





The Sabbath Recorder.

W. STURLEY, R. L. FIFTH DAY, MAY 26, 1864. Geo. B. Utter, Editor.

Special Notice.

A view of the Sabbath Recorder... The Recorder is published weekly... The price is \$2.00 per year...

PALESTINE MISSION.

To the Editor of the Sabbath Recorder.

As my name has appeared in print in connection with the late Palestine missionary movement, and as an article in the Recorder of May 12th, headed "Secession," indicates to me that the writer thereof, and perhaps many others with him, do not understand the motives which actuate the friends of this movement...

I do not believe in secession, or divisions, or strife, to attain selfish and unworthy ends; but in the submission of the minority to the will of the majority, in matters of association and government.

The motive by which I am actuated in this movement, is that which caused me, in common with a large number of our denomination, to feel an interest in the Palestine Mission a number of years ago—the desire to carry the gospel to those who have so long rejected it. I have too much confidence in the promises of God, to believe that the labors of faithful disciples of Christ in that field, will continue unblest, and I think that Seventh-day Baptists are particularly called upon to engage in this work.

The reasons why I would not desire that this enterprise be committed to the Missionary Society is, that we have no harmony with our friends, and our common friends are so few, that we cannot afford to support a person who would work for the mutual interests of the two persons. A further reason is, that B has no interest nor faith in the success of this enterprise, and therefore does not wish to invest funds; but he wishes to send a missionary to the freedmen, a work which A has no interest in. Now, what objection can B have to A's interest in the Palestine Mission, or can A have so much objection to B's interest in the Palestine Mission, so long as one person does not interfere with the mutual relations of the two? It would, however, be manifestly unjust, and perhaps also unwise, should either A or B take part of the funds that have been contributed by both, and appropriate them to carry forward his own scheme. While the person sent out by A and B conjointly would have the right to represent the two, A alone would have the right to represent the company, any more than B alone would have the right to represent B. If B's objection to A's interest in the Palestine Mission should be so great as to lead him to withdraw his name from the company, I hardly think he would be the representative of the Seventh-day Baptist denomination, or the Missionary Society, nor do I think he would set up such a claim.

However much I desire the prosperity of the Palestine Mission, I also desire the success of our present missionary operations in the West. Nor have I any lack of confidence in the ability of the Society to successfully conduct its business. I doubt not that they have done the business of the West, to the satisfaction of a majority of its members, and if they should fail, it would be a great loss to the denomination.

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of the Palestine Mission, and also for our home missions, I confess I feel no great sympathy with the labors of our people with the freedmen, independent of that of other Christian people. Still, I have no objection to others, who choose, engaging in it, and if their labors are blessed, I shall rejoice with them.

Viewing the Palestine Mission in the light I do, I can see no cause for alarm, no idea of secession, nor reason why there should be any jealousy or want of love one towards another. I can see no personal motive or selfish spirit to gratify, and nothing but a desire to do God's will, and to honor his name. Let all who will, be partakers of the glories resulting therefrom. C. D. POTTER. ADAMS CENTER, N. Y., May 12th, 1864.

REMARKS.

We print the foregoing as an act of justice to the writer, and because it is a fixed principle with us, to hear all sides of every agitated question. Nothing is lost by discussion, in cases of this kind, if the writers treat each other with courtesy, and occupy themselves with the subject, rather than with verbal criticism. Already we think good has come from what has been printed; but there are points still which seem to us to need further elucidation before we shall be prepared to act efficiently and harmoniously.

One of these points is, the extent to which the brethren at Adams, whose names have been mentioned, propose to take the direction of the mission in contemplation. A letter of Bro. Estee was printed, in which these names were mentioned as though they were ready to take charge of the matter, and see that everything was done to the best advantage. Another letter was printed from Brother Jones, inviting the friends to send in their subscriptions, as though the mission was to be a sort of independent affair. The letter of Bro. Potter gives no direct expression on this point. It is one thing to get subscriptions for a ten-years mission; but it is quite another thing to take charge of those subscriptions, and see that the money is regularly collected, properly remitted, and usefully invested. What are called "independent missions" are nothing new under the sun; but we think they have never proved very permanent, or very satisfactory to their projectors and supporters. Missions have been started with a single individual in view, and have run well while his health or zeal continued, but in a few years have been looked for, and scarcely a trace of them could be found. Now, what the people want to know is, whether the brethren whose names have been made public in connection with this mission, and their successors in office, propose to take charge of it, in any proper sense of that expression—whether they propose to see that its wants are supplied, adequately and timely, and that, in case of failure, healthwise or otherwise, of one missionary, another shall be found and sent forward, so that the effort shall not be like water spilt on the ground. Something definite on this point, over the signatures of brethren known to the denomination, would be a great relief to many minds—especially to minds accustomed to contemplate not simply ends, but the means by which those ends are to be attained.

