

The Sabbath Recorder

E. Hardin

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

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WHOLE NO 1008

The Sabbath Recorder.

ON TICKET DUTY.

With a green and shadowy wood,
Circled with spring, alone I stood;
The nook was peaceful, fair, and good.

The wild-pung blossoms lured the bee,
The birds sang merrily in the trees,
Magnolia scents were on the breeze.

All else was silent; but the ear
Caught sounds of distant bugle clear,
And heard the bullets whistling near—

When from the winding river's shore
The Rebel guns began to roar,
And ours to answer, thundering o'er;
And echoed from the wooded hill,
Repeated and repeated still.

Through all my soul they seemed to thrill,
For, as their rattling sternly woke,
And loud and fast the discord broke,
In ruder and fiercer words they spoke.

"We hate!" boomed hoarsely o'er the tide;
"We fear not!" from the other side.
"We stand!" the Rebel guns replied.
Quick roared our answer, "We defend!"
"The rights of all!" we answer send.

"We conquer!" roared across the wave;
"We persevere!" our answer gave;
"Our charter!" they wildly rave.
"Our duty!" we sternly burst the foe;
"On us your blood no more shall flow!"

"Our duty!" they wildly rave;
"On us your blood no more shall flow!"

As when some magic words are spoken,
By which a wizard spell is broken,
There was a silence, as that token.

The wild birds dared once more to sing,
The pine-trees whistled, and the wind,
And trickling of a silver spring.

Then, crashing forth with smoke and din,
Once more the rattling sounds began,
Our iron lips roll forth, "We win!"

And dull and wavering in the gale
I rubbed in gusts across the vale,
Cambric back the faint "we fall!"
I saw a word, both stern and sad,
And then a haze of glory faded.

"Blind fools and brags!" ye are mad!
Against the rebel answer came,
Muffled and slow, as if in shame—
"All, all is lost!" in a hoarse and flame.

Now bold and strong and stern as Fate,
The giant's hand he seized my fate;
"I stand!" the distant cry, "Too late!"

"Return!" return!" our cannon said;
And, as the smoke rolled overhead,
"We dare not!" was the answer dread.

Then came a sound, both loud and clear,
A gasping word, both stern and near;
"Forgiveness!" echoed far and near;

As when beside some death-bed still
The agonizing soul is laid,
A bluebird warbles his soft trill,
I clenched my teeth at that blist word,
And, angry, muttered, "No, no, Lord!The only answer is the sword."

Of Richmond's prisons, foul and bare—
And murdered heroes, young and fair—
Of black and lash and overseer,
And dark, mild faces, pale with fear,
Of bayonet and halberd's glare.

But then the gentle story told
By childhood, in the days of old,
Brought out its lessons manifold.

O prodigal, and lost! arise
And read the welcome book that lies
In a kind Father's patient eyes!

And brother grudges not
The child and foe that should his lot,
And wrong in concord be forgot.

Thus mused I, as the hours went by,
Till the relieving guard drew nigh,
And then was challenge and reply.

And as I hastened back to line,
I seemed an omens half divine,
That "Concord" was the counter-sign.

OUR CONVERSATION.

Dr. Adam Clarke once remarked to his son: "It is impossible, Joseph, that a minister of God should ever be a private man. Even in his most trivial intercourse with others it is never forgotten what his office is. The habit of every one's mind is to expect information or example from the company and conduct of a public minister such as we are. We are constantly living under the observation of mankind, and he who is always observed should never venture on dubious conduct, or suppose, for a moment, that what he does in the view of another, can ever be of indifference or be regarded as a trifle. I will tell you a curious circumstance that happened to me some years ago. In a day or two from the time I refer to, I was about to set off from London to Ireland. A friend desired me to take charge of a young lady to Dublin, and she went to me at the coach, and she was sent to me at the coach. I soon found from her conversation that she was a Roman Catholic, and I also quickly perceived that she had led to entertain a very high opinion of me. After we had traveled some distance, talking occasionally on various subjects, the daylight began to sink partly away, when she took out of her reticule a small Catholic book of prayers, and commenced most seriously her evening devotions. While she was reading, such thoughts as these occurred to me: I believe this lady to be sincere in her religious creed, which I think to be a very dangerous one. She appears to be of an ingenuous temper, and to feel much respect for me. Is there not here then a good opportunity, as well as subject, to exercise my influence upon, and to deliver her, if possible, from her erroneous creed? But, continued I, in my thoughts, was she not entrusted to my care? Would her friends so have entrusted her, had they ever suspected that an attempt at proselytism would be made? Would not the attempt be a breach of trust, and should I, even were ultimate good to accrue to Miss —, be a morally honest man? I instantly felt that my own honesty must be preserved, though the opportunity of apparent good might be lost. In a short time Miss — closed her book with this observation: "We Catholics, Dr. Clarke, think it much better to believe too much than too little." I replied: "But, Madam, in our belief, we should recollect that we never should yield our assent to what is contradictory in itself, or to what contradicts other ascertained truths." This was the only observation I made that looked at all towards Catholicism. In process of time we arrived at our journey's end, and I deposited her safely in the hands of her friends.

"From that time until two years ago I never heard of Miss —. I had been preaching at Chelsea Chapel, and entering the vestry after the service, a lady followed me, shook hands, spoke with much emotion, and said: 'Do you not recollect me, Dr. Clarke? I am Miss —, whom you lately took care of to Ireland. I was then a Catholic; now I am a Protestant; and have suffered much in consequence of the change!' I inquired how the alteration in her views was effected, and she gave me, in detail, the account which I will shortly sum up to you. When she heard to whom she was about to be entrusted, she resolved closely to watch and observe this eminent Protestant minister. She was pleased with the conversation and friendliness shown her, and was so struck with the observation that I had made in the coach, that she said it abominably afterwards haunted her, caused her to examine and think for herself, and, at last led her to freedom from her thralldom. 'But,' said she, 'I should never have been induced to examine had it not been for the examination which I had previously made of you. From the first moment you entered the coach I watched you narrowly. I thought, now I have a fair opportunity of knowing something of these Protestants, and I will judge if what I have heard of them be true. Every word, every motion, every look of yours, sir, was watched with the eye of a lynx. I felt you could not be seeing a part, for you could not suspect you were

JESUS ONLY.

