The Sabbath Recorder.

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THANKSGIVING.

The hoar frosts whiten all the verdant fields,
Where late the bounteous, ripening harvest stood;
And autumn, regal crowned, his scepter wields,
Above the brilliant wood.

The gorgeous sunlight, with a silvery hue,
Looks through the dim and misty atmosphere;
And the fair skies have lost their emerald-blue,
That late were soft and clear.

And unto Thee, our fathers' God, we'd raise,
From every hill and valley in our land,
'Mid autumn's festive joys, a song of praise,
For blessings from Thy hand.

Our many cellars and our barns are stored
With choicest fruit, and earth's most golden grain,
And gathering round our social fire or board,
Through winter's dismal reign,

We'll give Thee thanks, O! God, for Thy pure love,
That all our needs with more than plenty fills,
And by our every act and word we'll prove
Dependence on thy will.

And as we thus, Almighty God, to Thee
Give ceaseless praise, and Thy great name adore,
Warm our cold hearts with love and charity,
Towards the weak and poor.

Teach us the wisdom that Thy word imparts;
Forever bid all envious hatred cease;
Stretch forth Thy hand, and fill our sinful hearts
With fervent joy and peace.

STONINGTON, Conn., Nov., 1864. S.

For the Sabbath Recorder.

THE KORAN,

AND

THE TURKISH GOVERNMENT AS FOUNDED UPON IT.

PART III.

CHAPTER I.

1. *Of the Sultan, Vizier, and Council.*

The Turks, as is well known, overran most of the Eastern provinces, and either subdued them entirely, or compelled them to pay tribute. The sword or tribute was the alternative to conquered nations. The ancient line of the Caliphs had not become extinct, but still survived in a lamentably fallen state, in the person of Mohammed XII. About the year 1517, the Turkish Sultan, Selim I., conquered Egypt, and compelled Mohammed XII. to sign a formal renunciation of the rights and insignia of the Caliphate, including the standard, sword, and mantle of the Prophet. (The mantle of the Prophet is of black woolen stuff, or camlet, and is revered by the Moslems as the most precious of their relics. It is enveloped in forty wrappers of cashmere, and other rich stuffs, and displayed once a year at the feast of Ramadan. It is, at that time, reverentially kissed by the Sultan and the chief dignitaries of State, and dipped in a vessel of water; the water is afterwards bottled, and sealed, and delivered to all who are present. The flag, or standard, is said to have passed successively from the earliest Caliphs to the last representative of that dynasty. It is exhibited only on extraordinary occasions, and has then a marvelous effect on the populace and soldiery.) This cession was confirmed the following year by the transfer of the keys of the temple of Mecca to the Turkish Sultan.

Mahomet evidently regarded the succession to the Caliphate as elective; and himself left the nomination to his friends; his successors did the same, until the reign of the usurper Moawyeh, who was the first to establish the law of primogeniture in his own family.

The authority of the Sultan is derived from absolute sovereignty, not divine right, nor spiritual power. Mahomet showed, by his own example, that he attached no divine right to his authority. The idea of a spiritual authority was never entertained by him. The Code says, "The supreme head of the Moslems must profess the doctrines of the Koran; have attained majority, be of sound mind, of free condition, and of the masculine sex. He is the depository of the sacred code, and the guardian of the canon law. He presides over public prayers on Fridays, and at the two festivals of the Bairam. Intrusted with the general guardianship of the faithful, he alone has the right of appointing all public officers, administering the finances, commanding the armies, making war and peace, watching over the safety of the State, and maintaining public order; in a word, of governing the empire." The person of the Sovereign is sacred and inviolable; his supreme magistracy, and his absolute superiority over the whole social body, place him above the penal laws, and consequently above punishment. He is forbidden, however, to make the slightest change in any part of the canonical legislation; more particularly if such change, by its nature and object, should tend to alter the condition of the nation, or of the servants of God confided to his care."