There is another point on which more light is needed, and that is the practicability of maintaining, in a small denomination, separate organizations for different missions. The case of A and B, presented by Bro. Potter, proves too much for his own purpose. If we admit that, because brethren place different estimates upon different missions, it is therefore necessary to get up separate organizations for each of those different missions, where will this process of separation end? Some men favor home missions, while others are all devoted to foreign missions; therefore we must have a society for home missions, and another for foreign missions. Among those who believe in home missions, some think they should be occupied mainly in building up the feeble churches, while others would have them go into the new and destitute regions of the West; hence another division. Among those who favor western missions, some think Minnesota is the best field, while others prefer Kansas; hence more division. Let us consider this subject carefully before we admit a theory which leads to such results. For our part, we think that nine-tenths of the money contributed to our Missionary Society, is contributed without reference to any particular mission, but for the advancement of the cause of Christ in general, and with full confidence that the Missionary Board, having all the facts of the case before them, and no purposes of their own to serve, will be the best judges of where the labor should be expended. If so, what need is there of separate organizations to sustain the different missions in which the denomination is interested?

But we do not propose to enter upon the discussion of this subject at length. Our only object is to call attention to points upon which it seems to us that information or discussion is desirable, and set our people to thinking upon them.

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CHRISTIAN FAMILY NURTURE.

NUMBER SEVEN.

We come now to discuss the more active period of character formation, say from twelve to twenty years of age. This is in some respects the most critical period. It is the time in which young people begin to choose and act for themselves.

We notice two special causes of danger. (a) Untried and undeveloped powers are to be tested and developed through new experiences. All new experiences are more or less dangerous, and doubly so when the powers, untried, are ill prepared to recover themselves should the experience tend to deleterious results. Equally so, too, because the untried powers are apt to attempt much more than they are able to carry out. Again, powers untried by experience, often grow intoxicated with the excitement of new experience, and thus fall from want of self-command and cool judgment. (b) In the early years of life, we have not learned the true character of things. All that glitters seems gold. Floating thistle-downs seem to be real silver beauties, as they dance in the sunlight; and we pursue them eagerly, only to learn that, caught, they are crushed, and all their beauty departs.

During these years we need two things: 1. To be held back from attempting too much, and urged from attempting too little. 2. To be guided so as to attempt nothing false; to be shown the true gold, and warned against the mere glittering pinch-beck.

Here, then, home nurture is not so much to carry forward the heart and life by merely imparting truth, as to guide in the life development. Powers are to be turned in the right channels, more than curbed or exterminated. To this end, all the gathered wisdom of years of experience and observation, on the part of the parents, is needed to give such right direction. It is a very faulty idea, that children, verging towards manhood and womanhood, are prepared to act and choose for themselves alone. In a degree they are, but to throw them wholly upon their own resources and judgments, is generally to set the helm towards shipwreck. This guiding influence is particularly needed in all moral and religious matters. Life is so set with temptations, so filled, not only with chances, but with inducements and prizes, that no heart is safe which sails out unguided by some one who knows where dangers lie, and how to shun them. Nor does this mean simply formal religious teaching. Everything helps or hinders our religious development. The associations at home and at school, in private and in public, the books we read, the amusements we indulge in, the entertainments we patronize—all leave their impress for good or for evil upon our moral and religious life. Often, too, when unsuspected, we are in danger. Dead coals may not burn, but they will blacken. Therefore, in all these things, parents are in duty bound to direct, not with tyranny, but yet with the steady, strong hand of parental authority. Such training is not in any sense a curtailing of the rightful privileges of young people. No privilege is ever taken away by keeping one from wrong doing; for no one is privileged to do a wrong, to himself, or another.