Here is a clue to the best method of dealing with awakened and inquiring hearts. We are too prone to send the unconverted to a prayer-meeting, or to reading good books, or to listening to some popular B. A. sermons. The experiences of many a troubled inquirer have been somewhat like those of the woman to whom a faithful minister once said: "Have you been in the habit of attending church?" "Yes, I have been to every church in town; but the little comfort I get soon goes away again, and leaves me as bad as before." "Do you read the Bible at home?" "Sir, I am always reading the Bible; sometimes I get a little comfort, but it soon leaves me as wretched as ever." "Have you prayed for peace?" "O sir! I am praying all the day long; sometimes I get a little peace after praying, but I soon lose it. I am a miserable woman." "Now, madam, when you went to church, or prayed, or read your Bible, did you rely on these means to give you comfort?" "I think I did." "To whom did you pray?" "To God, sir; to whom else should I pray?" "Now, read this verse: 'Come unto me, and I will give you rest.' Jesus said this. Have you gone to Jesus for rest?" The lady looked amazed, and tears welled up into her eyes. Light burst in upon her heart, like unto the light that flooded Mount Hermon on the transfiguration morn. Everything else that she had been looking at—church, Bible, mercy-seat, and minister—all disappeared, and there remained no one save Jesus only. She was liberated from years of bondage on the spot. The scales fell from her eyes, and the spiritual fetters from her soul. Jesus only could do that work of deliverance; but he did not do it until she looked to him alone.

EXPEDITION TO PALESTINE.

Letters have been received from the Rev. H. B. Tristram, head of the scientific expedition now in Palestine, down to the 21st of February. The party was then starting from Jerusalem for Nazareth, with the intention of crossing the Jordan, from thence into Gilead and Bashan and the eastern side of the Dead Sea; a promising arrangement having been made with Agil Aga and with the Sheikhs of the Beni Sakr and Adouan Arabs. Hitherto the journey has been almost perfectly successful, the great object of passing along the greater shore of the Dead Sea from north to south having, been, for the first time, fully accomplished.

All previous travelers have been compelled to take to the heights between Ras Feshakh and Ain Jidy; but Mr. Tristram, by disregarding the warnings of Abou Dabouk and by judicious obstinacy, succeeded in carrying his point, forcing his way through the cane-brakes, and over the precipitous ledges and boulders which occupy the shoreline. He reached Ain Jidy in safety, and with comparatively little inconvenience. Further south, the party thoroughly explored Masada, the Salt Mountain of Urdum, with the Wady Mahawat at its back, (probably for the first time), and reached the Ghor es Safieh, en route for the Lisan, (the peninsula on the eastern side of the lake.) Here they were compelled to retreat before a large party of Arabs from Petra, who had made an incursion on the Safieh only the day before the party reached it, had burned the village, and had killed several of the people. In the face of these savages, Mr. Tristram did not think it prudent to persevere. They therefore turned back to the mouth of the Wady Zauweir. This part of the journey occupied from the 18th to the 31st of January. The weather was highly favorable, and Mr. Tristram, whose experience has been tolerably wide, describes the climate as the most delicious that can be conceived.

From the Wady Zauweir the party mounted into the wilderness of Judah—a veritable desert of the barest and most repulsive character; and thence, by way of Sudeid and el-Milb, reached the wells of Beerseba on the 3d of February. Here, however, they were not able to remain more than one day, for a Turkish force was plundering the country a few miles to the north, under pretense of enforcing the conscription, and two fights took place, which threw the whole district into confusion.

THE RIGHT SORT OF RELIGION.

Some one, whose head is unusually "level," has written out his ideas of religion as follows. It will do to read and think about:

We want a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late; keeps the wife from being fretful when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; amuses the children as well as instructs them; wins as well as governs them; projects the honey moon into the harvest moon, and makes the happy hours like the eastern fig-tree, bearing in his blossom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that bears not only on the sinfulness of sin, but on the sinfulness of lying and stealing; a religion that banishes all small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from paper, sand from sugar, chickory from coffee, beet loaf from vinegar, alum from bread, lard from butter, strychnine from wine, and water from milk cans.

The religion that is to advance the world will not put all the big strawberries and peaches at the top, and all the bad ones at the bottom. It will not offer more baskets of foreign wines than the vineyards ever produced bottles.

The religion that is to sanctify the world pays its debts. It does not consider forty cents returned for one hundred given, as according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief. It looks on a man who promises to pay fifty dollars on demand, with interest, and who neglects to pay it on demand, with or without interest, as a liar.

A RIGHT-HAND SERVANT.

Asa and Ira were two brothers, whose farms lay side by side in a fertile interval. When the young corn, the oats and the barley, were springing up, the weeds took advantage of the rich soil, and came up with them.

"Do you see," said Asa, "what a hold the weeds are taking? There is danger of their choking out the crops entirely."

"Well, well, we must be resigned," said Ira. "Weeds as well as grain were a part of the Creator's plan." And he lay down for his usual afternoon doze.

"I can only be resigned to what I cannot help," said Asa. "So we went to work, and ploughed and hoed until the fields were clear of weeds."

"The army-worm is in the neighborhood," said Asa to Ira, one day. "It has eaten its way through the neighboring meadows, and is fast moving towards us."

"Ah!" exclaimed Ira, "it will surely destroy what the weeds have not choked out. I will immediately retire to pray, that its course may be stopped or turned aside."

But Asa replied, "I pray betimes every morning for strength to do the work of the day." And he hastened to dig a trench around his land, which the army-worm could not pass, while Ira returned with his prayers only in season to save a portion of his crops from its ravages.

"Do you see, Ira," said Asa, another morning, "the river is rising, and there is but small chance of preventing our farms from being over-drowned?"

"Alas! it is a judgment upon us for our sins, and what can we do?" said Ira, throwing himself in despair upon the ground.

"There are no judgments so severe as those which our own sloth brings upon us," said Asa. And he went quickly and hired workmen, with whose help he raised an embankment that withstood the flood, whilst Ira witnessed with blank looks the destruction of all his wealth.

"There is one consolation," said he, "my children, at least, are left me."

But while Asa's sons grew up strong and virtuous men, among Ira's there was a drunkard, a gambler, and a suicide.

"The ways of the Lord are not equal," said Ira to his brother. "Why are you always prospered, while I am afflicted, and my old age is disgraced?"

"Only know this," replied Asa, "that Heaven always helped me to meet my children's faults as I met the weeds, the caterpillars, and the flood; and that I never presumed to send a petition upward without making 'Toil my right-hand servant, the messenger of my prayer. Work and pray.'"

INDISCRETION.