In this summary we recognize no such thing as divine authority; nor is the presence of the head of the Government in the mosque any assumption of supreme spiritual authority. The last clause forbids the Sultan to make any change in canonical legislation; which is the same as saying, that the Sovereign must govern by and through the Law, for the proper administration of which he is responsible to the people. The power of the Sultan is neither unlimited nor despotic. He exercises the authority given him by the Law, through ministers appointed by him. But, as his powers and those of his ministers are [illegible] defined, neither he nor they can violate them with impunity. The second clause, it is true, places him above the [illegible] and pronounces [illegible]

"Oppose the violation of the law," is a sentence in the Koran, which confers on the lowest subject of the Sultan the right to sit in judgment upon his ruler. It therefore follows, that the Sultan is as amenable to the law as are his own subjects. The law is the supreme and sole authority." The Sovereign rules through it, and by it, and the power he wields is conferred upon him, not to be used according to his caprice, but that he may guard the interests of the community, of which be is the delegate. Thus the Sovereign in Turkey is only the first servant of the law; and his whole attributes consist in preventing its violation by any one, himself included.

What, then, are all the stories we have heard of bowstrings and sacks, and of people hurried off to immediate execution, without so much as the shadow of a trial? It must be remembered that, in times not yet remote, the officers of the Sultan were his own slaves, over whom he had the absolute power of a master; he could punish *them* at will; but he had no such power over the rest of his subjects. The viziers, officers of the palace, and ministers, were often slaves, promoted for talent, or by personal favor of the Sultan himself; but they were still slaves, and as such were subject to their master's will, even to death.

Thus we may conclude, that the Moslem polity resembles, in many points, a constitutional Government; and that it even approaches that of a republic, as it is the Government of one man according to fixed laws, to which he is himself amenable.

The Sultan exercises his authority through two principal officers, the Grand Vizir, and the Grand Mufti, or Sheikh ul Islam. The office of Grand Vizir corresponds, in some respects, to that of Prime Minister at European courts. He is at the head of the administration; and every measure of the Government, of any importance, must pass through his hands, and receive his countersign; he is at the head of the executive power, but exercises it in the name of the Sultan, by whom he is appointed.

The Mufti, or Sheikh ul Islam, is the interpreter of the law. Although belonging to the Ulema, he cannot be said to be at the head of the spiritual power, because such a power is not recognized in Turkey. The Ulema is a body with judicial and religious powers; and the Grand Mufti is their chief; but he is neither judge nor priest. His office is simply to expound the law, as expressed in the decisions of learned men and courts of law, and as understood by traditional teaching.

The Privy Council is composed of the officers usually found in the cabinets of European Sovereigns. The Sublime Porte, or, properly translated, the Gate of the Ruler, is the palace of the Grand Vizir, wherever that may be; the grand Chancery of State is held there. The Vizir presides at the Privy Council.

The following is a list of the salaries of the principal officers of the Turkish Government:

PRIVY COUNCIL.

Grand Vizir,	$5,000 a month.
Sheikh ul Islam,	5,000 "
Ministers of 1st Class,	3,500 "
" 2d "	2,500 "

CHANCERY OF STATE.

62 Officers of 1st Class,	$375 to $800.
60 " 2d "	250 to 800.
60 " 3d "	100 to 250.

ADMINISTRATION OF THE PROVINCES.

Pashas, according to rank,	$2,000 to $3,500.
Kaimakams,	750 to 1,500.
Mudirs,	250 to 1,000.

The Sultan's salary amounts to about three millions dollars a year, out of which he pays all the expenses of his household. The Sultan formerly possessed a private revenue, distinct from the Treasury, and derived from various sources set apart for the purpose. These consisted principally of the imperial domains, gardens, and residences; the revenues of the woods and forests, which were farmed out; a portion of the Egyptian tribute; fees paid by Pashas and other great functionaries on receiving offices and employments; a royalty of ten per cent. on all legacies; taxes paid by certain provinces for the Sultan's special use; confiscated property; presents sent by foreign sovereigns, as well as those offered by the grandees of the empire on particular occasions; the right formerly enjoyed by the Sultans of inheriting the property of servants of the crown. These persons were considered to stand in the situation of slaves to the Sultan, (many of them being literally so,) and therefore incapable of possessing independent property.

