

The Sabbath Recorder

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

THE BLOSSOMS OF HOPE.

In the happy spring, when the joyous birds
Sung merrily over hill and dale,
And the blossoming of lovely flowers
Filled each child's heart with glee;
The angel of hope opened wide my heart,
Letting in floods of ambient air,
And the fragrant scents of future joys
And the promise of a brighter day,
He carelessly, lavishly scattered there,
Quickly they sprang into delicate plants,
And made farwells to rose-crowned June,
There were buds, or flowers on every stem.
And I said, if warmth and light, and dew,
Be freely given to my flowers rare,
In the solemn, dreamy autumn hours,
Sweet fruits of joy the plants will bear.
But ere autumn, an angel hither strayed,
With sorrowful eyes and wings of jet;
He bore in his hand a shining blade,
And he denoted the pathway of all he met.
"Lady," he said, "my name is grief;
I come to gather what hope hath sown."
With a pang, I turned to my lovely flowers;
They were gone, all gone; the angel had
Then lightly closed and barred the door,
And I said, I will open it never again,
For hope shall plant in my heart no more,
The joys that grief will but turn to pain.
But when hope, with another spring, returned,
And flowers smiled back to the beaming stars,
He glided in, while the door was shut;
What careth a spirit for bolts and bars?
Lo! Wis., April 28th, 1863.

RAISING BENEVOLENT FUNDS.

It is a duty of every Christian to contribute to the support of the church and its benevolent enterprises. The following are some of the ways in which this duty may be discharged:

1. By the regular payment of contributions to the church.
2. By the regular payment of contributions to the benevolent enterprises of the church.
3. By the regular payment of contributions to the benevolent enterprises of the community.

THE BEST METHOD.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. To the inspired scriptures we turn, for our doctrine and instruction and thorough furnishing, which shall prepare us for the needed "correction."

1. DEUT. 16: 17.—"Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee." (See also ver. 10.)

1 Cor. 16: 1, 2.—"Now concerning the collection for the saints, &c., upon the first day of the week, let every one of you lay by him (himself) in store (in store house), as God hath prospered him, &c. Acts 11: 29.—"Then the disciples, every man according to his ability, determined to send relief to the brethren which dwelt in Judea; which they also did, and sent it to the elders by Barnabas and Saul." (Read, also, the 8th chapter of 2 Corinthians, noticing the 12th, 13th, and 14th verses.) The deduction from these quotations is, that Christian donations for benevolent enterprises and charitable purposes, should be at a certain rate of equality between donors—of equality between individuals.

2. READ LEV. 27: 30-35; Num. 18: 21 and 24-32; Deut. 14: 22-26, 28, 29; also 26: 11-13; 2 Chron. 31: 5; Neh. 10: 38.

"Very well," says one, "the principle of tithing, the requirement to give a tenth of one's increase or income, was under the Jewish dispensation." So it was; but can it reasonably be supposed that Jesus Christ requires of the Christian less under the Gospel dispensation?—less of His children, say, even with His shed blood, having greater light—the added light of the Gospel; and having greater facilities and means for doing, while the demand is certainly greater than the supply; than God did of the Jew, amid those long and comparatively dark ages? Can it be, that the Christian may be less sympathetic, less interested in the welfare and salvation of his fellow-men, than the Jew? Ob! no!

Second—Justice to God, and to the good cause of our Saviour, requires that our individual donations should be at a certain rate per cent. of the increase or prosperity of each member respectively—at least ten per cent. These should be in proportion to the amount of available means each member has. And by availability, is meant, having reference to the domestic demands upon each respective individual, and to the fact as to whether one gives from his need or his superabundance. To explain: One, brother, without a family, or special dependents, has an income of \$500 or \$1000, while he can live upon one half of it. Another brother has the same amount of income, but has a large family, or other dependents, to support, which requires all of his income. The former could and should donate largely from his surplus; the latter but sparingly from his need. The single young man or young woman, without any income, but with strong hands and good health, should donate largely from his or her own strength; the brother of much wealth, should donate largely from his great abundance; while the infirm, the aged, and the widow, may be excused.

Third—It is essential to safety and permanent success, not less than to harmony, that in our church, associational and denominational enterprises, each of these bodies should know definitely the amount and sources of the funds they may spend, in any given year, for benevolent gospel enterprises, before any such enterprises are undertaken, or any expenses contracted therefor. Hence, all donations for general objects of benevolence, that may or can be anticipated one year or more, should be uniformly pledged one year or more before-hand. And special benevolent enterprises, which may not be thus anticipated a year or more, should nevertheless be provided for by special pledges before expenses are contracted, so as to involve the society. Having all donations for general and anticipated purposes of benevolence thus pledged in advance, each body would know very near how much funds would be furnished for their respective enterprises during any given year; and hence would know just how much they might pledge to missionary and agents—to educational, missionary, charitable, and other specific objects of love and benevolence. And knowing this, they would know just what enterprises may be safely undertaken by each respective body during any year or time, without embarrassment or failure for want of means.

These previously pledged donations being "freewill offerings," deliberately anticipated and deliberately contracted, (and the pledge to donate becomes a contract on the part of the pledger,) the pledger, knowing enterprises to have been undertaken and contracts made depending upon those pledges, confiding in each pledger for the faithful fulfillment of each pledge, the pledges will be redeemed, almost invariably.

There being few or no delinquents, little or no deficiencies in the anticipated benevolent fund will occur; and no enterprises being undertaken, or obligations contracted, except upon the basis and assurances of previous pledges, no debts will embarrass and separate between the society and its agents or employees—no insolvency will occur, to weigh down and harass the harmony and peace of the society, and destroy its efficiency and usefulness.

Another, and by no means an unimportant consideration, is, far greater amounts will be secured, by a systematic plan of advance pledges, than by the usual course. No one will be able to excuse himself with the plea that he has not the change or means in pocket, as on the day of our usual contributions; nor will any one be able to withhold the Lord's money unperceived, putting in only three cents as a contribution, when he should put in three dollars. His pledge will be on paper, and before the church; and no three-cent pledges will appear there from the man of abundant means.

Besides, such a systematic plan of weekly donations, in accordance with previous pledges, presents constantly a definite and ever-present object of benevolence for which to labor, and will catch every much that is now wasted, or spent without special necessity.

This is the better plan, and, being the Bible plan, is doubtless the best plan.

Now for the method and agencies for carrying it out.

1. The people should be thoroughly and well enlightened in respect to their duty and privilege in this respect.

2. The benevolent enterprises to be carried on by the liberality of the people, should be such as commend themselves to the affections of the people.

3. These should always be entrusted to the most pious, unselfish, and efficient officers and agents, so as to insure economy and success.

4. This done, suitable blank forms should be provided by each organization, upon which to take the pledges desired; containing a separate space for the amount of available property each one possesses, the name of the donor, the amount to be donated in each hundred dollars weekly, personal or weekly donations, total weekly; the amount of the aggregate the donor wishes appropriated to foreign missions, to home missions, to tract cause, to publication cause, to education, &c.

5. Duplicate blank forms, prepared by the denomination for its use, should be sent by its clerk or general agent, to each and every member of the several churches and societies in the denomination, through the medium and agency of the clerk of the respective churches, at least sixty days previous to the beginning of its fiscal year, one to be filled out by those to whom sent, according to the plan indicated and the wishes of the donors, and returned to said clerk of the church, and by him a copy sent to the proper officer of the denomination, at least thirty days previous to the beginning of the next fiscal year; the other to be at the same time filled out, but retained by the donor as a reminder and voucher. So in respect to blank forms for subscriptions for each respective associational and church enterprise.

6. Each subscriber should with confidence and annual account of his contributions, and his pledges.

7. The organization should have a list of names to whom the returns from the several churches should be transferred, the clerk keeping an account with the treasurer.

8. Quarterly or semi-annually, the treasurer of each church should call for and collect the subscriptions with

in his respective church and society, and transmit to the treasurer of the denomination, and of the association, the amount that belongs to each respectively, keeping a correct account with each organization, and rendering a written account of his doings annually to the church.

9. Each individual subscriber of a donation should prayerfully, faithfully, and unflinchingly, consecrate to the Lord, and "lay by him in store," upon the first day of the week," never to be otherwise appropriated, turned aside, or used for any other purpose whatever, the amount of his weekly pledges.

The object of the column of personal donations is this: Many will esteem it a privilege to donate something each week, (when the proper inducement is presented,) over and above the per cent. on their property. Others, having little or no property, as single young men and women, and others without family or dependents, their resources being their strong arms, skillful hands, and willing hearts, will esteem it a privilege to give a part of their earnings, as generally they may better do than not; and while poor widows, the aged and infirm poor, should be exempt from donations only as their warm hearts shall demand the privilege, the young and strong, even children, should be urged to liberal personal donations weekly.