Solomon tells us, that "As a jewel of gold is a smith's snout, so is the fair woman without discretion." She may be fair and beautiful as a jewel, but lacking prudence, or discretion, there is an offset to her fairness and beauty which makes her unbecoming. If this is true relative to the female, it is likewise true relative to the male sex; and it is particularly true in relation to ministers of the gospel. It is especially necessary for them to be prudent. The want of prudence is a blemish in their character, a blemish oftentimes serious enough to counteract all the good of their other excellent qualities. A minister may be learned, orthodox, and pious, but if he has not "the wisdom of the serpent and the harmlessness of the dove," if he is destitute of prudence, he will get himself and the church to which he ministers into trouble. Not a few of those embarrassments and trials which ministers experience, and not a little of that mischief which is generated in parishes, in the form of discord, strifes, and divisions, may be directly traced to indiscretion. Says Dr. Dwight: "It was a memorable observation of a late venerable minister of Massachusetts, a man distinguished for wisdom and excellence, and of more than sixty years standing in the sacred office, that among all the ministers at whose dissolution he had been present, and who were dismissed for some fault in themselves, neither heresy nor immorality had occasioned the dissolution of

WELL PURCHASED.

How many a weary sinner, after long and vain struggling to find peace in penances, and self-denials, and reforms, has obtained relief by a simple discovery of the atonement by Christ Jesus! D'Abnigne gives a beautiful illustration of this in the conversion of Thomas Binley, one of the English Reformers:

There was in Trinity College, Cambridge, a young doctor, much given to the study of canon law; of serious turn of mind, bashful disposition, and whose tender conscience, strove, although ineffectually, to fulfill the commandments of God. Anxious about his salvation, Thomas Binley applied to the priests, whom he looked upon as physicians of the soul. Kneeling before his confessor, with humble look and pale face, he told him all his sins, and even those which he doubted. The priest prescribed at once fasting, at another prolonged vigils, and their masses and indulgences, which cost him dearly. The poor doctor went through all these practices with great devotion, but found no consolation in them. Being weak and slender, his body wasted away by degrees, his understanding grew weaker, his imagination fled, and his heart was left empty.

"Alas!" said he, with anguish, "my last state is worse than the first." From time to time an idea crossed his mind: "May not the priests be seeking their own interests, and not the salvation of my soul?" But immediately rejecting the rash doubt, he fell back under the iron hand of the clergy.

One day Binley heard his friends talking about a new book; it was a Greek Testament, printed with a translation which was highly praised for its elegant latitude. Attracted by the beauty of the style rather than by the divinity of the subject, he stretched out his hand; but just as he was about to take the volume, fear came upon him, and he withdrew it hastily. In fact, the confessor strictly prohibited Greek and Hebrew books, "the sources of all heresies;" and Erasmus' Testament was specially forbidden. Yet Binley regretted so great a sacrifice; was it not the Testament of Christ? Might not God have placed therein some word which perhaps might heal his soul? He stepped forward, and again shrunk back. At last he took courage. Urged, said he, by the hand of God, he walked out of the college, slipped into the house where the volume was sold in secret, bought it with fear and trembling, and then hastened back and shut himself up in his room.

He opened it—his eyes caught these words: "This is a faithful saying, and worthy of all acceptance,

SHORT SERMONS.

"And being let go, they went to their own company and reported all that the chief priests and elders had said unto them."—Aet. 23.

Peter and John had performed an act of healing upon one, who was a cripple from his birth, and being filled with the Holy Spirit, had ably defended themselves before the people, and the rulers of the Jews, who seeing their boldness took knowledge of them that they had been with Jesus, and seeing the man which was healed standing in the midst could say nothing against it. They, however, after consultation, commanded them not to speak at all, nor teach in the name of Jesus. So when they had further threatened them, they let them go. "And being let go, they went to their own company," and reported the charge of the chief priests. From this we learn,

I. The duty of the Christian. "Being let go," having liberty to act freely, choose his company, he should go to the meetings of the church and tell his experience. Cares and labors, or duties with others, sometimes detain the Christian against his choice from Christian association. But "let go," (freed from these restraints,) he should hasten to the place of prayer, "go to his own company," the people with whom he is associated; attend the meetings of the church with which he is connected.

II. This presents a principle of human nature always true, i. e., if at liberty to act freely, every person will seek and find that society which is most congenial to his or her sympathies. In the place are several religious denominations; a stranger comes in; he at once seeks his own. A portion of the community are strictly temperate, and are earnest associates with temperance men. Another stranger arrives, who takes his social glass, and "being let go," soon goes to his own company, and is seen in the fashionable saloon, or in low groggery, according to his social position. And thus it is in all the various shades of character and avocations of life, every man seeks his like.

III. This becomes a test of character, by which we reveal ourselves to others. It is the principle on which we judge the moral or social position of others. "A man is known by the company he keeps," and "birds of a feather flock together," are as true now as ever. A man cannot take fire in his bosom and not be burned, neither can he associate with the vile and not be defiled.

IV. This principle will be sufficient to cause an eternal separation between the righteous and the wicked. The righteous being let go, find their way to their own company, at the right hand of the throne of God. They are by grace fitted for the enjoyments of the holy throne above. The wicked, being let go, will instinctively fly from the abodes of the righteous, and seek associations for which their long-cherished wickedness has fitted them, and there will

CUPS OF COLD WATER.

There is a pleasant story of a man living on the borders of an African desert, who carried daily a pitcher of cold water to the dusty thoroughfare, and left it for any thirsty traveler who might pass that way. And one day a Saviour said: "Whoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." But cups of cold water are not given in African deserts alone. A spiritual Sahara spreads over the whole earth, and to its fainting travelers many a ready hand holds forth the grateful "cup."

A lady, whose home looks out upon a beautiful common, called to see me if I would tell her of some poor and sick person to whom she could be of service in furnishing good books. "The names of two were given; and the Testament, in large type, which shortly found its way to the old man's abode, and the green tawny and white sugar—the bitterness of the feeble wretch in the cellar—kitchen, and the dollar bill, slipped into her hand, and she was gone; not a cup of cold water left behind."

A poor Scotch comb-maker's wife, whose generous heart is eager to help her needy neighbors, once combined sowing in a half doubting way, if I thought some poor children who had none, would not like them. And so fifteen young hearts were made glad. By what? Surely by "cups of cold water;" in no wise to lose their reward.

Several young misses met in our patient's parlors, in the early part of the season to sew for poor children. From time to time they have come together, planting busy fingers with happy hearts. And we have sixty-two garments as a result. Sixty-two "cups of cold water!" How the heavenly inventory runs up!