The tendency of our time is to err on the side of lenity; to drive young people out into life far too early, while they are immature. It is while weak and inexperienced that most failures are made. GLEANER.

REVEREND. This word is found but once in the received version of the Sacred Scriptures, and there as an attribute of the name of the Lord. (Ps. 3: 9.) Some infer from this, that it is only properly used in this exclusive relation, and therefore, as a title of a Christian minister, it is sacrilegiously employed. Is this idea correct? To determine the proper use of a word, we look first to its primitive signification, and then to the secondary meanings that have arisen from different applications. If neither in one nor the other there is found a warrant for a certain use, such a use should be rejected; but necessarily rejected, because the literal meaning is inapplicable. There are many words that are literally applicable only to the name of Deity, that are applied in a relative sense to the names of human beings. Such Scripture expressions as "righteous Abel," "John was just and holy," "Job was perfect," though literally untrue, are not improper, for they are not understood in a literal, but in a relative sense. The signification of such adjectives is limited to the words they modify. For the same reason, the common use of the word "under discussion" might be justified. But its

justification does not rest upon this ground. Both in its literal and derived significations, it is properly applied to the names of created intelligences, as can be seen from its definition. "Reverend," as well as the Latin original, *reverendus*, signifies worthy of reverence, entitled to respect mingled with fear and affection. It denotes a less feeling than veneration, in which the fear partakes somewhat of awe, and a different feeling from adoration, into which, besides respect and affection of the highest degree, there enters an ardent desire. From these definitions, it is evident that veneration and adoration, as well as reverence, may properly be given to mortals. We venerate the aged, adore loved ones, and reverence superiors.

Although the adjective *reverend* is employed but once by King James' translators, yet the noun, or verb, *reverence*, denoting the same emotion, and possessing the same sacredness, is frequently used, and may not only represent a feeling that is due from the created to the Creator, but also from wives to husbands—(Eph. 5: 33.) and from children to fathers—(Heb. 12: 9.) Such uses give abundant evidence that the Scriptures do not imply that the name of the Lord only is *reverend*.

It is plain, that words have no more sacredness than what man gives them, for they are all of human origin, and are governed in their application by the practice of the intelligent. A few cannot clothe a word with a sacredness that it does not possess, nor can a majority even, in a short time, give to it a signification widely different from the primitive. But since almost the entire Christian world have united in calling him *reverend* that oversees the most sacred department of human labor, it is hopeless for a small minority to contend against such an application, unless the use of another word can be shown to be much more appropriate; and even then success would be very doubtful. At least, the attempt by any religious society, to substitute for it another word of doubtful propriety, will certainly fail, and serve no other purpose than to bring upon the members of that society the ridicule of the intelligent, and upon the peculiar truths that they may hold, unnecessary prejudice.

SUGGESTIONS FOR THE COMING ANNIVERSARIES. The churches of our denomination have, I presume, very generally been called upon, of late, to contribute funds towards erecting a monument to the memory of our lately deceased brother in Christ, the Rev. Wm. B. Maxson, D. D. Upon receiving a Circular addressed to me upon this matter, by the brethren who have taken it in hand, it occurred to me at once, that the present would be a most opportune time for doing something more than simply erecting a monument of stone to the memory of a departed worthy. I have delayed making the suggestion public, in order to give the Monument Committee suitable time to carry out their worthy design.

It must be well known to our churches, that no provision has as yet been made for assisting our indigent young men in preparation for the gospel ministry; nor any even for paying teachers to instruct them. This matter has received but little attention from the denomination. It has shared more than the ordinary neglect bestowed upon our general educational interests. Father Maxson, as is well known, in the last years of his life, was deeply solicitous for the establishment of a Theological Department in connection with our University at Alfred. As an incipient step toward this, he was appointed by the General Conference, at its session in 1858, as teacher and divinity lecturer to any in the Seminary or University, who might wish to avail themselves of his instructions. But no provision being made by the Conference for his support, the appointment was in effect only an honorary one, and he did not therefore enter upon its duties. What I now propose is, that a fund be raised for the above-named purposes, to be called, The Maxson Professorship of Theology, in honor of our deceased brother; and that the Associations about to convene, take the matter in hand, should they think well of it. It would be doing greater and more lasting honor to one who has served his generation according to the will of God, than could possibly be done by erecting a monument, however costly, over his honored dust. It would be a most fitting memorial of the departed, and at the same time, answer some good purpose to the living.