By the ancient laws of the Empire, the officers of the palace were the Sultan's slaves; and, to whatever rank they attained, were still considered such. They were disqualified from acquiring independent property; their wives, children, and fortunes, as well as themselves, being at the absolute disposal of their master. The household officers and grandees of the empire were often men who had never been slaves, but still the original notion continued to operate. The functionary who displeased the Sovereign was put to death, and his property taken possession of. But Mahmoud, the father of the present Sultan, made a [illegible] sacrifice of power and emolument, and abandoned this right to inherit the property of his servants, and thus removed a great temptation to put men to an unjust death from sordid motives.

Whenever a Sultan dies, an exact inventory is made of the value of objects found in his private chest. These are committed to the care of a person appointed for that purpose, and are deposited, together with the riches left by preceding Sultans, in the private treasure chambers. These consist of four subterranean vaults, and it is said that the collection of precious objects there accumulated excel those of any European sovereign in beauty and value. (*Ubicini.*)

THE EMPEROR CONSTANTINE.

One of the most extraordinary events in the early history of Christianity was the conversion of the Emperor Constantine from Paganism to Christianity. His mother, Lady Helena, was a Christian. His father, the Emperor Constantius, though not avowedly a Christian, was still so influenced by the example of his wife as to befriend the Christians, and protect them from Pagan persecution. In the year of our Lord 306, Constantine, then thirty-two years of age, and nominally a Pagan, by the death of his father, ascended the throne of the western empire. Notwithstanding he worshiped at idolatrous shrines, he could not shake off the influence of a Christian mother's teachings.

Maxentius, a Roman general, raised the standard of revolt against Constantine. Their armies met upon the plains of Piedmont. Mexentius was at the head of one hundred and seventy thousand foot, and eighteen thousand horse. Constantine had but forty thousand troops. They were, however, veteran Roman legions, and he one of the ablest of commanders. Mexentius was an inveterate Pagan, hating Christianity. He rallied around his standard all the foes of the new religion. In preparation for the conflict, the support of the heathen gods was implored through all the most imposing ceremonies of idolatry. This led Constantine to feel that he must appeal to the God of the Christians. The following narrative, Eusebius, one of the most illustrious preachers and writers of that age, says he had from the lips of Constantine himself:

Constantine was in his tent at noon, earnestly praying to the God whom his mother had revealed to him. While praying, he thought he observed a remarkable appearance in the heavens, which led him to step to the door of the tent. There he beheld, clearly delineated in the sky, in wonderful brilliance, a cross, with the inscription, *En toutoi nika*, "By this thou shalt conquer." The vision soon disappeared. Night came on. Constantine threw himself restless upon his tent couch. In a dream he thought Christ appeared to him with the same cross which he had seen in the heavens, and directed him to cause a banner to be made after the same pattern, and beneath that banner to lead his armies to victory over their Pagan foes. He accordingly raised the banner of the cross over his army, taught them to revere it, and in the presence of his army, earnestly implored the aid of the God of the Christians.

The battle was fiercely fought, and Maxentius utterly overthrown, with awful carnage. Maxentius himself, in his endeavors to escape, fell from a bridge into the river, and from the weight of his armor sunk like lead to the bottom. The next day his body was dragged from the mud, his head cut off, and ignominiously exposed to the derision of the army on a pole. Constantine in triumph entered Rome. The Emperor narrated these facts to Eusebius, and conscious of the natural credulity of mankind, substantiated the narrative by the solemnity of an oath. He issued an edict to be proclaimed throughout the whole empire, that professors of the Christian faith were no longer to be persecuted, but were to have the restoration of all their forfeited property and rights, and were to enjoy entire freedom of conscience and worship. This was a death-blow to the reign of Paganism. A Christian Emperor was now for the first time on the throne of the Christian world. Christianity was now invested with new dignity. The timid were emboldened. The resolute were inspired with new zeal. But a few years passed away ere the advocates of the old Paganism complained that the heathen temples were deserted, while all were flocking to the sanctuaries of the Christians.