A pious German woman, born and an invalid, heard that her neighbors in the yard below was very freeable. The bottle of wine, provided for her, surely do that neighbor good. And so a nimble little feet are soon at the widow's door, a bright face looks in, and the little flask stands upon the table. Wine to the sick woman! it may be, but the divine chemistry, which years ago changed water into wine, will surely show this also to be a "cup of cold water."—Life of Susan M. Underwood.

"Woe me; woe me; woe me!" cried the son of a pious father, who had devoted great attention to his education, had maintained an unblemished reputation until the age of fourteen, when he was detected in a deliberate falsehood. The father's grief was great, and he determined to punish the offender severely. He made the subject of prayer, for it was too important in his esteem to be passed over as a common occurrence of the day. He then called his son, and prepared to inflict the punishment. But the fountain of the father's heart was broken up. He wept aloud. For a moment he had seemed contented. He saw the struggle between love and justice in his parent's bosom, and broke out all with his usual benignity. "Father, father, why do you me as much as you please; but here I am." The point was gained. The father saw that the lad's character was not so much affected by this incident. He grew up and became a distinguished Christian minister.

About fifty students in the different departments of Ohio's Colleges, Michigan, have recently given their hearts to Christ. Rev. H. A. Marshall, preached last Sabbath for about three weeks, preaching his valuable aid to the brethren of Ohio. Yet some of the converts are plain men of iron. The Philadelphia Convention has had marked evidence of God's favor from its beginning, and is doing a great work for Michigan now.

The word *Messiah*, in the Old Testament, and the word *Christ* in the New Testament, are synonymous. The meaning of both is the one and the same. When prophets, priests, and kings were set apart for their office, they had poured upon them the Holy Spirit, and as our Saviour held the oil of gladness from His fellows. It is in an unbecoming way that some Christians have failed to see their own selfishness, and have not been able to give their hearts to God.

THE CONCLUDING SPECIMENS.

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WEDNESDAY, E. L. FIFTH-DAY, MAY 19, 1864.

Geo. B. Hittell, Editor.

Special Notice. In view of the custom in past years, it has been judged expedient not to add the half dollar for delay of payment on the Sabbath until the middle of the volume...

GOOD FRIDAY.

The recent proposition of certain New York clergymen, representing the different Protestant denominations, to unite in religious services on Good Friday, seemed to us perfectly consistent with their practice in other respects, and for that reason we at the time deemed it worthy of commendation.

But there is one circumstance connected with this Good-Friday movement, which surprises us, and that is the holy horror with which it is viewed by some of our editorial brethren who ought to be posted in the history of church festivals.

These thoughts imply a criticism upon certain styles of teaching, in Sabbath-schools, and especially upon certain styles of "question books," which treat almost wholly of historical and geographical subjects.

A child may know all facts of history and geography, and all general facts of the theory of Bible religion, and still be impure in heart and life, and continue to grow impure in the presence of such knowledge of facts.

The American Board.—From the reports presented at the recent meeting of the American Board of Commissioners for Foreign Missions, it appears that the expenditure of the current year will amount to \$451,650, and \$50,000 for the expansion of the society's operations.

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preserved in all the sanctity and solemnity of a most pathetic religious service. A dressed figure of Christ, mounted on a crucifix, was carried by priests around the altar, with doleful chants; then laying it on the ground with great tenderness, they knelt beside it, kissed its hands and feet, with piteous cries and tears, the other priests doing the like in succession.

"If we are to have Good-Friday revived, let us have it in its original purity, as it was kept by the simple-hearted people of England, in the good-old Catholic days. And since it is established by authority of the Thirty-nine Articles, that 'the church has power to decree rites or ceremonies,' let us have a grand Convocation of the American Baptist-Episcopal-Methodist-Presbyterian church, to enact that henceforth Good-Friday and Christmas, Annunciation-day, Whit-Sunday, and the rest, shall be part and parcel of the evangelical creed, and reverently celebrated as such.

CHRISTIAN FAMILY NURTURE. NUMBER SIX. In this connection, we must needs discuss the relation of the Sabbath-school to this question. Being the source of our first public religious teaching, its influence, rightly exerted, must be very favorable.

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ture of the society. Last year the income of the society averaged \$35,000 per month, and they now ask that this amount be increased to at least \$60,000 per month, as unless this is done, owing to the present high rate of exchange, a debt of nearly \$100,000 will be accumulated by the close of the current year.

SABBATH-SCHOOLS.

The question is often asked us, Do you think that religion is advancing, or on the retrograde? I do not always feel prepared to answer the question satisfactorily to myself or to the inquirers.

There is a class of young men who appear to be beyond the reach of the Sabbath-school, and their influence upon the younger children is pernicious. You will see them riding about with a fine horse, fine carriage, gold watch and chain, a ring on the finger, and a sgar in the mouth; they regard neither father, mother, God, nor man.

At the 39th anniversary of the American Tract Society, the annual report was read by the Rev. Mr. Hall. It shows that 179 new publications, including 41 volumes, 37 books and tracts for soldiers, and other works for freedmen, were issued.

At the 15th anniversary of the American and Foreign Christian Union, the treasurer's report stated that \$70,583 57 had been expended, while the receipts amounted to \$72,758 11, leaving a balance in the treasury of \$2,174 54.

At the anniversary of the American Anti-Slavery Society, Wendell Phillips gave at length his reasons for disliking President Lincoln, and William Lloyd Garrison gave his reasons for desiring that Mr. Lincoln should be kept in office another term.

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The reports of the Treasurer and Managers show the organization of 28 new auxiliaries and the appointment of 90 life directors, making in all 1,626.

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hood where a Sabbath-school had been established, said that formerly it was dangerous to go through the parish, in consequence of the ignorant and depraved state of the inhabitants, but now he saw such an alteration for the better, and was so pleased with the sight of the children, that on one occasion he invited them all to his house, and gave them refreshments.

"Sabbath-schools would have saved me from the gallows, but they were fifteen years too late for me," muttered the abandoned Gibbs, a few days before his execution.

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ing of the gospel. (Continued.) Present, but not prepared.) Eld. N. V. Hull. The Conference adjourned to meet with the 1st Church of Alfred, on the third day of the week, Oct. 11th, at 7 o'clock P. M.

DEPUTY.—From a business letter of Eld. Geo. E. Tomlinson, dated May 11th, we copy the following paragraph, believing that he will pardon us, and that our readers will be interested in the item:

"I have been here three years and a quarter. The people here borne well with my youth and inexperience; and it is a pleasant recollection, at the hour of parting, that nothing in the time has occurred, in Church or Society, to mar our harmony. I feel that not so much has been accomplished as ought to have been; yet God has not left us without a blessing. It was my privilege, last Sabbath, to welcome ten to the membership of the Church—eight by baptism. Two were converts to the Sabbath. There have been no special meetings, and the fact is again illustrated, that from the ordinary means of grace we have a right to expect results. Oth- ers are almost persuaded. Oh, that they would heed the direction of the apostle, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!'"