Brethren, the above is the better, and it is thought the best plan, and being the plan indicated "by the inspiration of God," and as such it is respectfully submitted. The details of method and agencies for carrying it out, are incomplete and doubtless imperfect, but time and space forbid further amplification at present. Let us at once fully adopt, in our hearts, such a systematic plan of benevolence, which our interests demand—which God demands—and be assured we shall have ready funds for benevolent enterprises, hope would revive in every heart, and success would crown our benevolent efforts, as God would bless and prosper us. For, "There is that scattereth and yet increaseth; the liberal soul shall be made fat; and he that watereth shall be watered also himself."

Here let the reader examine, and please fall not to read the following Scriptures: Prov. 3: 9, 10; 11: 24, 25; Isa. 32: 8; Luke 6: 38; 2 Cor. 9: 6-8; Gal. 6: 9; Acts 10: 4; 20: 35; 1 Tim. 6: 17-19; and especially Mal. 3: 9-12.

A GERMAN STORY.

During a walk that I once had with the clergyman of Landroff and his wife, the latter, in a sudden death which had taken place in the village.

"It is very awful," I said; "what a thread life hangs upon!"

"That was really the case with one of my family in times past," said the clergyman's good wife. "Her life did hang by a thread."

"Tell me how it was," I said.

"It was that story," said the lady, "which caused the inscription you see to be placed over our doorway."

The inscription was as follows:

"If once we learned why God sends grief and woe,
How great His boundless love we then should know."

I read the lines, and then asked the minister's wife if she would kindly tell me the story.

She thus began:

About a hundred years ago, my mother's great-uncle, the Countess von Meritz, was living with her two daughters in a castle in Germany.

They were once invited to a wedding, which was to take place by torch-light, according to the old German custom. They did not, accordingly, set out till it was beginning to get dusk. They had to pass on their way through a part of the Black Forest.

Now it happened that Gertrude, the eldest daughter of the Countess, had given her a wreath of pearls, and she wore them on the evening of the wedding. But it chanced as they entered the forest, that a branch of black thorn caught in her hair, and before it could be disentangled, the thorn broke, and the small seed pearls were scattered far and wide.

The servants and ladies busied themselves alike in picking up the scattered pearls, when suddenly a wood-cutter came running from the forest, and went up quite out of breath to the Countess.

"Pray go no further, ladies!" he exclaimed; "when I was cleaving wood just now, I heard two robbers planning how they might waylay your party, rob you, and kill your servants if they made any resistance. The forest is full of these men. I had the greatest difficulty in getting to you in time. If you had not been later than you expected, you would most certainly have fallen into the hands of these robbers."

Of course no more was said about going on to the wedding, and the ladies' heads were directly turned homeward. On arriving safely at her castle, the good mother thanked God, who had preserved her and those with her. Nor did she forget to reward the wood-cutter who had warned her in time of her danger. And there were two lessons which she tried to draw for her children from the history of that evening. First, that our life always hangs on as weak a thread as that which held Gertrude's pearls, and that therefore God only keeps us alive; and, secondly, that all troubles and disappointments are as much sent for our good as the delay in getting to the wedding, which saved the family from the robbers.

"From this time," continued the clergyman's wife, "the lines you read over our door became the motto of the Countess and her family. And when I married, and my husband had the parsonage repaired, he inscribed over the entrance:

"If once we learned why God sends grief and woe,
How great His boundless love we then should know."

Children's Department.

READY FOR DUTY.

Daffy-down-dilly came up in the cold,
Through the brown mould,
Although the March breezes blew keen on her face,
Although the white snow lay on many a place.

Daffy-down-dilly had heard under ground
The sweet rushing sound,
Of the streams, as they burst off their white winter chains—
Of the whistling spring winds and the patter-
ing rains.

"Now then," thought Daffy, deep down in her heart,
"It's time I should start!"
So she pushed her soft leaves through the hard frozen ground,
Quick to the surface, and then she looked round.

There was snow all about her—grey clouds overhead,
The trees all looked dead.
Then how do you think Daffy-down-dilly felt,
When she would not shine and the ice would not melt!

"Cold away!" thought Daffy, still working away:
"The earth's hard to-day!
There's but a half-inch of leaves to be seen,
And two-thirds of that is more yellow than green!"

"I can't do much yet, but I'll do what I can;
It's well I began!
For unless I can manage to lift up my head,
The people will think that the spring has left her dead."

So, little by little, she brought her leaves out,
All clustered about;
And then her bright bowers began to unfold,
Till they stood robed in her spring green and gold.

O Daffy-down-dilly! so brave and so true!
I wish all were like you!
So ready for duty in all sorts of weather,
And holding forth courage and beauty to gether.

"JOHNNIE, YOU MUST!"

"O yes, my son, you must go to school," said a poor widow to her only child, one cold, cloudy winter morning. "Never mind if it does rain or snow when you come home; a good wetting will not hurt a stout, brave little fellow, like you!"

Johnnie knew that when his mother said "must," there was no use in teasing; so he put on his overcoat, and she packed up his dinner in his little basket, and after warming his mittens, which she found a little damp, she kissed him "Goodbye," and he marched off to school full two miles from his home.

As he walked along the way, kicking the snow as he went, he said to himself, "Must is a queer sort of a word, but it sounds awful big when mother says it."

John was not a lazy boy exactly, but he loved to read better than to study, and he had a borrowed book at home that he went to bed the night before he said to himself that the morning, so he could stay at home, for he knew he could not stay unless the storm was unusually severe. But, contrary to his wishes, "the rains" did not come, nor even the tiny snow-flakes, nor the drizzling rain. So Johnnie had to give up the story of Robinson Crusoe until evening.

John's father died when he was almost a baby, so that he could not remember him; but his mother had often told him how much his "dear papa" loved him, and how often he prayed that Johnnie might live and make a good, useful man, and be a comfort to his mother. And often, when she thought Johnnie was asleep, he could hear her praying for him, and for herself also, that she might be both father and mother to her little fatherless boy, and he did love his mother very tenderly, for he had a noble, loving heart, and he seldom did anything to grieve her. But she knew that she must be decided with him; for he had a strong will of his own; but he soon learned what "no" and "must" meant when they came from his mother's lips.

Two or three years passed away, and when John was about thirteen years old, he began to feel his need of Jesus Christ for his Saviour and friend more than he ever had before. Though he had been obedient to his mother and faithful in his studies at school, he knew very well that his heart was not right, that he did not love God, and that unless he became a Christian he could not enter heaven and could not please God. The habit of prompt and implicit obedience to his mother made it much easier for him to yield his will to God; and when he felt that God was calling him and saying, "My son, give me thine heart," he came trustingly to him in prayer, and from that time became an earnest and decided Christian.

When the time came for him to go out into the world, he did not shrink from work or care; he did not try to avoid duties, but met them like a man. He worked his way through college with his mother's help, and, as he told one of his friends in after years, when he began to be discouraged he would seem to hear his mother saying, "Johnnie, you must do it." "Never give up," he would take courage. He became a useful and highly distinguished minister of the Gospel, and his dear mother found a happy home with him in her old age. He often thanked her for her decision with him in his boyhood, and told her that he should have been a poor, lazy, irresolute fellow, if it had not been for that little word "must."—New York Observer.

THE LAST JACKET.

By E. A. H. L.

But one more month he'll wear it,
The rusty little thing;
He'll don a madder garment,
With coming buds of spring.
Yet lovingly I brush it,
And dash a careless tear,
For with it I'm resigning
A mother's precious care.

A little boy no longer
Will nestle at my knee;
E'en now the tall young stripling
Almost looks down on me.
Sweet crumbs and strings and marbles
These pockets fill no more,
But types of growing manhood,
And folded scraps of lore.

Dear garment! isn't the relic
To lay at Eden's gate—
The rust-bound gate of boyhood,
Outside of man's estate?
O! rather would I think it
The chrysalis he leaves,
When soaring to a higher life,
And freer air he breathes.

He yields the boyish symbol
With less regret than I;
To him the season's future
Is a charming mystery.
A bird in the blue ether,
A ship that's outward bound,
Seen now my boy—O father,
With care his path surround!

A NAUGHTY THING.

"Mamma," said Kitty, "papa calls me a good little girl, and auntie does, and most everybody; but I am not, mamma, good at all."

"I am very sorry," said mamma.