The Emperor made a public profession of his faith in Christ. He received the ordinance of baptism from the hand of Eusebius, in the presence of a vast multitude, who had assembled to witness the solemn rite. With dying breath, as in active life, he proclaimed his penitence for sin and his faith in the Redeemer. Thus he fell asleep, and laid aside his earthly crown to receive, it must be hoped, a crown of righteousness, eternal in the heavens.

PRAISE.—There is a commendation which affords me an exquisite satisfaction; I mean a commendation which flows from an unaffected love of goodness, and from a desire to conform to it. Such commendation confers more honor on those who give than on him who receives it, and shows him that he has a place, not in the admiration of a superficial mind, but in the affections of a good and pure heart. But to be daubed with undiscerning praise; to have my frailties forced on my mind by being told that I have none, to receive a tribute which my heart disclaims, and which fills me with apprehension lest I have been a hypocrite, and have practiced concealment, more effectually than most of my fellow beings—this is indeed painful and humiliating.—*Channing.*

"NOW I LAY ME DOWN TO SLEEP."

"Now I lay me down to sleep!"
First beside my mother kneeling;
Through the hushed-up silence deep,
Hear the double whisper stealing;
"If I die before I wake,
Pray the Lord my soul to take."

"Now I lay me down to sleep!"
And the angels o'er me bending,
Sent by God my soul to keep,
Through the purple night descending,
Wide-arched wings above me spread,
Heavenly shelter round my head.

"Now I lay me down to sleep!"
No wild dreams could break that slumber—
I had prayed for God to keep—
Blessed visions without number;
Glory caught from heavenly things,
Showered from those angel wings!

"Now I lay me down to sleep!"
Had I died before the waking,
I had never learned to keep
Memories for a life's heart-breaking!
From the future and the past,
God had caught me up at last.

"Now I lay me down to sleep!"
Ah! the angels cease their keeping
Watch above the haunted dreams,
When the prayerless man is sleeping—
Where such feverish visions burn,
Back the sorrowing watchers turn!

"Now I lay me down to sleep!"
Oh, my God! when I am dying,
Hear me pray that old-time prayer,
On my haunted death-bed lying,
From the old dreams let me wake—
"Pray the Lord my soul to take!"

DON'T BE TOO PARTICULAR.

We have observed that religious societies are inclined to want better ministers than their means will command, and that ministers often desire larger societies than they are able to suit. This is natural enough, for why should not people connected with a small society like first-class preaching just as well as if they happened to be connected with a large one? And is it anything more than natural, that a minister should desire to rise as high in his profession as he can? And in the hasty judgments which are formed from appearances, the amount of the salary and the size of the congregation are too likely to be regarded as the tests of ability and usefulness. But if this state of things is natural, it is also in some respects unfortunate, for the result of the two tendencies in practical operation is, a large number of societies without settled ministers, and a large number of ministers without societies, whereas the two should be united in pastoral relations, and cordially at work to the best of their ability for the cause of Christianity.

What is the cause of this wrong condition of things, and what the remedy?

Is not the cause this—that both ministers and people are too much inclined to regard Christianity as a means of building up themselves in external prosperity, rather than themselves as instrumentalities for building up Christianity for moral and spiritual results? Is it not that ministers, in too many cases, think less of the work they do than of the place and relations in which they do it, and that the societies are liable to think more of a "smart" man who will fill their houses and give them a fine outward appearance, than of a sound and true man who will mould them after the pattern of Christ and give them spiritual life? Undoubtedly.

Then what is the remedy? Simply this—that societies shall make it their chief object, in looking for a minister, to find one who will preach to them the gospel and lead them in the Christian life, and help them to do the work of Christianity; and that ministers shall seek first to do this work, and do it well, in any field in which they may find it to do, and be able to do it. Then don't be too particular about external relations. Count the work to be done more and greater than men and places. Let both ministers and societies think it enough to gain success through faithful work for the kingdom of God. Seek this first, and "all these things shall be added unto you."

SINGING AT FUNERALS.