I have a suggestion to offer upon another matter. Two hundred years ago the present year, the first known seed of Sabbatarianism in America, was brought hither from England, planted; took root, and has since brought forth a plentiful harvest. According to Baxter's History of New England, as quoted in the Memorial

Stephen Mumford came from London in 1684, and brought the opinion with him, that the whole of the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable, and that it was the anti-Christian power, which thought to change times and laws, that changed the Sabbath from the seventh to the first day of the week. Several members of the first church in New-Port embraced his sentiments." Thus it appears that Stephen Mumford, from the year 1684, just two hundred years ago, became in this country, not the founder, but rather the first fruits of successive generations of Sabbath-keepers. The event seems to me to be worthy of some notice—perhaps a Decennial Celebration. Might it not be made promotive of Sabbath-keeping interests? If suitable preparation should be made therefor, such a celebration would add interest to the next session of our General Conference. What have the Associations to say to this? L. C. R.

A GOOD MAN GONE. ALFRED UNIVERSITY, May 14th, 1864. DEA. GEO. W. ALLEN died this afternoon at one o'clock. His death comes as a sad shock upon his family, the church, and the community—it was so entirely unexpected. He had been sick some ten days, taken with a severe attack of fever; but the disease had been subdued, and he was supposed to be convalescent. He was feeling so much improved this morning, that he prevailed upon his wife, and some other members of his family, to attend church; but before the services had closed, they were summoned to his death-bed. He had risen from his bed, and was walking across the room, with his daughter by his side, when he seemed dizzy. He was immediately assisted to his bed. He breathed only a few times more, and had realized the expression of an Apostle, "It is far better to depart, and to be with Christ."

A good man has been gathered home to his fathers, and in the very vigor of mature Christian manhood. And how deeply mourn a bereaved family, and a bereaved church and community, none can understand but those who knew his worth. The writer of this hasty notice will only speak of Dea. Allen in his relation to this institution; others will undoubtedly speak, as they should, of his relations to the church. He was one of the first corporators in the charter of the Academy in 1842; and one of the corporators in the charter of the University in 1857. He had also been a trustee of the select school out of which grew the Academy. For a period of twenty-five years, he never failed to attend a trustee meeting beyond two or three times, when detained by sickness. No matter how hard it stormed, or how deep the snow or the mud, he was always on hand, and never a minute behind time. And he was as patient and wise in counsel, as he was faithful in attendance. He was, nearly or quite the entire time, a member of the Finance Committee, and was often a member of special committees. His services upon these committees made large demands upon his time, but he never grudgingly the labor, nor shrunk from responsibility. A quiet, unassuming, matter-of-fact man, he possessed, in an eminent degree, a clear head and a large, benevolent heart. He fully comprehended and appreciated the importance and necessities of the Institution. In all its struggles and embarrassments, he never faltered. He always gave freely of his means, and unhesitatingly gave his name, whenever it was needed, for hundreds, and even for thousands of dollars. Almost, one of the last business acts of his life was to give the institution fifty dollars for its grounds. While some have stood off, and complained of extravagance in the finances of the institution, he cheerfully stood by, and acted, well knowing, from twenty-five years intimate knowledge of its finances, how utterly groundless such complaints are. The institution weeps the loss of one of its truest and noblest benefactors. It is manly to weep. "Jesus wept." May his mantle fall upon such as shall emulate his noble deeds. And may the God of consolation be with the widow and the fatherless. W. C. KENTON.