"So am I," said Kitty; "but I have got a very naughty thing."

"Naughty what?" asked mamma.

"My think is naughty inside me," said Kitty. "When I was dressed to go to ride yesterday, and the carriage came, and there was no room for me, I went into the house, and auntie told you I behaved very good about it. She said I didn't cry, or anything; but, mamma, I thought wicked things, and I ran up stairs and laid down, and kicked and kicked and kicked. I was so—so—so mad!" said Kitty. "I wished the carriage would upset, and the old horses run away. That's what I am. It was a naughty thing in me."

"Well, nobody knew it," said John.

"Somebody did know it," said Kitty.

"Who?" asked John.

"God," answered Kitty. "He cannot call me good, as auntie and papa do. Mamma, how can I be good inside?"

Kitty is not alone in asking that question. Many and many a one is asking it very sorrowfully. How can I be good inside? King David felt like Kitty, and he fell down on his knees and prayed this little prayer: "Cleanse thou me from secret faults." Secret faults are in some degree the worst kind of faults, because, first, they deceive others, for they are inside, and nobody sees them; and then they deceive ourselves, for we are apt to think nobody will find them out, and if they are not found out, it is no matter.

Was Kitty deceived? No, she knew they were not kept secret from God, and it troubled her. And when her mother told her of King David's prayer, she prayed that little prayer for herself, and she prays it every day. "Cleanse thou me from secret faults," she whispered in the Saviour's ear. And the Saviour hears and answers this little prayer. As she offers it she watches over her own heart; and when a "naughty thing" comes into her bosom, she fights against it. She says to it, "Go away, go away," and asks the Saviour to help her to resist it. Go it does, and sweet peace comes and nestles in her bosom instead.

Kitty's way may help other children.—Kitty King.

THE DISOBLIGING BOY.

"Rufus, I want you to go and pull up the weeds round the currant-bushes near the great honey-suckle," said Mr. Newton one morning to his son of ten years. "Can't I do it at noon, sir? I just want to finish this." Rufus was whittling on an arrow.

"Well, noon then, only don't forget it," said his father. Noon came; Rufus got home from school, and his father from the store. "Have you done that weeding I told you to do?" asked Mr. Newton.

"Oh, father, 'tis so awful hot," said Rufus in a fretful tone; "can't you get old Doff to do it?"

"What do you think of a boy who will do that to his father?"

"Rufus, run up stairs and get my purse," said his mother. "Can't Garrie go? You never ask her to do things," answered the little boy without offering to move. Garrie jumped up, went and brought the purse to her mother.

As Rufus took his cap, "Stop," said Mrs. Newton, "I want to give you a bundle to take to Mr. Thorn."

"Oh, mother," said Rufus, with an unwilling twist to his shoulders, "won't it do just as well after school?" That's the way he treated his mother.

Dear old grandmother sat with her hands folded all the forenoon for want of a skein of yarn. When Rufus came in, she took her knitting work, and unrolling it, "Rufus," said she, "I want some little boy to go down town and buy me a skein of white yarn. Do you know of any little boy who would like to do so much for his old grandmother?" "I don't know as I do," answered he.

"Well, don't you want to go?" asked the old lady, finding a more direct application necessary to meet her wants. "Oh, grandmother, it rains," cried the little boy.

"Rains, does it? That alters the case. I did not know it rained," and she turned to the window, looking out over her spectacles.

"It's just going to," said Rufus, "and I'm so beat out playing football."

"Oh, well," said the old lady, "I'm faintly folding her hands again; that is a disobliging boy; why was he so grand?"

"Why, lend me your knife just one minute," asked his sister.

"Yeh," are always wanting my knife," cried Rufus in a sullen way.

"Why don't you have a knife yourself, and not be forever asking for mine?"

He handed it to her, but she said that made her feel bad to take it.

"Oh, his way through his fingers," "Rufus," said Bridget, "if you see now, split me up a few kindlings, to make my pot boil?"

"Split yourself," said Rufus, "I've got plenty of kindlings in my own coin—how like to be a miser, he treats his best friends!"

When Rufus has outgrown his coat and worn out his boots, and shoes, and up his cap, and nick his trousers, new clothes, and what his father can hear him say:

"Oh, you cost me so much; go and ask somebody else for clothing, or, not finding a shirt to put on, ask your mother for one, she'll say, 'Won't it do just as well as your year, Rufus?' Suppose the man should make objections to giving, or the clouds to rain, or the cow to give her milk, or the fire to burn. Suppose God had refused to allow His Son Jesus Christ to come and save us, or should be unwilling to open heaven and let us in. Ah, children, there is no room for a disobliging spirit here. Everybody should be obliging to you, and you should be obliging to everybody. 'do as you would be done by.'—Child's Paper.

POWER OF KINDNESS.

There are moments in the lives of many unfortunate men, and even of reckless criminals, when tender sympathy would save them from lives of vice and shame. A London paper gives an incident from the lips of an eccentric preacher, which is better than any argument:

A servant of Rev. Rowland Hill very lately died, and his master preached his funeral sermon to a numerous audience, in the course of which he mentioned the following anecdote: Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness that, as far as the truth, when I assert that a considerable number of years past, he has proved himself a perfectly sober, honest, industrious, and religious man, faithfully performing, as far as lay in his power, duties of his station in life, and serving God with constancy and zeal; and yet, virtuous and pious man, was once a robber on the highway. More than thirty years ago, he stopped me on the high road, and demanded my money. Not a farthing did I have, and I was almost in a state of despair. He could induce him to pursue his iniquitous course of life; but he has proved himself a perfectly sober, honest, industrious, and religious man, faithfully performing, as far as lay in his power, duties of his station in life, and serving God with constancy and zeal; and yet, virtuous and pious man, was once a robber on the highway. More than thirty years ago, he stopped me on the high road, and demanded my money. Not a farthing did I have, and I was almost in a state of despair. He could induce him to pursue his iniquitous course of life; but he has proved himself a perfectly sober, honest, industrious, and religious man, faithfully performing, as far as lay in his power, duties of his station in life, and serving God with constancy and zeal; and yet, virtuous and pious man, was once a robber on the highway. More than thirty years ago, he stopped me on the high road, and demanded my money. Not a farthing did I have, and I was almost in a state of despair. 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The Sabbath Recorder.

WESTERLY, N. Y., FIFTH-DAY, MAY 14, 1863.

Geo. B. Utter, Editor.

MISSIONARIES AND SUPPORTERS.

One of the questions in which our people have just now a special interest, is the relation between foreign missionaries and their home supporters.

It is a question upon which there has been sufficient discussion to show that there is some diversity of opinion among us, but not sufficient to enable us to form intelligent conclusions, and act with a perfect understanding of the views of each other.

No doubt the subject is in a way to receive the attention which its importance demands. Meanwhile, we take the liberty of calling particular attention to an article on it, written by the Corresponding Secretary of the Methodist Missionary Society, and published recently in one of the organs of that denomination. It is headed "Missionary Bonds," concerning which the writer says:

"We do not mean, by 'missionary bonds,' bonds given by the society, or board, or treasurer, for the payment of money; but we mean the moral bonds given by the church to those men and women who, at her call, give themselves wholly, and for life, to the missionary work in distant lands, where the light of the glorious Gospel of God has not yet shined. The condition of service in our foreign missions is, that the missionaries shall devote their whole lives to their work. Thus they practically renounce their kindred and native land, and all that constitutes our Christian civilization, and in the morning of life consecrate themselves—soul, body, and spirit—to this one work. They engage to execute their mission under the direction of the Church authorities at home, and thus have a right to expect a liberal and cordial support of themselves and families, and particularly prompt and sufficient means to enable them to carry on their work as favorable opportunities offer.

"For these missionaries to neglect their work, or to turn aside to other pursuits, would be a breach of their bond to the church; but if they are faithful in their work, and the church, for any cause, shall fail to give them and their missions prompt and liberal support, then the church has made a breach of her bond to the missionaries. In this case, the holy, consecrated life-work of the missionaries would be defeated to the extent of the deficiency on the part of the church. Let the confidence of these men and women, whom God hath called and is calling to the missionary work, be shaken in the steady and liberal support of the church at home, and their hands will hang down, and it will be a matter of difficulty to find others to reinforce them. They will feel that the failure of the church will have blighted their great life-work, so that but little fruit will appear and remain. Nor ought these devoted men and women to consent to a postponement of supplies to carry on their work on account of embarrassments at home. Years are rolling away, bearing them rapidly toward the end of their labors, and carrying with them the generations they are serving. These movements do not cease because of embarrassments in their beloved church and country. Providence moves on, and the church and her missions must move on with Providence.