There is no uniformity in the mode of conducting funeral services among other than Episcopalians. They go by the Prayer Book; but ministers of other denominations consult their judgment; and the consequence is a great diversity of practice. Sometimes there is singing; and when there is nothing of display in it, and the deceased one was a devout Christian, and the singing is in harmony with the occasion, there is a manifest propriety in it, and the well-trained voices of the choir may be a vehicle of grace to souls. An exchange has some appropriate remarks on this point:

An appropriate psalm or hymn sung at a funeral is a grateful and useful service. It prepares the mind for the truth, and deepens its impressions, far more often than the able sermon or eloquent address. And what a comfort to the mourners! what a balm to wounded hearts!

The writer has recently attended two funerals of persons who died in the Lord; the one in a school-house in a new settlement in Maine, and the other in a crowded church in the city of New York.

At the former the little choir sang to the tune Hamburg, in distinct and subdued tones, Mrs. Barbauld's beautiful hymn:

"How blest the righteous when he dies,
When sinks the weary soul to rest!"

The words distinctly uttered, the music tenderly sung, and the sentiment clearly seen, went to the heart. It was an *eloquent song*. It left the subdued audience in tears. The sermon which followed would have been a failure but for its text—Rev. 14: 13—"Blessed are the dead who die in the Lord;" being in sentiment and spirit in harmony with the song. Such a funeral service it was worth a journey of four hundred miles to witness, to feel, and improve.

The city funeral service also opened with a song by the small choir. It was a voluntary, commenced by a female voice, the other parts, including the organ, in due time falling in. But what was "piped or harped," who can tell? Was it an Italian opera song? Perhaps so, it was in that style; but why produced on such an occasion? "There are, it may be," says the Apostle Paul, "so many kinds of voices in the world, and none of them without signification." But what did the voice of that song signify? The writer *could not hear one syllable*, so as to determine its sentiment or its language. There was an "uncertain sound," like, very like, a March *squall*, dubious, dry and windy; or like the wail of kind mourners at an ancient Hebrew funeral, but equally destitute of sense, sentiment and feeling. This over, the other services proceeded instructively and impressively till the closing hymn:

"Hear what the voice from heaven proclaims
For all the pious dead."

It was tenderly and beautifully read; but the singing was in a tune familiar probably to none but the members of the little choir; repeating the second and fourth lines of each verse, and the whole rendered so indistinctly, and in a voice so unnatural, as to defeat the great purpose of intelligent devotion.

THE USES OF PAIN.

Pain is a sentienl that warns us of danger. And therefore it stands upon the outposts of this citadel, the body; for pain is keenest, the surgeon's knife is felt keenest, on the outside of the surface. Now be it granted, that pain does us some harm, but it saves us from worse harm. If contacts, of all sorts, with surrounding objects—the woodman's axe, the carpenter's saw, the farmer's harrow—did not hurt us, they might cut and tear all to pieces. Think of it. A knife held by a careless hand approaches us; it touches the skin. We start back. Why? Because there is pain. But for this, it might have entered the body and cut some vital organ. An old Greek verse says: "The gods sell us the blessings they bestow." These are the best terms for us. They make us careful and prudent. Unconditional giving might lead to reckless squandering. Pain, then, is a teacher of prudence, of self-care. Nay, if happiness alone were considered, it might be urged that an occasional bitter drop gives a zest to the cup of enjoyment; as hunger does to the feast, or sharp cold to the winter's fire. But in moral relations, the argument is still stronger.