GOOD FRIDAY. That Good-Friday observance, by the Protestant clergymen of New York, is likely to set not a few people to thinking upon questions which have been quite too much overlooked. A correspondent of the American Baptist has a short article on the subject, in which are hints and suggestions worthy of serious consideration. We copy the article in hope of aiding the meditations of others: "The late observance of this day by Baptists in the city of New York, naturally awakens inquiry: To be consistent, ought we not to place the keeping holy of days, and the commemoration of the Passion and Resurrection of Christ, on parity with

tural grounds? The Passion of Christ seems to be set forth in the Supper—the bread and the wine, as far as we see at this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26. So also the burial and resurrection of Christ, are commemorated in our baptism. Rom. 6: 3, 5. The elders, not the apostles, have thought proper to commemorate these events by days. The birth, death and resurrection of Jesus, has thus added to their own Christ-appointment of symbols, the consecration of time. If Good-Friday is to be observed at all, why not observe it weekly, so as to place the event it celebrates on an equality with the day celebrating the resurrection? Or if Good Friday is to be observed annually along with Christmas, why not also observe the resurrection day annually? Is there any reason or authority for observing a day for the resurrection, more than the observance of a day for the Passion of our Lord? Again, if the Passion of Christ is to be commemorated by a day as well as by the Supper, and that day to be the probable day of the week on which he died on the cross, the writer would suggest (though possibly to the regret of the novitiate Baptists,) that the fourth day of the week, or Wednesday, and not the sixth day, or Friday, is the day on which our Lord yielded up his life a ransom for many. These inquiries and suggestions are proffered with a sincere desire to awaken attention to the Scriptures as the rule of our faith and practice. Let them, and not the traditions of men, nor popular usage, tower above our devotion, our acts, and our time. If we abide in Christ, his word will abide in us. Once more, in view of the thirsty, uneasy desire of some of our churches, to adopt a liturgy, read prayers, and wear the canonicals, would it not be well for us, who remain, to inquire, Whither are we drifting? A BIBLE BARTER.

IOWA SABBATH-KEEPERS. WELTON, IOWA, May 11th, 1864. To the Editor of the Sabbath Recorder: Permit me, through the columns of the Sabbath Recorder, to request those of your readers who have Sabbath-keeping friends or acquaintances in Iowa, living in an isolated situation, to favor me with their names and post-office address. I have engaged to spend a portion of my time this year in missionary labors. There may be many Sabbath-keepers in this State of whose location I am ignorant, and with which some of your readers may be acquainted. The names and address of any acquaintances who are thus isolated, may be published in the Recorder, or sent to my address at Welton, Clinton Co., Iowa. C. A. BURDICK.

A REBUKE WELL-ADMINISTERED.—The managers of the Young Men's Association of Albany, recently refused admission to their lectures to all persons not of the most approved color; and were subsequently upheld therein by re-election, by means of most questionable voting and counting. They then applied to the Hon. Charles Sumner to deliver one of their lectures, and were answered as follows: SENATE CHAMBER, APRIL 16, 1864. SIR: You invite me to deliver an address on Lafayette before the Young Men's Association of Albany. In view of a recent incident in the history of your Association, I am astonished at the request. I cannot consent to speak of Lafayette, who was not ashamed to fight beside a black soldier, to an audience so delicate to sit beside a black citizen. I cannot speak of Lafayette, who was a friend of universal liberty, under the auspices of a Society which makes itself the champion of caste and vulgar prejudice. I have the honor to be, Sir, your obedient servant, CHARLES SUMNER. C. W. DAVIS, Esq., Cor. Sec., &c.

NEW METHODIST BISHOPS.—The Methodist General Conference, in session in Philadelphia, has appointed three new Bishops: D. W. Clark, of New York; E. D. Thompson, of Ohio; Calvin Kingsley, of Erie, Penn.

Rev. D. W. Clark is at present the editor of the Ladies' Repository, at Cincinnati. He is a native of Maine, and has long been one of the most prominent clergymen of his denomination in the West.

Rev. Calvin Kingsley is at present editor of the Western Christian Advocate, at Cincinnati. He is a Pennsylvanian, was for some time at the head of one of the principal Methodist colleges in that State, and has for eight years past acceptably edited the chief organ of his denomination in the West.

Rev. Dr. Thompson is at present editor of the New York Christian Advocate and Journal; he was for many years the President of Delaware College in Ohio, and is, we believe, an Englishman by birth.

WISCONSIN.—A letter from Milton, Wis., dated May 16th, says that they are having fine weather there, and the farmers are just putting in their corn. The spring has been cold backward, and unhealthy. Quite an excitement exists at Milton about enlisting as one-hundred days men. A company is forming with Prof. N. C. Twining for Captain. Eld. Whitford talks of going out under a regimental commission.