"We have not written the above because any of our missionaries have wavered in their devotion to their work, or complained of short and tardy supplies. On the contrary, they have expressed unwavering confidence in the church, and sent home touching expressions of regret at the afflicted condition of their native land, and the consequent pressure on our missionary cause; and they have showed themselves ready to bear their part in carrying their missions through these perilous times by increasing their personal services, and by bearing such a part of the current expenses as they can. They have been advised to stand by their work, hold it all, and hold it strongly; to take good care of their health, that they may do the longer and better service, and not to think for a moment of retreating or retrenching their work until they have instructions from the church so to do. And they have been advised that it is not anticipated at home that orders will be sent to them to retrench or retreat. The present ratio of missionary collections going on in the church approves this advice.

"Upon receiving these advices and suggestions from home, the missionaries have been inspired with increased confidence, and impelled to increased activity, when they see the church so nobly and grandly standing forth for their support amid the storms of war, and public apprehensions of coming troubles. This fidelity to a stable and overwhelming testimony in favor of the deep and pure Christian faith of the present

generation. It is worth a thousand logical volumes on the evidences of the Christian religion."

THE SABBATH COMMITTEE.

On Sunday evening, April 26th, the Committee having in charge the proper observance of Sunday, commonly known as "the Sabbath Committee," held a public meeting in New York, for the purpose of reporting what they have done during the past two years, and awakening interest in future operations. After a brief address by the President, Mr. Norman White, a condensed statement of past labors was read by the industrious Secretary, Rev. R. S. Cook. From this statement, it would appear that the Committee are entitled to the credit of nearly all that has been done of late in favor of stricter Sunday-keeping. They have defeated "the powerful combinations for the repeal of the Sunday Laws," and for "nullifying the Sunday clause of the excise act in the last Legislature." They have caused the "concert saloon" act to be passed, the Broadway Railroad Bill to be amended so as to forbid Sunday trains, the constitutionality of the Sunday law and the "concert saloon" act to be affirmed, Sunday newspaper contracts to be declared void by the Court of Appeals, and the "Sabbath Orders of Gen. McClellan and President Lincoln" to be issued. Nor is this all; they have published a "circular letter to the clergy," issued a volume of "Sabbath Sermons," reprinted a foreign work on the subject of the Sabbath, and "supplied the clergy, at their annual gatherings, with the Sabbath Sermons and documents, after brief addresses by the Secretary." As to the machinery by which all these results were brought about, very little light is given; nor was any report made (as we gather from a newspaper account of the meeting) of the receipts and expenditures of the Committee. We presume, however, that operations have been carried on pretty much as in former years, by the contributions of a few wealthy men in New York, who from their abundance have supplied the means necessary to pay the salary of the Secretary, and the expenses of printing and distributing the various publications. We conclude, also, from the Committee's statement, that more reliance has been placed upon personal labor with legislators, clergymen, and persons in authority, than upon the enlightening of the masses by public discussions and the distribution of printed matter. As the world goes, we are not certain but this is the cheapest and surest way to accomplish the objects of the Committee.

ANNIVERSARY STATISTICS.

Within the past week, several of the large religious Societies have held their anniversaries in New York, but without that array of public speakers, and that extensive reporting, which has been common in years past. From the brief notices in the daily papers, we compile a few statistics in which we think our readers will feel an interest.

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

held its anniversary on a Sunday evening, to hear the sermon by Rev. Dr. Shedd, and the annual report of the Board. The report shows that the receipts from all sources have been \$188,458 93; the expenditures, \$187,169 23. After paying off a small balance from last year, there remains in the Treasury the sum of \$336 98. The special embarrassment of the year in these financial matters, was the unprecedented rise in the foreign exchange of the country. The report dwells briefly on this subject. Should the present high rate continue, a large expense will have to be incurred on this account within the next few months, on bills already sent out. After looking at the subject in every light, the Committee felt constrained to follow the usage of preceding years as to the transmission of funds for the support of the missions.

As to the work abroad, the report gives particular information concerning the missions among the Chippewa, Iowa, and Omaha Indians, the Chinese in California, in Japan, China, Siam, India, Western Africa, Brazil, New Grenada, and some of the Roman Catholic countries of Europe, and to the Jews of New York. It is not practicable to abridge these statements satisfactorily for an abstract like this. They relate to the labors in these widely extended fields of sixty-seven ministers of the gospel, without including the number aided in Europe, of sixteen males and seventy-one female assistant missionaries from this country, and of ninety-seven native assistant laborers, mostly connected with missions in Africa, India, and China.

The number of scholars under instruction in the mission schools is about 5,000. The issues of the printing presses in India and China

were larger than usual. The translation of the New Testament into Pushto, the language of the Afghans, and the completion of the Chinese translation of the whole Bible, are among the noteworthy events of the year. The latter was the last work of the lamented Dr. Culbertson. Beside his removal by death, the Church was called to mourn over the death of Dr. Campbell of India, Mr. Gayley of China, and Mr. Clemens of Africa.

Without attempting to give further details here concerning the missionary work abroad, it is sufficient to say, that the report shows many reasons of thanksgiving and encouragement. So far as the work itself is concerned, the Committee see little cause of discouragement, and many reasons of hope.

MODERN SKEPTICISM AND INFIDELITY.

THEIR CAUSE AND CURE.

In a former number, having shown what modern skepticism and infidelity were, I now proceed to speak of their cause.

1. Alienation of heart from God has ever been a fruitful cause of skepticism and infidelity. All men have found within themselves a feeling and spirit of alienation from God; a state of mind not in harmony with the divine will, thus inclining them to undervalue, if not entirely set aside, the divine requisition. Now, such a state of mind very naturally will lead its possessor to seriously question anything purporting to be a divine communication, in order to free itself from an obligation which such a communication might impose. Hence, if such supposed divine communication can be set aside by the reason, as being contrary to reason, the sense of obligation will be much relieved, if not entirely obliterated. The conscience, which might have been awakened and quickened into activity, is *opiated*, if not silenced, while the mind continues to enjoy its fancied security, and "sin can be rolled as a sweet morsel under the tongue."

Thus the mental faculty for perceiving truth is obscured, while a false reason perverts the understanding, and biases the judgment. Thus, this alienation of the heart from God, this secret but continued want of conformity to the will of God, so long as it continues, is (and often unconsciously) the sole cause of skepticism and infidelity in the soul. Neither desiring the knowledge of God, nor the retaining of such knowledge when afforded, such often "change the truth of God into a lie," and "are given over to a reprobate mind."

Now the cure, in this case, will lie in such a change of the heart as will bring it into a willing conformity to the divine will; such an eradication of the evil as that the good may ensue. In short, this kind of skepticism and infidelity goeth not out but by prayer, if not fasting—a prayer that will secure the regenerating and sanctifying influence of the Holy Spirit. The seat of the malady is in the heart, rather than the head. Hence, it is more dangerous and more difficult of cure. Let such an one but seek to bring himself into harmony with the holiness of God, and his skepticism and infidelity will flee away. S. S. GIBBOLD.

LETTER TO ELD. N. V. HULL.

ALDEN, Erie Co., N. Y., April 22d, 1863.

DEAR BROTHER,—Thankful for your kind letter, in the Recorder of April 16th, addressed to me, on the subject of *Adventism*, will you permit me to trespass a little further on your time, by way of explanation?

In quoting, in my letter, the words, "Love covereth all sins," I would not be understood that we are not to reject all heresies, especially "after the first and second admonition." But are my views correct on the "two little goats?"

I would say: Hear! hear! both Jews and Gentiles, "and let them measure the pattern," for we would be happy to gain some Jews to Christ, as well as Gentiles. But if they would "search the Scriptures," both of the Old and New Testaments, and carefully compare them, they might find the great plan of salvation much better explained by inspiration than we are able to explain it. (See Lev. 16.) We see here "two kids of the goats," to be presented before the Lord, on the tenth day of the seventh month, "for a sin offering." The first of the two goats was to be killed, and offered for a sin offering. "But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat." &c.