Here is a human soul clothed with a body to be trained to self-command, to spiritual strength and nobleness. Would perpetual ease and pleasure, a perpetual luxury of sensation, best do that? We know that it would not. Every wise and thoughtful man, at least, knows that some pain, some sickness, some rebuke of the senses, is good for him. Such a man often feels, in a long-continued state of ease and comfort, that it is time something should come, to try, to discipline, to enoble his nature. He is afraid of uninterrupted enjoyment. Pain, patiently and nobly endured, peculiarly strengthens and spiritualizes the soul, Heinrich Heine says: "Only the man who has known bodily suffering is truly a man." The loftiest state of mind, and, compared with mere sensual indulgence, the happiest, are those of courageous endurance, and the martyr is often happier than the voluptuary. Cicero says, speaking of the sacrifice of Regulus, and after describing his happy fortunes—he had carried on great wars, had been twice consul, had triumphal honors decreed to him—"Nothing was so great as his death;" when, to fulfill his word, he went back to Carthage to suffer all that could be inflicted upon him. "To us hearing of it," says Cicero, "it is sad; to him suffering it, it was a joy; it was a pleasure." "For," adds he, "not the light and gay in their jollity, nor their wantonness, nor their laughter, nor jesting—companion of dissoluteness—but the serious and resolved, in their endurance and constancy, are happy." This is the general statement to be made with regard to pain. It is general, indeed, and does not propose to cover every case.

But now, it may be asked, could not the same end be gained, the same nobleness, the same constancy, have been achieved without pain? Which is, I think, as if one should ask, whether the wood should have been cut into shape without the axe, or the marble without the chisel, or the gold purified without the furnace. But let us answer; and we say, Not in any way that we can conceive of. It may have been absolutely inevitable in the nature of things, that a frame sensitive to pleasure should be liable to pain. This may be the explanation of that long-continued and severe pain, which presents the hardest problem in our physical life. With such causes foregoing, such a train of influences, miracle, moral, or physical, as produced this terrible suffering, it may have been impossible, without a miracle to prevent it. "If severe, brief—if long, light," is the old adage; and it is true. But if it fail, and the terrible case of protracted anguish is before us, we may be obliged to leave it under some great law of the human constitution, which makes prevention impossible. I may be told that such pain does no good; that it breaks down the mind and body together; and therefore that it cannot, in any way, be useful. But we do not know that. In the great cycle of eternity, all may come right. How much happier the sufferer may be forever, for this present pain, we know not. All experience, all known analogies, favor the idea of that immense compensation.—*Dr. Dewey's Problem of Human Destiny.*

WINTER EVENING SONG.

BY JAMES T. FIELDS.

Not a leaf on the tree—not a bud in the hollow,
Where late swung the blue-bell, and blossomed the rose;
And hushed is the cry of the swift-darting swallow,
That circled the lake in the twilight's dim close.

Gone, gone are the woodbine and sweet-scented brier,
That bloomed o'er the hillock and gladdened the vale;
And the vine that uplifted its green pointed spire,
Hangs drooping and sere on the frost-covered pale.

And hark to the gush of the deep-welling fountain,
That prattled and shone in the light of the moon;
Soon, soon shall its rushing be still on the mountain,
And locked up in silence its frolicksome tune.

Then heap up the hearth-stone with dry forest branches,
And gather about me, my children, in glee;
For cold on the upland the stormy wind launches,
And dear is the home of my loved ones to me.

TELL YOUR FRIENDS.

And when Jesus was come unto the ship, he that had been possessed with the devil prayed him that he might be with him.—MARK v. 18,19.

Is there anything that is comparable with the love and gratitude of the soul that feels himself redeemed from death and destruction? With almost an agony of love, such as one clings to his deliverer. There be those that cling to the minister of Christ who, as an instrument and representative of the Master, has been the means of opening their eyes, and bringing them out of darkness into light. And there is nothing more natural or more noble than this instinctive desire of one that has been saved from ruin to be ever present with his benefactor. And, when a soul is brought back from destruction, how natural it is that it should wish, and that it should pray, that it might be with him by whom it has been rescued!