PAPAL TORTURES.—Mr. Charles Payne, in his recent account of the Papal prisons, says there are three sorts of punishment—all, in fact, tortures—which are inflicted there: the *cavalletto*, *collare* and *mordacchio*. The *cavalletto* is a flogging, with the additional torment that the patient is bound with his breast against a hard stone, so that, as his body instinctively shrinks from the blow, he hurts himself against the stone.

FREEWILL BAPTIST FOREIGN MISSIONS.—Rev. Jeremiah Phillips and wife, who spent many years in India, but were compelled by ill-health to return, have now so far recovered that they expect to sail again for India in July. The *Morning Star* speaks of the arrangement as highly gratifying to the denomination. Mr. Phillips being regarded as the best possible laborer among the Santals, "having during his long service in India reduced their language to writing, and devoted much time and thought to their redemption." Mr. Phillips and wife take with them a son and daughter, but ask that their younger children may be provided for among the denomination at home.

PREBYTERIANISM IN ENGLAND.—The *Weekly Review* takes a very cheerful view of the prospect before Presbyterians in England. Within thirty years, its adherents have quadrupled their numbers. Still the number of worshippers in the English Presbyterian Church is only about 60,000. "At present," said Dr. Hamilton, "there were fifty towns in England, each with upward of 50,000 inhabitants, where orthodox Presbyterianism was utterly unrepresented; and if they had a central fund in aid of local effort, there was no reason why flourishing congregations might not ere long be collected in all these towns, and become strong enough to aid in spreading our system still further, and in sustaining our noble missions abroad."

SOUTHERN CHURCHES.—The question what is to be done with those church edifices in the recovered States which have been openly used by disloyal congregations for disseminating disloyalty and treason, is still extensively discussed. The United Brethren in Christ, who have established some flourishing missions and schools among the freedmen at various places in the South, have sent a deputation to Washington, asking the Secretary of War that they may have a share in the temporary transfer of Southern churches to loyal ministers. The deputation was perfectly satisfied with the result of their interview with Mr. Stanton.

"THE FAITH KEPT" is the title of a discourse preached on occasion of the funeral of Eld. John Green of Hopkinton, by Rev. A. G. Palmer, D. D., of Stonington, Conn. The text is the brief sentence in 2 Tim. 4: 7, "I have kept the faith," and the topic is presented in four aspects—the Faith, the Conflict, the Victory, and the Reward. An able discourse, well adapted to the occasion on which it was preached.

RARE BOOKS are bringing rare prices in New York. At a public sale, one evening recently, of the books of a Mr. Allen, his copy of Eld. L. Indian Bible, said to be the most perfect in America, sold for \$325. His illustrated copy of *Didbin's* "Bibliomania" brought \$120; a plain copy, \$100.

A VALUABLE PUBLICATION.—Childs' "National Almanac" for the present year is so complete a record of matters relating to the army and navy, that its value as a work of reference during the campaign cannot be over-estimated. It contains official lists derived from the War and Navy Departments, besides a complete chronology of the war, the late having been carefully verified. (George W. Childs, publisher, 698 and 630 Chestnut-street, Philadelphia.)

INTERESTING REVENUE DECISION.—The following official decision under the internal revenue law, which has been given by the commissioner, is upon a point which has been the subject of some discussion: "Losses incurred in the prosecution of business are a fair offset to gains derived from business, but not from those portions of income derived from fixed investments, such as bonds, mortgages, rents and the like."

PROFANE INCREASE OF PRICE.—The weekly newspapers of New York are proposing a general rise in the subscription price, which is deemed not only necessary to their continuance, but perfectly just in view of the fact that paper and printing materials have nearly doubled, in price since the war began.

RELIGIOUS INTELLIGENCE. One of the organs of the Cumberland Presbyterian Church claims to have received trustworthy information from East Tennessee, that a majority of the ministers of that church, as well as a large majority of the members, comprising thousands, have remained loyal to the old church as well as to the old flag. The Cumberland Presbyterian Church is essentially very strong in East Tennessee, having there four Presbyteries. Many of the members have had to pay for their loyalty with their lives, while scores of others had to hide in the mountains and caves, to escape death.

Rev. Samuel Crowther is shortly to be consecrated Bishop of the native churches in Western Africa beyond the dominions of the British crown. This announcement will shock "our southern brethren" for Rev. Mr. Crowther is a black man, and was once a slave boy. Yet the black slave is now to be made a Bishop of the English church.

A proposition has been made to establish the Massachusetts Agricultural College at Amherst. President Stearns, of Amherst College, says that four-fifths of all his students are farmers' sons, and consequently no invidious comparisons would result from placing the new college by the side of Amherst.

The Children's Aid Society has been requested by the Christian Commission to provide homes in the West for fifty orphan children of East Tennessee—the destitute sons and daughters of loyalists. The society proposes to send their experienced western agent, Mr. Tracy, to act for these children.

The preparations for the tercentenary at Geneva, Switzerland, in the death of Calvin, are becoming more active as the time approaches. Five manuscripts have been sent in for the prize offered by the Evangelical Alliance for a life of Calvin fitted for the young.

The Secretary of the United States Treasury acknowledges the receipt of two dollars and fifty cents from a clergyman of the Catholic Church, to whom the money was returned through the consular office by a person who acknowledged it to be due the United States.

Rev. S. J. Weaver, who has for six months supplied the church in Bozrah, Conn., has accepted the invitation of the Second Baptist church in North Stonington, bereaved by the death of Rev. C. C. Lewis, and has entered upon his labors there.

The Baptist church at Greenfield, Ohio, are enjoying a blessed work of Divine grace. Forty-one have already received baptism. The meetings are deeply solemn and interesting.

The Baptist Home Mission Society closes its financial year auspiciously. The receipts, including the balance in the treasury, at the beginning of the year, will not be less than \$70,000—a gain of at least \$20,000.

The Assumption of Immaculate Conception of the Virgin Mary, as attempted to introduce in the Roman liturgy in place of the Eucharist, and prohibited the circulation of the Pope's bull to that effect.

It is proposed to establish a generous system of education in St. Louis for the colored people. The Board of Education has taken the matter in hand, and appeals to the citizens for assistance.