Now, this gives us a view of the two Testaments—two ministrations—"the ministration of death," and the ministration of life and immortality—the two covenants, the law of condemnation, and the law of justification by faith—the letter, and the spirit. Now the law is so holy, the commandment so holy, and just, and good, that by the letter of the Old Testament we are "all included under sin" and death. But the law of the spirit of life in Christ (by faith) makes us free from the law of sin

and death; so that, "as sin hath reigned unto death, (as prefigured by the first goat), so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord," (as prefigured by the live goat.) For, as Lot escaped out of Sodom with his life, so the live goat, which escaped with his life, might well be termed "the scape-goat." And as the sins of Israel were to be confessed upon his head, and he was to "bear upon him all their iniquities unto a land of separation," (in the margin), so might John the Baptist truly say of Christ: "Behold the Lamb of God, which beareth (in the margin) away the sin of the world." And as this scape-goat was to prefigure the atonement, so it is said of Christ, "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

But the *Review and Herald*, Dec. 30th, 1862, calls "the antitypical scape-goat the devil. The devil (it says) will be sent away with them (the sins of Christ's people) into a land not inhabited."

Now, if this is not "denying the Lord that bought them," (in figure, at least,) then I know not what is meant by 2 Peter 1: 1. What has the devil to do "to make an atonement with him?" Lev. 16: 10.

Yours, in hope of the great, the free, and full atonement of "the Lamb of God." BENJAMIN CLARK.

THE OUTER AND THE INNER MAN.

BRO. ETHAN LANPHEAR.—Your review of my article is before me, to which I will pay a little attention.

In the outset, I want to call your attention to your mode of reasoning. I think, if you could mend that, it would relieve you very much. First, you quote me as saying that you "deny to man the spirit entity which is the subject of regeneration." Then you say that you "do not see the point." Then you proceed to argue the point. Why do you argue a point that you confess you do not understand? You show very plainly, that you "cannot see the point." You inquire if I have "ever known of a spirit's being converted after it left the body." This has nothing to do with the question before us. But suppose I have not; that would only prove how little I know. Again, you say, that if I should prove my point, you could "not see anything in the way of spiritualism, or transmigration." Supposing you could "not see anything in the way of spiritualism," that would not embarrass the case. Others might, if you could not. I don't think you should urge your inability, as an objection.

You correctly represent me, when you say that I hold that "the inner man can act independent of the outer man." You are correct in saying, "Here is the principal issue between us." Then you bring your favorite "big gun" to bear on the question, by saying that you don't "see why it might not be possible for the restoration Universalists to be correct." Supposing that should follow, it would not disprove my view of the matter before us. And suppose you could not "see," what of that? Others might, if you could not.

You proceed to say, that my position admits of a "change or conversion after death." What if it does? You have gained nothing in your cause. But the fact is, no such thing follows. Your trouble is all in your logic. I do not wonder that you reach wild and false conclusions, when you reason after such a manner. The above is a fair specimen of your reasoning "down to the end of the chapter."

I will notice one more blunder, and then I will dismiss your manner of reasoning. In your attempt to ward off the force of my proof drawn from 2 Cor. 4: 16, down to chap. 5: 1-6, inclusive, after remarking, as well as you could, on chap. 4: 16, you say, "I claim that Paul continues the same same subject in chapter 5, changing the form of expression, but continuing the subject." Then you say, "Let us read verse 20—'But now is Christ risen from the dead, and become the first fruits of them that slept.'" Any one reading this, who did not know better, would suppose that the passage you quoted was really in the chapter referred to, when in fact it is not in the epistle at all. And so of your next quotation. But if it did stand in the connection you represented it to, that would not help you any; for the reference in the passage you quote from 1 Cor. 15: 20, is to the outer man, as you very well know, and not to the spirit, for you admit that the spirit does not sleep in the grave. You say that "the dust returns to the dust as it was," and you add, "the spirit returns to God that gave it." Why do you urge that passage, when you know that the spirit does not "sleep in the grave?" It looks as though you was hard pressed for proofs. You will have to "try again," for your work needs patching.

You scarcely attempt to answer my argument drawn from chapter 5: 1-6. You quote one verse, and ask

a question or two, and suggest some of your peculiar difficulties; but you do not take hold of the argument, and untie the knot. If you can do it, do so, or let it alone. Let me call your attention to one or two verses again. Verse 6—"Therefore we are always confident, knowing that, while we are at home in the body, we are absent from the Lord." The points here are these: 1st. It was not the body that knew, but the "inner man." 2d. The "body" was the present "home" of the "inner man." 3d. The inner man knew, that while it was in the body it was absent from the Lord. Now, what is all this talk for? See verse 8—"We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." The point here is this: This inner man chose to be absent from the body, and to be present with the Lord. If this inner man was "incapable of action" when "absent from the body," this whole talk would be nonsense. But let the reader go farther, and he will see that this inner man hoped to be accepted, whether "present or absent?" and that it also was the man that was to "stand before the judgment seat of Christ," &c. Certainly, this talk is well calculated to deceive, if you are correct in your notions.

You inquire, "Did the inner man know this after it left the body, or before?" I answer, both. It did before, and it would be quite as likely to know it after as before. It knew it by inspiration before, and by experience after, or there would be no interest in living here. If the saints did not know it, they might as well be in one place as another.

You quote, "The dead know nothing." You seem to have forgotten that the same book says that "ye are of yesterday, and know nothing." Who was your instructor when you quoted the above?

Your attempt to dodge the proof from chapter 12: 1-4, is still more feeble. Paul says, he "knew a man about fourteen years ago, whether in the body I can not tell, or whether out of the body I can not tell, God knoweth, such an one caught up to the third heaven, . . . how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." The difference between you and Paul is simply this: He says the man "heard unspeakable words," and you say that it was Paul. It is worse than trifling for you to contradict Paul. He might not understand your "science of phrenology," but I think he is good authority on what he pretends to know.

I will now quote an instance or two more, not to strengthen what I have said, (for you cannot answer that; and to add still other proof is uncalled for, so far as you stand connected with the discussion,) but for the sake of the reader. See Matt. 17: 3—"Behold, there appeared unto them Moses and Elias, talking with them." This was long after Moses died, and yet his spirit is here, "talking." Here is the dispute, and what is the use for you to dispute it? But once more, Rev. 6: 9—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, . . . and they cried with a loud voice," &c. Here are souls that had been beheaded, and yet they were under the altar, talking, inquiring, reasoning. These are facts that it is useless for you to dispute.

NOTES AND QUERIES.

I saw mention of opening a column for notes and queries in the Recorder. I should like such an arrangement, for there are some questions I would like to propose. I will state one at this time, which you can insert or not as you choose.

In the 13th chapter of John's gospel, after a narrative is given of Jesus' washing his disciples' feet, we find these words, "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Query—What evidence have we that this example was limited to the disciples? Or, what evidence have we that it was the Saviour's design to inculcate the lesson of humility in general, and not to establish this particular sign or expression of it?

A WISE CHARITY.—Some fifteen years ago, (says the N. Y. Observer,) a gentleman in Boston made a very simple but very benevolent proposition, some of the results of which we are about to state. He offered to give one-half of a ten or of a twenty dollar library to the first day-schools first formed and maintained in each county west of the Rocky river and east of the Hudson. To secure the half-dollar library, the school must have not less than five teachers and twenty-five scholars; and to get the half of a twenty dollar library, it must have ten teachers and fifty scholars.

And those applying must raise and send the money to pay for the other half of the library. The idea was to help those, and those only, who would help themselves. Mr. A. W. Corey, Superintendent of S. S. Missionary work in the West, took charge of the proposal, and made it available as a motive to establish schools in that region. The work has been going on during the last fifteen years, and in that time 2,043 schools have been formed and furnished with libraries under this proposition, including 14,474 teachers, and 80,176 pupils, at a cost to the Boston benevolent founder of the plan of \$11,869 38.

RELIGIOUS INTELLIGENCE.

The reports from the Baptist Churches in Germany are very encouraging. Sixty-three members have been added to the church at Templin, and 157 at Konigsberg. At the latter place, the members have put in circulation 27,000 tracts, and 352 Bibles and Testaments.

Ezra Clappell, Esq., of New London, Conn., has had distributed to the poor of that town, during the past winter, some twenty thousand leaves of bread. For several years past he has supplied the poor of the town with bread during the winter.

Zion's Advocate learns that in Kennebec, Me., a revival is in progress—about sixty persons have indulged a hope in Christ, some fifty of whom are found with the Baptist congregation.

The General Assembly of the Presbyterian Church will meet in the First Presbyterian Church of Philadelphia, on Fifth-day, May 21st, and be opened with a sermon by Rev. George Duffield, D. D., the Moderator of the last assembly.

Recent French papers have quite a remarkable piece of information—nothing less than that a certain military gentleman of Bucharest has discovered the veritable sword that belonged to Absalom.

A revival is in progress in the Union Baptist Church, at Mystic, Conn. Twenty-four persons have received baptism within a few weeks.

Rev. Dr. Solomon Peck has recently baptized thirty-four colored persons at Beaufort, S. C., and also his wife.

