack mangled and cut him, he never said a word,

"I'm a Jackson away with his bowie, like a well-bred fightin' bird,

"They 'gn' to weaken, and then the kinks could see."

"Jack would never lick Moll again when he war on a sprit."

"He laid stretched out a gaspin', like a dog that pants for wind,"

"I'm a Kintuck's woman's a chaff'r I'll never stand."

"I'm a hand in this game, boy, and some what was poten."

"I'm a Jackson, and some what was poten."

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