Among the works lately produced by the religious press of England is a memoir of Susanna Wesley, under the title of "The Mother of the Wesleys," by the Rev. John Kirk.

The four churches in Springfield, Mass., received on Sunday, May 1st, an accession to their membership of one hundred and forty-eight persons. The Freedmen's Aid Commission held recently their first anniversary in Chicago. The receipts for the year somewhat exceed \$3,000.

Three brothers named Wylie were ordained to the Presbyterian ministry in New Brunswick, N. J., on the 28th of April.

Sixty thousand dollars have been secured in Vermont towards a fund for an Agricultural College. Christ Church, in Hartford, Conn., has voted ten thousand dollars to buy a set of chairs for its steeple.

The Nassau Hall Bible Society, at Princeton, N. J., has been revived. It was started in 1818, but fell away. A general religious revival is now going on in Princeton College.

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General Intelligence.

WAR NEWS OF THE WEEK.

General Grant ordered the army across the Rapidan on Wednesday, the 4th of May.

On Thursday night, General Grant ordered an attack to begin Friday morning, May 6th.

On Saturday, May 7th, the enemy was found disinclined to fight.

On Sunday morning, May 8th, two miles and a half from Spottsylvania.

On Monday, May 9th, another attack was made by the enemy.

On Tuesday, May 10th, a terrible battle raged. The enemy attempted once more to turn our flank.

On Wednesday, May 11th, General Grant telegraphed to the War Department.

On Thursday, May 12th, the day of hardest fighting, and resulted in the most complete victory.

On Friday, May 13th, the transports City Belle, Emma, and Warner, in passing a battery.

On Saturday, May 14th, the rebel soldiers have been very obliging to us in one respect.

A letter from Charles, East Tennessee, dated May 1st, says: 'A pitiable case of destitution came under my notice here today.'

A bill was passed appropriating \$300,000 for the purchase of a site for and the erection of a Branch Mint at San Francisco.

The Rev. Mr. Bowman, Methodist, was elected Chaplain of the Senate. A resolution was passed requesting the Committee on the Conduct of the War to investigate the cause of the recent disaster on the Red River.

The bill for the relief of the friend, Sioux Indians was passed. The bill for the better organization of the Quartermaster's Department passed.

The Senate bill in relation to the appointment of volunteer officers in the Navy, requiring their confirmation by the Senate, was agreed to.

North Carolina, a counterpart of the Atlanta.

She took refuge under the guns of Fort Caswell, where it was probable she would be attacked next day.

The rebel soldiers have been very obliging to us in one respect, if we may trust the reports of the southern papers.

The Navy Department has information of the capture, by the gunboat Osasco, of the English schooner, Lily, Fannie, and Laura.

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The bill to aid the State of Iowa in the construction of railroads by grants of land was passed.

A resolution was adopted instructing the Committee on Naval Affairs to examine into the expediency of locating the proposed Navy Yard on the West side of the Hudson River, nearly opposite Yonkers.

Mr. Gooch made a report of the ill-treatment of prisoners in rebel hands. Forty thousand copies were ordered to be printed, together with an equal number of the Fort Pillow massacre report.

The joint resolution, to drop from the army rolls all unemployed Major and Brigadier-Generals, was adopted.

The House concurred in the Senate's amendments to the House bill establishing a postal money order system.

The bill to give homesteads to sailors and soldiers, without regard to color, on forfeited or confiscated lands in insurrectionary districts, was passed.

The House took up the bill declaring the Camden and Atlantic Railroad and the Baritan and Delaware Bay Railroad, and the branches thereof, to be built, to be lawful structures and public highways of the United States.

A bill was passed to punish counterfeiting of the national coin. A bill was passed, instructing the Secretary of the Treasury to issue Treasury Notes bearing the same numbers as were borne by certain other notes, the property of a New York Insurance Company, which were lost at sea.

REBEL TREATMENT OF PRISONERS. The Committee on the Conduct of the War, made a report to Congress, last week, on the conduct of Richmond, from an examination made at the request of the Secretary of War, it is proved beyond all doubt, in the estimation of the Committee, that the Rebel authorities have determined to subject our soldiers and officers who fall into their hands to physical and mental suffering.

On the 5th of May, the transports City Belle, Emma, and Warner, in passing a battery twelve miles below Alexandria, were fired upon and destroyed.

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neglected wounds remained for days undressed.

One witness asked if he was hungry, replied: 'Hungry? I could eat anything in the world that came before me.'

When they arrived at Annapolis their clothing was so filled with vermin that it had to be destroyed, and repeated washings failed to relieve their heads and bodies of the pests.

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Small boys amuse themselves in Philadelphia by driving nails into the sidewalk.

so as to catch ladies' dresses. A little girl died in convulsions from laughing at a lady who was thrown down in this way, the other day.

The receipts from Internal Revenue last month amounted to upward of ten millions of dollars, by far the largest amount received in any one month from that source since the law went into operation.

The insurance companies that had losses at the fire at Colt's armory, have made a settlement. The total amount of insurance was \$660,000. The companies have paid \$396,000.

Twenty-five tons of maple sugar have been made in Plainfield, Mass., this year, and one of the Smith family there has sold 4,200 pounds for twenty-two cents a pound.

The Portland Advertiser wants the public to refuse all five-dollar bills on the Eastern Bank of Bangor, Me., as there are many well-executed counterfeiters in circulation.

It is ascertained that \$100,000 worth of boots and shoes were destroyed by cockroaches on the ship Guiding Star, from Boston to San Francisco.

The sales of the Ten-Forty loan are so large that Secretary Chase considers it certain that the whole loan will speedily be taken.

The physicians belonging to the Connecticut River Valley Medical Association have voted to increase their fees 25 per cent.

Another valuable oil well has been discovered near Tionesta in Western Pennsylvania. It has a depth of one thousand feet.

The Hartford Courier has a subscriber whose name has been on its subscription books sixty-one years.

The second son of Jeff. Davis fell from a portico a week ago, and was killed. He was four years old.

A Boston mechanic has invented a two-story railroad car, with smoking and sleeping rooms up aloft.

The St. Louis Sanitary Fair has had two hundred thousand dollars pledged to it before its doors open.

An Solomon, of Attleboro, Massachusetts, died recently, at the age of one hundred and seven years.

The net proceeds of the Cincinnati Sanitary Fair are officially stated at \$234,500.

SPECIAL NOTICES.

A Normal Music School, under the instruction of Prof. A. N. Johnson, will be held in Friendship, Allegheny Co., N. Y., from June 1st, and continuing in session six or seven weeks.