Rockville Society has suffered severely from the present war. Two members of its name Isaac N. Saunders and Benjamin Austin, were killed in the battle of the Wilderness, May 31st. We understand that four others who had been in the service, have died from wounds or disease.

Russian Toleration.—The following statement, given by Emperor Alexander II, is a bold and faithfully carrying his liberal policy into religion: "Two Baptist clergymen of Germany, on a mission to Poland, were thrown into prison by the district court in Courland. As soon as the question came before the Directing Senate, the decision was reversed. But the Czar, not content with this, has issued an imperial ukase, which sets forth the principles of religious toleration. Read these words as they came from the throne of St. Petersburg. The Emperor says, 'The use of force in all the more to be deprecated in a doctrine of religion, which may later find acknowledgment.'"

POSTAL ORDERS.—The postal money order system, just established by the law, provides that no money order shall be issued for any sum less than one or more than thirty dollars, and all persons who shall receive money orders are required to pay therefor the following charges: or less, viz: For an order for one dollar or for any larger sum, but not to exceed ten dollars, ten cents shall be charged and exacted by the Postmaster giving the order; for an order of twenty dollars, and not exceeding twenty dollars, the charge shall be fifteen cents; and for every order exceeding twenty dollars, a fee of twenty cents.

INQUIRY.—Friends of a poor backslider, will some of you explain the meaning of blasphemy against the Holy Ghost? Is it not taking the name of God in vain, or making light of some of His sayings or doings? If this be the case, how many will walk the gold-paved streets of the New Jerusalem? I hope some Christian friend will answer this question through the Recorder, if a different view from the above is correct. A WANDERER.

NATHANIEL HAWTHORNE, the author, died May 19th, at Plymouth, New Hampshire. He was stopping at Plymouth in the course of a journey for the benefit of his health, and was in company with ex-President Franklin Pierce. He had been suffering with general debility for some time, but retired to bed, as well as usual. At three o'clock in the morning, however, he was found dead in his bed, by ex-President Pierce.

WAR NEWS OF THE WEEK. GRANT. The early part of last week was spent in recruiting the army, and preparing for another and more formidable movement against the rebels, still in the vicinity of Spottsylvania Court House. At the close of the week, the Secretary of War assured the public that over twenty-five thousand veteran reinforcements have been sent to General Grant that the condition of his contemplated operations is entirely satisfactory, and that the army is abundantly supplied.

On Wednesday, there was a short and sharp fight, by which the position of the enemy was effectively developed, and it was made apparent that any attempt to force his lines or carry his position by storm would be very expensive. As General Grant has no fondness for those rash and brilliant battles that waste ten thousand men to do what can be done just as well in a much quieter and much cheaper way, the fighting gave place to manoeuvres intended to draw the enemy out of his chosen defences. These were to a great extent successful. General Ewell, came out on Thursday evening with his corps, and attempted to turn our right; but the veterans of Birney's and Tyler's divisions, and a portion of Warren's corps promptly repulsed him, taking three hundred prisoners and killing and wounding several of the enemy.

A despatch from the Secretary of War, dated ten o'clock Sunday evening, May 23d, says that on Friday evening, Gen. Grant commenced a movement for the purpose of compelling Lee to abandon his position at Spottsylvania, the details of which, for obvious reasons, should not be made public. It has thus far been successfully. Longstreet's corps started south at one o'clock Friday night, an hour and a half after Hancock's corps moved. Ewell's corps followed Longstreet's last night. Indications are that the rebel army has fallen back beyond the North Anna. Hooker's brigade has joined Lee. The movement of Gen. Grant has thus far been accomplished without any severe engagement or serious interruption. We now occupy Garney's station, Millard station, and south of the Mattaponi on that line. Millard station is thirty-two miles from Richmond, and twenty-two miles from Fredericksburg.

On Monday morning, May 16th, the enemy in force, under cover of a thick fog, made an attack upon Smith's line, and forced it back in some portions and with considerable loss. But as soon as the fog lifted, General Smith re-established his lines, and the enemy was driven back to his original line. At the same time, the enemy made an attempt from Fort Gregg (Gen. Grant's) Battery's force guarding the river, but were head-onwardly repulsed. The troops being then re-arranged, they were ready for any emergency.