THE EASTERN ASSOCIATION has been in the habit of commencing its anniversary on Fifth-day before the last Sabbath in May—an arrangement which was found convenient for delegates from the Western and North-Western Associations, who wish also to attend, without much loss of time, the meeting of the Central Association, held on Fifth-day before the second Sabbath in June. At its last meeting, the Eastern Association, overlooking the fact that there are five Sabbaths in May of this year, adjourned to meet on Fifth-day before the fourth Sabbath in May, which is three weeks before the time of meeting of the Central Association, and would make it quite inconvenient for delegates from the West to attend both meetings. In view of this, the Secretary took the liberty, with the advice of those familiar with the past custom, of advertising the meeting on Fifth-day before the last Sabbath in May, in accordance with the usual practice.

DEBTS OF MINISTERS.—The New York Ministerial Lutheran Association has adopted a resolution, that "whenever any minister connected with that body fails to pay his debts, and refuses to heed the demands of his creditors, he shall be first personally admonished by the President, and when such admonition shall fail to produce the desired effect, he shall be subjected to the wholesome discipline of the church." A religious contemporary suggests, that it would be well to adopt a resolution to accompany this, threatening with the presidential admonitions any competent church which does not pay its minister enough to enable him to pay his debts.

TRACT DISTRIBUTION.—A brother at the West, to whom we recently sent a few Sabbath tracts, writes: "I received with much pleasure the tracts on the Sabbath, and at the next meeting I distributed the most of them to the preachers and the principal brethren. Only a few days before, my practice of Sabbath-keeping was commented on as wondrously inconsistent." In this congregation, said the preacher, "are some very well meaning Christians who do this thing." Since reading the tracts, I have not heard them say a word on the subject. I shall question them by-and-by."

HENRY S. SWIFT, of Albion, Wis., Captain of a Company in one of the Wisconsin Regiments, was killed in a skirmish on the banks of the Coldwater. He was just forming his company in line of battle, when he fell, shot through the head by a rebel sharpshooter. The other company in the regiment was shot through the head, and sent to the relief of Mr. Swift.

CHARITABLE INDIGNATION.—The American Bible Society recently made a grant of seven thousand Bibles for distribution at the South. A Richmond paper, called the *Christian Advocate*, speaks of the circumstance in the following brotherly manner: "A more publishing piece of Yankee impudence, is hard to find than this boast of a grant of 7000 Bibles and Testaments." The American Bible Society gives Virginia the Bibles. The money of the South paid for their publication long ago. But when the Virginia Bible Society, finding that the Yankees would not let us have our own, sent Dr. Hoge to England for Bibles, and when the ladies of Nassau sent us a present of Bibles, and when the British and Foreign Bible Society had resolved to supply us with Bibles, then the Yankees, fearing lest they might forever cease to be our publishers, forthwith made a grant of 7000 Bibles and Testaments. If a man steals our watch, and then returns it in order to get a large reward, he, according to Yankee notions, makes us a grant! If the books ever come to hand, we shall receive them for their value, because they belong to us of right, and be under no obligations to the gracious American Bible Society."

GRAPHIC, VERY.—Rev. John Ellis, who is about retiring from the editorial chair of the *Gospel Herald*, (Dayton,) thus introduces his successor:

"Bro. Humphreys descended from the best blood of Wales, was brought up at the feet of Gamaliel, graduated at Meadville Theological Institute, and has for years been a principal actor in the Union Christian College—is a Christian, dyed in the wool, and an uncompromising Union man—is a believer in the Bible; Christian Hymn Book, Constitution of the U. S., final perseverance of the saints, and kingdom come; and we unhesitatingly say, will make a most 'tremendous' Editor; or, in other words, is, emphatically, the man for the place."

REVIVAL IN ROCHESTER.—There is an extraordinary religious revival in progress in Rochester, New York. Meetings are held nightly, and given during the day; on a recent Sunday, Rev. Mr. Hammond preached in the open air to the largest congregation ever gathered in the city. The Mayor presided, and the audience was supposed to number eight thousand. After the outdoor services, "inquiry" meetings were held at several churches, the one at the "Brick Church" filling not only the main edifice, but the chapel and all the vestibules, aisles, &c.

LIBERAL BEQUESTS.—Mr. James Holton, of Brighton, Mass., who died a few days ago, bequeathed \$6,000 to the Brighton Library Association. He also gave liberal sums to the Orthodox Congregational, the Unitarian, and the Baptist Sabbath schools of the town, and provided a permanent fund for the poor of the town; and also a second fund from which they may be furnished with a sumptuous Thanksgiving dinner each year. The great bulk of his estate be left to the Seaman's Bechel of Boston which Father Taylor is pastor. It is believed that society will receive at least \$100,000 from the estate.

THE INDIANS IN MINNESOTA seem bent on trouble; and if they cannot have it with the whites, they will have it among themselves. Arrivals at St. Paul, May 8th, from the Chippewa Agency, state, that a difficulty has taken place between a number of Chippewa Chiefs, thirty-five miles above Crow Wing, in which four of them were killed. The difficulty grew out of the treaty made at Washington, last winter. The Chiefs who had no hand in making the treaty, avow their intention of killing all who signed it.

LARGE CONTRIBUTIONS.—In all the Catholic churches of Boston, on Sunday, May 3d, contributions were taken up in behalf of the poor of Ireland. One church, the diocesan church, gave \$3,200; its Sunday school contributed \$120; and the church of St. Joseph, in Roxbury, which is attended chiefly by the poorer classes, raised \$200. At the same rate, the contributions of the other churches of Boston and its immediate suburbs must reach \$12,000 to \$15,000.

GOING TO THEIR OWN PLACE.—The popular punishment, just now, for northern rebels, is to send them south of the rebel lines. In St. Louis, the other day, nearly a hundred secessionists were arrested for the purpose of sending them south. Several have already been sent south from Nashville, Tenn., by Hon. Neil S. Brown, lately Governor of Tennessee.

There are 240,000 colored persons in America and the West Indies, under the care of Christian pastors, catechists and teachers, emancipated, it is hoped, from a more than merely human slavery; and blessed with the freedom that is in Jesus Christ.

Several officers of Boston have raised \$11,000 for the widow and children of the brave and distinguished Genl. Reno, who was killed in the battle of South Mountain. Ten thousand dollars have been devoted to securing, and 50,000 placed at the immediate disposal of Mrs. Reno.

Miscellaneous.

FIGHTING AT FREDERICKSBURG.

Of course our columns will not suffice to give even a title of the reports from the battle fields around Fredericksburg. We give, however, a few items, which will serve as samples and enable our readers to keep the run of the matter.

On Thursday, General Hooker had formed his line of battle in a strong position in the rear of Fredericksburg, between that town and Chancellorville, and awaited the enemy's attack.

On Friday, the enemy hurled a heavy body upon our forces, as already announced, but were successfully repulsed; and this continued up to about five o'clock on Saturday afternoon, when they massed an immense force, poured them upon our extreme right, which was at that time held by the Eleventh army corps. This was also repulsed.

At sunrise on Sunday morning, another assault was made at the same point, and for a while the result seemed extremely doubtful; that is, whether our main line fell back upon their supports or succeeded in repulsing the advancing foe. Heavy reinforcements were sent from the Fifth corps to their support, and the rebels were again repulsed.

The object of the enemy in these fierce assaults upon our right is easily understood. Finding their direct retreat to Richmond cut off by the destruction of the bridges across the Mattapony river and of the Richmond and Fredericksburg railroad, they found it absolutely necessary to turn the right wing of Hooker's army, which, stretching from Germania Ford on the Rapidan, to Chancellorville and further, controlled the road to Gordonsville, which was the only line of retreat left to the rebels. Indeed, it was not left to them, but there was a chance that they might beat back an opposing army, while there was no chance to cross the Mattapony with any degree of success.

Of Saturday's and Sunday's fight we gather the following account from the correspondence of the N. Y. Times. "At 3 o'clock on Saturday it became apparent that Stonewall Jackson with a heavy force was executing a sudden movement on our right, and it was at once resolved to checkmate him. General Sickles was ordered to push on, and General Williams's division of Bloccum's column was ordered to co-operate. Birney pushed ahead with great vigor, and with Randolph's battery soon sent to the rear as prisoners of war the entire remnant of the Twenty-third Georgia regiment, numbering over four hundred officers and men. The column of the enemy which had been moving up this road was now literally cut in two, and General Williams had commenced a flank movement on the enemy's right, which promised the most auspicious results.