At Rockville, Md., May 18th, by Rev. L. M. Cottrell, Mr. George A. Paine, of Annapolis, and Miss F. W. E. Wrought, of Hopkinton.

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NEW YORK MARKETS-MAY 18, 1864.

Wheat—No. 1 \$1 10/16. No. 2 10/16. No. 3 10/16. No. 4 10/16. No. 5 10/16. No. 6 10/16. No. 7 10/16. No. 8 10/16. No. 9 10/16. No. 10 10/16.

Flour—Superfine, 11 1/2. Extra, 11. Good, 10 1/2. Family, 10. Corn Meal, 7. Hops, 28. Raisins, 25.

Corn—No. 1 50 1/2. No. 2 50. No. 3 49 1/2. No. 4 49. No. 5 48 1/2. No. 6 48. No. 7 47 1/2. No. 8 47. No. 9 46 1/2. No. 10 46.

Cotton—No. 1 25. No. 2 24. No. 3 23. No. 4 22. No. 5 21. No. 6 20. No. 7 19. No. 8 18. No. 9 17. No. 10 16.

Gold—100 1/2. Silver—76 1/2. Exchange—London, 155. India, 145. China, 135. Japan, 125.

Government Bonds—5% 105. 6% 100. 7% 95. 8% 90. 9% 85. 10% 80.

City Bonds—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Municipal Bonds—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Stocks—Am. Express, 100. Am. Mail, 100. Am. Telegraph, 100. Am. Waterworks, 100. Am. Gas, 100.

Foreign Exchange—London, 155. India, 145. China, 135. Japan, 125.

Commodities—Wheat, 10. Flour, 10. Corn, 10. Cotton, 10. Sugar, 10. Hops, 10. Raisins, 10.

Metals—Gold, 100. Silver, 76. Copper, 15. Lead, 10. Zinc, 10. Iron, 10.

Real Estate—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Insurance—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Shipping—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Finance—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Agriculture—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Manufactures—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Commerce—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Education—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Science—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

History—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Geography—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Philosophy—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

Religion—No. 1 100. No. 2 100. No. 3 100. No. 4 100. No. 5 100. No. 6 100. No. 7 100. No. 8 100. No. 9 100. No. 10 100.

QUARTERLY MEETING.

The regular Quarterly Meeting of the Seventh-day Baptist Churches of Berlin, Dakota, and Columbia, S. D., will be held at the Church at Dakota, commencing on Friday evening, May 20th, 1864.

The Eastern Association.—The 28th Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the Church at New Market, New Jersey, commencing on Friday, May 20th, at 10 o'clock A. M.

The American Sabbath Tract Society will furnish its Tracts, either by sale or gratuitously, to those who desire them for their own use or for distribution, on application, personally or by mail, to Geo. B. Urban, Treasurer, R. L., April 25th, 1864.

The Central Association.—The Twenty-ninth Annual Meeting of the Seventh-day Baptist Central Association will be held with the 24th Brooklyn Church, in Brooklyn, N. Y., commencing on Friday, June 3rd, 1864, at 10 o'clock A. M.

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SAFETY, SPEED, AND COMFORT.

WOODS, PAINTER, FITZGERALD, N. B. LOWELL, CORCORAN, ESTABLISHED IN 1840.

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Accidental

DETAILS OF GREAT BATTLES

The special correspondent of the Philadelphia Inquirer gives the following interesting details of the battles of Thursday and Friday, May 5th and 6th.

THE WILDERNESS

The word wilderness conveys generally the impression of a deserted waste, and the term, applied to the region in which the great battle was fought, is no misnomer. It is an exceedingly broken table land, irregular in its conformation, and so densely covered with dwarf timber and undergrowth as to render progress through it very difficult and laborious on the few roads and paths that penetrate it.

defiant, then with a yell at once defiant and exultant. Our right was turned at once, the two brigades composing the extreme right, with their commanders, Seymour and Staler, were instantly swallowed in the wild waves of yelling rebels, whose appetite, whetted by what it fed on, still rushed on for fresh food.

A STAMPEDE

begun, first among the straggling soldiers watching the flight from a safe distance. They rushed in wild confusion to the rear. The instinct of safety in the army teamsters is wonderfully acute, and the sight of those frightened fugitives soon started the wagons in wild confusion and galloping haste over the hills.

A NIGHT ATTACK

was made at 11 o'clock on Warren's line. Night attacks are always terrible things to the party attacked, but coupled with the partial disaster on our right, it was doubly so.

But not for this brief episode of battle, thundering amid the darkness of the night, but a little way to the front of the pike, was the movement of the trains interrupted even for a moment. Still in your way, in an almost interminable stream, and by daylight nearly all had passed to the left of the right center.

Friday had closed partially in disaster. We had succeeded certainly in repelling most of the enemy's attacks, but we were not there with that object. The Army of the Potomac had begun its present movement with the intention of sweeping Lee's army from the earth, and it had not accomplished its mission on Friday.

LAWNS

The following paper was read at a meeting of the Pennsylvania Horticultural Society, by William Bright: "The first important point in the preparation of a lawn is to obtain an open, porous, well drained soil, of good depth."

PREPARATION, SEEDING AND MANAGEMENT

The following paper was read at a meeting of the Pennsylvania Horticultural Society, by William Bright: "The first important point in the preparation of a lawn is to obtain an open, porous, well drained soil, of good depth."

SOMETHING ABOUT BANK NOTES

In a recent number of an English paper, we find some interesting facts respecting the notes of the Bank of England. The paper on which the notes are printed is all made from the best rags by a single firm.

and beauty by any future dressing or manuring. The soil must be of uniformly good quality and uniform depth, to make a good lawn.

The treatment of the lawn the first spring after it is graded will be as follows: The first day after frost is out of the ground and the soil is sufficiently dry to be worked, let the winter-washed places be repaired, then harrow the whole surface carefully, and if not quite smooth, hand-rake the rougher parts, using also the roller if necessary to obtain a fine smooth surface.

"It is not desirable to sow any sort of grain with the seeds for a lawn, nor to sow a great variety of mixed grasses. The best grass-seed is the common green grass, (Bos pratensis), and white clover.

The proportion of seed will be about forty pounds of green grass and six pounds of white clover. This grass-seed is very commonly sold in the seed warehouses, under the name of Kentucky Blue Grass.

As soon as the seed germinates, and the grass comes up an inch, on a dry day pass a light roller over it. When the grass is three or four inches high, cut it with a sharp scythe, as close as possible.