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three of which were in a rain storm, General Butler retired leisurely with his army. We hold the railroad between Petersburg and Richmond. Prisoners state that Bragg and Davis were present on the field.

ington. Two papers—the World and the Journal of Commerce—printed it, and for doing so their offices were closed by the Provost-Marshal. A denial of the authenticity of the Proclamation was soon sent from Washington, and a reward was offered by the Associated Press for the arrest of the perpetrator of the hoax. It was finally traced to a man named Joseph Howard, one of the editors of the Brooklyn Daily Eagle, and a former reporter on the New York Daily Times. It is said that the man had been unsuccessful in certain stock gambling operations, and hoped in this way to carry up prices, and relieve his pecuniary embarrassments. He was arrested and sent to Fort Lafayette.

33 bales of cotton. She had no papers or flag, which the Captain said he had thrown overboard. She was bound from St. Marks to Havana. Mayor Slaughter and three other citizens of Fredericksburg have been arrested for persuading wounded men who arrived there with their arms to give them up, and then handing the weapons to guerrillas in the town who immediately joined the rebel pickets.

The London Daily News is informed that the Great Eastern has been purchased on account of the French government, for a sum approaching a quarter of a million pounds sterling. The sale, however, is not to interfere with her present engagements, which include the submergence of the Atlantic cable.

A NORMAL MUSIC SCHOOL, under the instruction of Prof. A. N. Johnson, will be held in Friendship, Allegany Co., N. Y., commencing June 1st, and continuing in session six or seven weeks. The instruction in music is a Normal School course is very thorough, and embraces more than one hundred and fifty lessons of one hour each.

les, and after several improvements and repairs, died May 7th. The deceased was a cheerful, sprightly and promising young man, the hope of a widowed mother, but has fallen another victim to exposure unbecoming to the necessities of his situation.

HUDSON RIVER RAILROAD. ALBANY AND ROY CO. VICTORY TRAIN. THE SABBATH RECORDER. THE SABBATH RECORDER. THE SABBATH RECORDER.

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Dispatches from General Sigel, report that on Sunday, May 15th, he fought the forces of Echols, and Imboden under Breckenridge at New Market; that the enemy's forces were superior in number, and that he gradually withdrew from the battle field and re-occupied the Shenandoah, having lost five pieces of artillery, about 600 in killed and wounded, and fifty prisoners, but bringing all his trains and all the wounded that could be transported from the battle field.

The Secretary of War has issued an important order with regard to prisoners, stating that as it has been officially reported that Mr. Ould, Rebel Commissioner of Exchange, has declared, without consulting with the authorities of the United States, that all rebel prisoners delivered at City Point up to the 30th of April were exchanged, it is ordered that all Union prisoners of war and all civilians on parole prior to May 7, 1864, be declared exchanged. The order further states, that the rebels still remain indebted to the Union Government 33,596 prisoners, for whom no equivalent has been received.

Mr. Wilson reported the House bill defining the pay of officers on the staff of the Lieutenant-General; passed. Mr. Harlan introduced a bill granting lands to Michigan to aid in the construction of certain railroads; passed. The House bill, granting lands to the State of Iowa for railroad purposes, was reported with amendments and passed.

It is estimated that the increase in the number of acres in the Southern States planted to wheat, corn and potatoes, since the war broke out, is from 10,900,000 acres in 1860, to 13,950,000 in 1862, 17,200,000 in 1863, and 20,550,000 in 1864.

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An English sailor lately took his child to be christened, and happening to hold it on the wrong arm for the clergyman to take it, was asked to turn the child upon which he turned the face of the boy.

Photographs are now taken very successfully by the aid of a new magnesium light. Fifteen grains in the form of fine wire will burn a minute, and not cost more than a few cents.

A physician of an acrimonious disposition, and having a thorough hatred of lawyers, was in company with a barrister, and in the course of the conversation reproached the latter with the use of phrases utterly unintelligible.

The iron mountain of Missouri is exactly in the geographical center of the United States. It is an almost solid mass of peculiar iron ore, rising from a level plain 36 feet.