"But at 5 o'clock a terrific crash of musketry on our extreme right announced that Jackson had commenced his operations. This had been anticipated, but it was supposed that after his column was cut the corps of General Howard, (formerly General Sigel's) with its supports, would be sufficient to resist his approach, and finding that he was himself assailed in the rear, he would turn about and retreat to escape capture.

"But to the disgrace of the Eleventh corps be it said, the division of General Sohrur, which was the first assailed, almost instantly gave way. The enemy pressed his advantage. The brigades of Colonel Bussbeck and McLean only remained fighting, and maintained themselves nobly as long as possible. But they too gave way, though in good order, before vastly superior numbers.

General Hooker now sent to the aid of General Howard the choicest division of his army, the creation of his own hand, the famous second division of the Third corps, commanded by Major-General Berry. Captain Best soon moved his batteries on a ridge, running across the road, and after a short but sanguinary contest the further advance of the enemy was stayed.

"Of course this disaster compelled the recall of Sickles and Bloccum, who had been pursuing their work with remarkable vigor. General Williams's division returned only to find a portion of their works filled with the enemy. Sickles's division could not communicate with the rest of the army at all by the way they advanced, and only at great risk by any other route.

"This was the position at dark, and it did not look very promising. But our energetic commander was more than equal to the emergency. New dispositions to repair this disaster were at once resolved upon. Communication was at once had with Generals Birney and Whipple, and a night attack ordered, to restore the connection of the lines. General Ward's brigade, of General Birney's division, made the attack at 11 at night, aided by Captain Best's guns, based on the ridge in front of the enemy. Birney's position was on the extreme left of this new line of battle, but Ward's terrific attack was entirely successful, communication was restored, and in a charge made by the brigade, a portion of the army led by Howard was gallantly retaken by General Hofart Ward.

"This night attack was the most desperate and terrific thing of the war. Ward's Hill was a skirmish commenced with this, save in the degree of severity. But it was successful—our men were driven back nearly a mile, and our three men once again slept on their arms. That night's work was ended.

"THE BATTLE OF SUNDAY. "Now I come to Sunday. It was perfectly evident from the position of affairs on Saturday night, that there must be a change of our lines, which would throw the enemy out of our rear and into our front again.

"General Reynolds's First army corps arrived at United States Ford on Saturday afternoon. It was immediately put into position on our right, which was withdrawn from the plank road to the Ely's Ford turnpike. This line was immediately formed by General Reynolds and Meade, the latter's position, on the left, having been relieved by General Howard's Eleventh corps, which, notwithstanding its disorganized condition, was so far reorganized during the night as to be fit for duty again this morning. They were assigned the position on the left, where it was probable there would be little or no fighting, and were protected by the strong works built the day before by General Meade's corps. Our new line now assumed the shape of a triangle, prolonged at the apex, the right of the line being somewhat longer than the left. As the portion of the line on the right was new, time was necessary to fortify and trench it, and the work was carried on vigorously by the Fifth and First army corps.

"It was very evident at daylight this morning that the day would bring forth a terrific battle. We knew that the enemy had been reinforcing his line all night, and he was evidently, to fight for the possession of the plank road, which was perfectly apparent he must have, as that portion of it which we then held was subject to the enemy's assaults in front and on both flanks.

"But the possession of this road was not obtained by the enemy save at our own time, at his severest cost, and after one of the most desperate, tenacious and bloody conflicts, for its short duration, of the whole war. At 5 o'clock A. M., the rebels could be plainly seen up the plank road, about a mile and a half from the Chancellor House, which General Hooker still retained as his headquarters, though a shell had gone through it the evening before, and another had cut down a tree directly in front of it.

"Our line of battle was formed with General Berry's gallant division on the right, General Birney next on the left, General Whipple and General Williams supporting. At 1 1/2 A. M., the advance became engaged in the ravine, just beyond the ridge where Captain Best's guns had made their terrific onslaught the night before, and where they still frowned upon the enemy and threatened his destruction.

"The rattle of musketry soon became a long continuous crash, and in a few moments, as battalion after battalion became engaged, the roar surpassed all conception, and indicated that the fight would be one of the most terrible nature. General Berry's division, which had checked the enemy's advance the night before, engaged him again, and if it were possible for them to add more laurels to their fame, then they did it thrice over again. The enemy advanced his infantry in overwhelming numbers and seemed determined to crush our forces. But the brave men of Sickles and Bloccum, who fought their columns with desperate gallantry, held the rebels in check, and inflicted dreadful slaughter among them. General French's division was sent in on the right flank of our line at about 7 A. M., and in a short time a horde of ragged, streaming rebels running down the road, indicated that that portion of the enemy's line had been crushed. At 8 o'clock A. M., General French sent his compliments to General Hooker, with the information that he had charged the enemy and was driving him before him.

"Sickles maintained the attack upon his line with great endurance. The enemy seemed determined to crush him with the immensity of his forces, and, as subsequently shown from the statements of prisoners, five whole divisions of the rebel army were precipitated upon this portion of the line, for from these five divisions we took during the day an aggregate of over two thousand prisoners.

"The exploits of our gallant troops in those dark, tangled, gloomy woods may never be brought to light; but they would fill a hundred volumes. It was a deliberate, desperate, hand-to-hand conflict, and the carnage was perfectly frightful. Cool officers say that the dead and wounded of the enemy covered the ground in heaps, and that the rebels seemed utterly regardless of their lives, and literally threw themselves upon the muzzles of our guns. Many desperate charges were made during the fight, particularly by Berry's division. Mott's brigade made fifteen distinct charges, and captured seven stands of colors, the Seventh New Jersey, Colonel Francine, alone capturing four stands of colors and five hundred prisoners.

"General Couch's second army corps, though only in part present, did excellent work. It was General French who charged and drove the enemy on the flank, and it was the indomitable Hancock who gallantly went to the relief of the hard-pressed Sickles.

"The engagement lasted without the slightest intermission from 5 1/2 A. M. to 8 1/2 A. M., when there was a temporary cessation on our part, occasioned by getting out of ammunition. We held our position for nearly an hour with the bayonet, and then, being re-supplied, an order was given to fall back to the vicinity of the Chancellor House, which we did in good order. Here the contest was maintained for an hour or more, not so severely as before, but with great havoc to the enemy, and considerable loss to ourselves.

"The vicinity of the Chancellor House was now the theater of the fight, and my visits to that spot became less frequent. General Hooker maintained his headquarters there until 10 A. M., when it was set on fire by the enemy's shells, and is now in ruins. Chancellorville is no longer in existence, having perished with the flame, but Chancellorville is in history, never to be effaced.

"Our new line was now so far established as to render it safe to withdraw all our forces on that front, which was accordingly done, and at 11.30 A. M. the musketry firing ceased.

"The engagement had lasted six hours, but had been the most terrific of the war. Our artillery had literally slaughtered the enemy, and many of the companies had lost heavily in men themselves, but the guns were all saved.

"The enemy was now no longer in our rear, but had been shoved down directly in our front, and was now directly between us and our forces in Fredericksburg, and we were again in an entrenched and admirably fortified position. The enemy has gained some ground, it is true, but at the sacrifice of the flower of his force, five of his seven divisions having been cut to pieces in the effort, and over two thousand of them having fallen into our hands."

CAPTURE OF FREDERICKSBURG HEIGHTS.

In describing the capture of the Fredericksburg Heights on Sunday, a correspondent of the N. Y. Times says:

"At eleven o'clock General Sedgwick determined on having the light brigade charge the heights. Colonel Bunham, commanding, moved his forces along under the protection of abandoned earthworks, and the hill side formed by the sloping down of the plain near the city, until he had arrived directly in front of the most formidable position, known as the 'Slaughter pen.' Knapsacks and any article of clothing which might impede their rapid movement were cast aside by the men, and they were deployed out in the following order: one-half of the Fifth Wisconsin, Colonel Allen, as skirmish line; Thirty-first New York, Colonel Jones, on the left; Sixth Maine, Lieutenant Colonel Harris, commanding, and the remaining portion of the Fifth in the rear of and supporting the Thirty-first at the same time. At the same time a force consisting of the Forty-third New York and Sixty-first Pennsylvania, and one or two other regiments, were sent up the road at the right of the stone wall. Going on to the regiments of the Light Brigade, prepared for a charge, were the Thirty-sixth New York and Seventh Massachusetts, and still further on other regiments. At twenty minutes past 11 the lion hearted men rose to their feet. Every one of the thousand spectators on the hills in the rear held their breath in terrible suspense, expecting to see them all the next moment prostrate in the dust. 'Forward!' cried the General, and they dashed forward on the open plain when instantly there was poured upon them a most terrific discharge of grape and canister. Many four hundred yards must be passed over before gaining the stone wall, and as they pressed forward, delivering the battle cheer, which is heard above the roar of artillery, the rebel guns further to the left are turned upon them. But they falter not. A moment more they have reached the stone wall, scaled its sides, are clambering the green bank of the bluff, and precisely as the city clock struck they rush over the embankment of the rebel guns, and the heights are ours. The enemy, with the exception of the cannoniers, fled in wild confusion, secreting themselves in the houses, woods and wherever a place of concealment was afforded. The guns captured proved to be the Washington Artillery, the battery so highly complimented by General Lee in his report of the last battle of Fredericksburg, and which has figured more or less since the outbreak of the rebellion. 'What men are these,' was the interrogatory of one of the astonished and terrified members, as our brave boys appeared over the ramparts.