Notes sometimes are left in pockets and washed into a complete wad. But the bank will redeem them provided they remain so nearly legible that it is possible to identify them.

A story is told of a grazier, who having returned from market was counting his money. The wind took one of the notes out of the window, and it was swallowed by a pet lamb.

When the note is irretrievably lost, the usual practice is—if the note be under one hundred pounds—to make the loser wait five years, after which time application for payment will be entertained.

Take out dock, dandelion and other large coarse plants and weeds, with a chisel on the end of a short pole. Pull red clover by hand, but no small weeds will need to be removed by hand if the lawn is mowed often and closely, as directed, every two weeks.

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The great requisites for a good lawn are smooth grading, a good loamy soil of even quality, broken up to a depth of eighteen inches or more, and so porous and well-drained that it will readily part with excess of moisture, and yet of such a character that it will retain a proper degree of humidity to sustain a heavy growth of grass.

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bundle of five hundred notes. The average daily manufacture is about thirty-seven thousand notes, or seventy-four bundles of five hundred notes; each bundle weighing one and a half pounds.

Bank-notes are subject to many mishaps: they are buried, burned, drowned, washed to pieces, and eaten.

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The offering generally remain near the mother, which accounts for those huge oyster-banks, in the sea, which in some places have attained such magnitude as to cause ships to be wrecked upon them.

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ODDS AND ENDS

There is a bar-tender at Jappa's public-house in Liverpool, who is seven feet four inches in height, upwards of twenty-three stone in weight, and his strength is in proportion to his size.

Scions for grafting, it is said, may be sent safely at almost any distance by mail or express, by dipping the ends in a thick solution of gum arabic and wrapping them in dry paper.

Keep your mouth shut when you read, when you write, when you listen, when you are in pain, when you are walking, when you are running, when you are riding, and, by all means, when you are angry.

At Burt's Armory in Windsor Locks, Connecticut, on the 2d May, a steel chip was turned from a gun-barrel of English steel, that measured fifty-seven feet, and when straightened three hundred and forty-two feet, which is without a parallel in the history of steel turning.

A superior quality of wine is now manufactured from the rhubarb or pieplant. When properly made, it is possessed of a most beautiful shade of color, and of most delicate flavor, and is of course infinitely more healthful than those infamous compounds which have not a particle of wine in them.

At a school for contraband children down in Northern Alabama, the teacher used the phrase "common sense," and asked what it meant. The reply was prompt and decisive, from a boy of ten—"Not to steal, to behave yourself, and not to cuss and swear."

Archbishop Whately told a young preacher, who had bored him with a long sermon, that there were some things in his effort he had never heard in a sermon before. Much flattered, the young man asked what they were. "I heard the clock strike twice," was the reply.

A wind wagon has been invented by a mail-carrier in France, which attained the amazing velocity of an express railroad train, and there is every reason to believe that when so perfected as to be under proper control it may be turned to useful purpose.

A dispatch dated at Trieste on the 22d April says: "Advices received here from Constantinople state that in a battle between the Circassians and Russians, on the 1st May, the former lost two thousand, and the latter fifteen hundred men."

From Schleswig we have the important news that Duppel has fallen into the hands of the Prussians. The loss of the Danes was 2600 men, 400 officers, and 90 guns; that of the Prussians amounted to about 600 killed and wounded.

The month of the Merrimack river, in Massachusetts, has so changed in the storms of this spring as to give a new channel a half mile further north than before, which is more direct and shorter, and has a good depth of water.

The army consumes so many onions that Wethersfield, Conn. is looking up. Whereas onion-seed is that lively Connecticut village, sold before the war at forty-two cents a pound, it now commands three dollars.

A Sag Harbor (L. I.) paper says that a sufficient quantity of onion-seed has been planted about that village alone to produce seven hundred thousand bushels of that useful esculent.

The plantation of Jeff Davis, on the Mississippi, has been made a colony for freed negroes. There is something more than poetic justice in this.

Mechanics are actively employed this spring in Lynn, Massachusetts, where eight new shoe factories and innumerable private residences are going up.

A man who avoids matrimony on account of the cares or worries of a wife is compared to one who would amputate his leg to save his toes from corns.

He who spends his whole time in sports, and calls it recreation, might appropriately wear garments all made of fringes, and eat dinners of nothing but saucers.

During the summer, a tri-weekly line of steamers will run on Lake Ontario, between Toronto, Niagara Falls, Charlotte, Oswego, Kingston, Ogdensburg and Montreal.

Governor Brough, of Ohio, edited a little country paper called the Western Republican, at Marietta, Ohio, in 1831. He was then not quite twenty years old.

Saving is a habit, like smoking or taking snuff, or like extravagance. If you begin it and go on with it for a little time, you come to have a sort of passion for it.

The Sabbath Recorder

BY GEORGE B. UTTER.

The Sabbath Recorder is published weekly, except on the Sabbath, at No. 125 Broadway, New York. It is published for the Proprietors by G. B. Utter, No. 125 Broadway, New York.

Advertisements, of a character not inconsistent with the objects of the paper, will be inserted at the rate of five cents per line for the first insertion, and three cents per line for each subsequent insertion. Legal advertisements at the rates fixed by law. A fair discount will be made to those advertising largely by the year.

LOCAL AGENTS

- Adams—Dr. C. D. Potter.
Albany—G. D. D. Southworth.
Alfred—Center—M. J. Green, N. V. Hull.
Brookfield—Bibb—Bullman.
Canton—Wm. R. Maxson.
Ceres—Wm. R. Maxson.
DeWitt—Barton G. Stillman.
Genesee—Delos C. Burdick.
Herk Co.—Wm. R. Maxson.
Indep. Advs.—John P. Livermore.
Leonardville—Asa M. West.
Newark—Wm. R. Maxson.
Portville—Alfred B. Grandall.
Pottsville—Abel Stillman.
Pottsville—Hamilton Clarke.
Richmond—John D. Hill.
State Bridge—Joseph West.
Stephens—John B. Maxson.
Sackett's Harbor—Elias Frink.
Scott's Bluff—Wm. R. Maxson.
South Brookfield—Herman A. Hull.
Verona—Alber Babcock.
West Chester—Wm. R. Maxson.
Watson—D. P. Willis.
West Edmeston—Ephraim Maxson.

THE AMERICAN SABBATH TRACT

- No. 1.—The Sabbath as a Moral and Social Principle.
No. 2.—The Sabbath as a Moral and Social Principle.
No. 3.—The Sabbath as a Moral and Social Principle.
No. 4.—The Sabbath as a Moral and Social Principle.
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