"Howbeit Jesus suffered him not"—that is very curious; but take notice of the reason—"but said unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

I recollect, among the earliest memories of my ministry, the case of a very wicked man who was converted in Indiana. I went to see him day after day, and when I came in one morning, having heard no tidings of his conversion, he commenced telling what the Lord had done for his soul; and the first thing he said after he had finished his narration was, "Now, sir, I am going to sit down and write to my mother. I have not written her for three or four years; but now I am going to write and tell her what the Lord has done for me." Said I, "You are converted. You show one of the inevitable signs of grace." One of the first things that a man should do, when God has delivered him from the bondage of sin and the power of the devil, should be to go home to his friends. Nobody else has suffered so much on his account as they; nobody else has so much right to receive comfort from the knowledge of his restoration; and to nobody else is he so called to tell what God has done for him. When the power of the devil is awakened in a man, and his lusts and appetites are all healed, there is nothing more rational and right than that he should rise up and declare how the Lord has blessed him. And under such circumstances, silence, and hiding of God's work in the soul, is monstrously dishonorable and wicked. And, therefore, when Christ says to the maniac, "Go and bear witness of what has been done for you," he commands him to do that which accords with every sentiment of gratitude, and with every sense of justice. And the fact that he commanded him to do it among his friends first, is worthy of a moment's consideration.

If God has done you some good, do not go to your minister first. You are ashamed to tell the partner of your life. How strange it is, that people can live together, and love each other, and respect each other, and desire each other's good, and yet not say a word to each other on the subject of religion! How strange it is, that a husband and wife can be exercised spiritually, and yet be afraid to speak to each other about it! Husband, go and tell your wife first. Wife, go and tell your husband first. Child, go and tell your father and mother first. Man or woman, go and tell those that are nearest you first. If God has been merciful to you, according to the spirit and command of Christ, go home to your friends, and tell them how great things the Lord has done for you, and that he has had compassion on you. O how full of compassion, is God! and how wondrous is he in mercy!—*H. W. Beecher.*

THE EIGHTH COMMANDMENT.—The eighth commandment is—"Thou shalt not steal." This commandment is violated, not only when we take and carry away feloniously the personal effects of another; but by dishonesty, for thereby the public good is defrauded of our services; by extravagance, for thereby we waste what others [illegible]; by selling intoxicating drinks, for thereby we take [illegible] without giving [illegible] lent, but positively [illegible] in return for it; by [illegible] do we rob [illegible] make him a [illegible] by fraudulent [illegible] by do we [illegible] rights, [illegible] live upon it; by borrowing with no intention of [illegible] never [illegible] through our dishonesty, and [illegible] thing God, which in denying [illegible] ing from Him His due, [illegible] support the gospel, and [illegible] of our substance in a [illegible] ing to our income, [illegible] ance of the interests of his [illegible]

A HARD TEXT IMPROVED.—I heard a preacher take for his text, "Am not I thine ass, upon which thou hast ridden ever since I was thine [illegible] day? Was I ever wont to do so unto thee?" I wondered what he could make thereof, fearing he would [illegible] his auditors for want of [illegible]. But hence he observed:

1. The silliest and simplest [illegible] wronged may justly speak [illegible] defense.

2. Worst men have a good title to their own goods. Balaam, a [illegible] er; yet the ass confessed [illegible] he was his.

3. They who have done many good offices and fail in one, are often not only unrewarded for former services, but punished for that one offense.

4. When the creatures [illegible] officious to serve us, start [illegible] wonted obedience, (as the earth to become barren and the air pestilential,) man ought to reflect on his own sin as the sole cause thereof.

How fruitful are the seemingly barren places of Scripture! Bad ploughmen, who make balks of such ground! Wheresoever the surface of God's Word doth not laugh and sing with corn, there the heart thereof [illegible] is merry with wines, affording, where not plain matter, hidden mysteries.—*Thomas Fuller.*

A LESSON FOR WIVES.—"Why is it," asked a lady, "that so many men are anxious to get rid of their wives?" "Because," was the reply, "so few women exert themselves after marriage to make their presence indispensable to the happiness of their husbands!" When husband and wife become thoroughly accustomed to each other—when all the little battery of charms which were played off so skillfully before the wedding day has been exhausted—too many seem to think that nothing remains but the clanking of the legal chains which bind them to each other. The wife seeks not to develop in her affection to new attractions for her husband; and the latter, perceiving the *lapsus*, begins to brood over an uncongeniality which may not exist, and to magnify the ills that do exist into insurmountable obstacles in the way of his earthly felicity. This is the true secret. The woman who charmed before marriage can charm afterward, if she will, though not of course by the same means. There are a thousand ways, if she will only study them out, in which she can make home so attractive that her husband will scarcely desire to absent himself from it, and so she can readily make herself the particular deity of the domestic paradise. This done, she can quietly laugh at all attempts to alienate her husband's inclinations, [illegible] with those inclinations will always go, in each case, his action and judgment.