"We are Yankees, — you do you think we will fight now? the response from one of our men. 'Boys,' remarked the commander of the battery, 'you have captured the best battery in the Confederate service.' The Sixth Maine were the first regiment to reach the scene. Lieutenant Colonel Harris, with unparalleled bravery, rushed right up to the mouth of one, as it was belching away, and through the mist and smoke his form could just be discerned as he cheered his men forward. He, together with Captain Furlong, were the first to lay hold of the rebel pieces."

"The body discovered was that of a woman, who lay on her right side, and from the twisted position of her body had been much convulsed. Her left hand and arm were raised and contorted, and the knuckles were bent in tightly, the right arm was broken, and at each end of the fragments the cellular character of the bones was seen. The form of the head-dress and the hair were distinctly visible. On the bone of the little finger of the left hand were two silver rings, one of which was a guard. The sandals remain, or the soles at least, and iron nails are unmistakably to be seen. Though the body was much bent, the legs were extended as if under the influence of extreme pain. In an inner chamber was found the figure of the young girl lying on its face, resting on its clasped hands and arms; its legs drawn up, the left lying over the right—the body thinly covered over in some parts by the scoria or plaster, whilst the skull was visible, highly polished. One hand was partially closed, as it had grasped something, probably her dress, with which it had covered the head. The finger bones protruded through the incrustations, and on the surface of the body in various parts was distinctly visible the web of the linen with which it had been covered. There was lying by the side of the child a full grown woman, the left leg slightly elevated, whilst the right arm is broken; but the left, which is bent, is perfect, and the hand is closed. The little finger has an iron ring; the left ear, which is uppermost, is very conspicuous and stands off from the head. The folds of the drapery, the very web remain, and a nice observer might detect the quality of the dress.

THE DEAD OF POMPEII.

A short time since, we published a brief account of the discovery of human remains, in a state of good preservation, in a house in Pompeii. Interesting particulars of the recent researches in the buried city are given by a correspondent of the London Athenaeum.

"The human bodies were found in an excavation near the house called that of Abbonduza. Falling in a mass of pumice stone, these unfortunate persons had not become attached to the soil, and it was easy to cut away the ground beneath them; but above, fire, ashes and hot water had been rained upon them from the fiery mountain, causing their death, and insuring their preservation for nearly two thousand years. On removing the debris, which consisted of the roof and the ashes which had fallen into the interior of the house, something like a human form was discovered, though nothing but fine powder was visible. It occurred to Cavalier Fiorelli, that this might be a kind of sarcophagus created by Vesuvius, and that within were the remains of one of the victims of that terrible eruption. But how to remove or preserve them? A happy idea struck him. Plaster of Paris was poured into an aperture, the interior having been discovered to be hollow in consequence of the destruction of the flesh, and mixing with and uniting with the bones, restored to the world a Roman lady of the first century. Further researches led to the discovery of a male body, another woman, and that of a young girl; but that which first awakened the interest of the excavators was the finding of ninety-one pieces of silver money, four ear-rings, a finger ring, all of gold, together with two iron keys and evident remains of a linen bag. These interesting relics have been now successfully removed, and are lying in a house not far distant. They are to be preserved in Pompeii, and four bronze tables, of an antique fashion, are preparing for their reception.

"The first body discovered was that of a woman, who lay on her right side, and from the twisted position of her body had been much convulsed. Her left hand and arm were raised and contorted, and the knuckles were bent in tightly, the right arm was broken, and at each end of the fragments the cellular character of the bones was seen. The form of the head-dress and the hair were distinctly visible. On the bone of the little finger of the left hand were two silver rings, one of which was a guard. The sandals remain, or the soles at least, and iron nails are unmistakably to be seen. Though the body was much bent, the legs were extended as if under the influence of extreme pain. In an inner chamber was found the figure of the young girl lying on its face, resting on its clasped hands and arms; its legs drawn up, the left lying over the right—the body thinly covered over in some parts by the scoria or plaster, whilst the skull was visible, highly polished. One hand was partially closed, as it had grasped something, probably her dress, with which it had covered the head. The finger bones protruded through the incrustations, and on the surface of the body in various parts was distinctly visible the web of the linen with which it had been covered. There was lying by the side of the child a full grown woman, the left leg slightly elevated, whilst the right arm is broken; but the left, which is bent, is perfect, and the hand is closed. The little finger has an iron ring; the left ear, which is uppermost, is very conspicuous and stands off from the head. The folds of the drapery, the very web remain, and a nice observer might detect the quality of the dress.

LOOK TO YOUR BEES.

One of the greatest dangers to honey bees in the month of April and May, is that of a liability to be robbed. It makes no difference how much honey the robbing party possess in their home; they will invade the weaker colonies and rob them, if the hive of the robbers contains enough to supply them for years. They seem to make a perverted use of the Bible, which says "To him that hath, shall be given; and from him that hath not, shall be taken away even that which he hath." So it is with a poor, weakly family of bees, with a few ounces of honey, just enough to keep them from perishing for a few days; and on the first mild, sunny spring day, the bees come rushing out of their tenements. These weak families are sought out by the stronger ones, which might well spare fifteen to twenty pounds of their stores; and they attack these poor defenceless ones, and in an hour or two rob them of every drop of honey in their hives. The result of such robberies is, that the robbed bees which are not slain in the conflict are compelled to abandon their hives immediately, and enter such hives as they can; but few escape death, and the owner comes along and finds the ground strewn with dead bees, and a deserted hive or two, before he is even aware that there is the least danger. The remedy is to examine your hives early in the spring, before any mild weather comes on, and contract fire by the enemy's shells, and is now in ruins. Chancellorville is no longer in existence, having perished with the flame, but Chancellorville is in history, never to be effaced.

families, and a close watch should be kept on them till the fruit-trees blossom; after that, there is not much danger till September and October.

SPOTTED FEVER.

Spotted fever has appeared in various localities in the village of Dearborn, Wayne County, Michigan. It has in many instances proved fatal, and has created considerable alarm among the inhabitants of that vicinity. It has also broken out in Washington, Iowa, where it is called "the cold plague." In Philadelphia several cases have occurred, occasioning much alarm. It has also broken out at Manayunk, near Philadelphia; in York County, Pa.; at Annapolis, Md., and other places. The disease is entirely unknown in this part of the country. It is said to be similar to the spotted fever which prevailed in New England between the years 1808 and 1818. The name spotted attaches to it for the present in consequence of the similarity. It attacks persons of all ages of life, but is chiefly prevalent among the young, from 15 to 25 years of age. The patients are taken down with a chill, which is generally preceded by uncomfortable feelings for a few hours. The chill is followed by an intense headache, pain in the back of the neck, passing down the spine, and fever. In about twenty-four hours an eruption, in reddish spots, appears beneath the skin, causing, however, no elevation. It consists of little points of blood, varying in size from a pins head to a quarter of an inch. If the patient is suffering from a severe attack, he generally becomes delirious, and often becomes insensible. When death takes place, it occurs in from twelve hours to four days. If the disease lasts for a few days, the patient recovers. The treatment which has thus far been successful is this: Avoid blood-letting; put the patient on stimulants, such as brandy, wine or whiskey; also, give quinine freely, and apply to the back of the neck and down the limbs mustard poultices. Keep up external warmth, promote perspiration, and make cooling applications to the head.

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back, with the legs stretched out to their full length. There was an iron ring on the little finger of the left hand, which, together with the arm, was supported by the elbow. The folds of the dress on the arm and over the whole of the upper part of the body were visible; the sandals were there, and the bones of one foot protruded through what might have been a broken sandal. The traces of the hair of the head and beard were there; and the breath of life, adds the writer, had only to be inspired into this and the other three figures to restore to the