CHILDREN'S FEAR.—A writer for Hall's Journal of Health says that life-long discomfort, disease, and sudden death, often come to children through the inattention or carelessness of parents.

ALFROG fell out of a block of sandstone which some workmen were breaking at Johnston, Pa., a few days since. The stone was known not to have been disturbed since it was quarried thirty years ago.

JOHN HOWARD PEYNE, the author of "Sweet Home," was buried at Tunis, Africa, at a place which has been endeavoring to interest Americans in a project for erecting a suitable monument to the poet.

STAMPED POSTAGE envelopes have been in use in the United States about three years. The demand by the Government now reaches \$2,000,000 or \$3,000,000 per annum.

When a gentleman once remarked in company how very liberally those persons talk of what their neighbors should give away, who are least apt to give anything themselves, Sydney Smith replied: "Yes! no sooner a man falls into difficulties than he begins to consider what he ought to do for him."

A young lady from the country being invited to a party, was told by her cousin to fix up and put her best foot foremost in order to catch a beau, she looked so green in her country attire.

It is said that there are 100,000 different kinds of plants existing in the earth, and 400,000 varieties of insects. The world of the sea is still more rich. The number of polypi is greater than that of insects, and the infusoria are innumerable.

Continued health is, at least as great a mercy as recovery from sickness, but how long it lasts is another question. The Rev. A. A. T. Tying the Cravat has reached its fifteenth edition.

different cylinders—each one giving its specific figure. The machinery for this, it will at once be seen, must be of the most exact kind, and its working conducted with great skill.

As our armies are now gradually approaching the capital of the Southern Confederacy, and there are, at least, some grounds of hope that it may fall into our possession, the following description of it, from Lloyd's Gazette of the Southern States, may prove of interest to our readers.

Richmond is justly considered one of the most lovely cities in the Union, and is the largest in Virginia. The streets are laid out in parallel lines, the city is divided into rectangular blocks with mathematical exactness.

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appeared on her mouth. The last agony was approaching. It was only in sobbing that the minister could finish: One hour more all was over, and the nuptial chamber was transformed into a chamber of death."

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had now set in, and the movements of the ram could not be accurately discerned. Closely pursued by the gunboats, and under cover of the darkness, the ram succeeded in gaining and entering the Roanoke river, where our gunboats could not venture to follow.

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officers fell in a space no larger than an ordinary drawing-room. These two attempts to crush us by a charge signally failed, and no third has been attempted at that point.

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WOMAN'S WORK. "Ironical," in the New York Observer, has simply told the plain truth in the following paragraphs: "Woman cannot fill her own place in society and make it too."

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THE SOCIETY publishes the following Tracts, which are for sale at its Depository, Westley Street, London, E.C. No. 1.—Reasons for Introducing the Sabbath of the Fourth Commandment; 20 pp. No. 2.—Moral Nature and Scriptural Authority of the Sabbath; 20 pp. No. 3.—Authority for the Change of the Day of the Sabbath; 20 pp. No. 4.—The Sabbath and Lord's Day; a History of the Sabbath; 20 pp. No. 5.—Christian Sabbath; 20 pp. No. 6.—The Sabbath and the Lord's Day; 20 pp. No. 7.—The Sabbath and the Lord's Day; 20 pp. No. 8.—The Sabbath and the Lord's Day; 20 pp. No. 9.—The Sabbath and the Lord's Day; 20 pp. No. 10.—The Sabbath and the Lord's Day; 20 pp. No. 11.—The Sabbath and the Lord's Day; 20 pp. No. 12.—The Sabbath and the Lord's Day; 20 pp. No. 13.—The Sabbath and the Lord's Day; 20 pp. No. 14.—The Sabbath and the Lord's Day; 20 pp. No. 15.—The Sabbath and the Lord's Day; 20 pp. No. 16.—The Sabbath and the Lord's Day; 20 pp. No. 17.—The Sabbath and the Lord's Day; 20 pp. No. 18.—The Sabbath and the Lord's Day; 20 pp. No. 19.—The Sabbath and the Lord's Day; 20 pp. No. 20.—The Sabbath and the Lord's Day; 20 pp.