NO GOOD FROM PASSION.—"Will putting one's self in a passion mend the matter?" said an old man to a boy, who had picked up a stone to throw at a dog. The dog only barked at him in play.

"Yes, it will mend the matter," said the passionate boy, and quickly dashed the stone at the dog.

The animal, thus enraged, sprang at the boy, and bit his leg, while the stone bounded against a shop window, and broke a pane of glass.

Out ran the shopkeeper and seized the boy, and made him pay for the broken pane.

He had mended the matter indeed!

Take my word for it, it never did, and it never will, mend the matter to get into a passion about it. If the thing be hard to bear when you are calm, it will be harder when you are in anger.

If you have met with a loss, you will only increase it by losing your temper.

There is something very little-minded and silly in giving way to sudden passion. [illegible] against it with all your heart.

Try, then, to be calm, especially in trifling troubles; and when greater ones come, try to bear them [illegible]

DIRTY WATER.—[illegible]

The Sabbath Recorder.

WESTERLY, R. I., SEVENTH-DAY, NOV. 17, 1864.

Geo. B. Utter, Editor.

ORIGIN AND NATURE OF THE SABBATH.

The main objection to the conclusions of the preceding chapter is, that the Decalogue was not given until twenty-five hundred years after the creation, and hence, that the law could not have existed until then. Aside from the arguments already adduced, the fallacy of this will be seen when we consider that a set of laws, universal in their application, if applicable at any point in the history of the race, must be at all points. God could not have governed the world by one set of laws for twenty-five hundred years, and then changed them for another and different set; for, right and wrong are but accord or non-accord with God's ideas, and that, on any given point, must ever be the same. To say, as some do, that there was no law from Adam to Moses, is to assert an absence of all moral obligation, all character in all government, during that time. But I leave all such assertions in the hands of Paul. See Rom. 5:13, 14. His argument is clear, and the logic irresistible.

The special proof in favor of the existence and knowledge of the fourth commandment, is quite as clear as need be asked. Read the sixteenth chapter of Exodus. The locality is in the wilderness, on the fifteenth of the second month. They did not arrive at Sinai until some time in the third month; hence all which transpired in the wilderness was wholly anterior to, and distinct from the giving of the Decalogue. Read the fourth and fifth verses. God states distinctly, that the test to be made in the giving of the manna was to see if the people would walk in His law or not; and the next verse explains that law as being the Sabbath law. This is conversation between God and Moses. Nothing is said concerning the Sabbath to the rulers or the people. They were not even told that there was to be a test of their obedience. Now read the twenty-second verse. Of their own accord, while the order yet stood for each man to gather only one portion daily, on the sixth day, "the people gathered twice as much bread, two omers for one man," and the rulers came and told Moses. Even the rulers seem not to have known, that the manna should not fall upon the Sabbath. The people, by force of habit, without any suggestion even, gathered the portion for the Sabbath; not because they knew it would not fall, for they did not know this. Moses answered the rulers, "This is that which the Lord hath said; on the sixth day they shall prepare that which they bring in, and it shall be twofold as much as they gather daily." When had the Lord said this? In conversation with Moses. See the fifth verse. But up to that hour, neither the rulers nor the people had known it. In the further conversation there is no announcement by Moses of a new command unknown before, but the conversation as if concerning a thing generally understood and practiced.

This, then, is developed in the account: (*a.*) There were laws which they understood, and were required to obey, at this time. (*b.*) The Sabbath law was one of these. (*c.*) They were evidently accustomed to obey this law fully. No sort of reference is made to it as a new thing.

To understand fully the relation of the Decalogue to the Jewish polity, we need only to note, that in the organizing of the nation, and thrusting into it the truths of God's government, some things were requisite. 1. A formal giving of those laws which had hitherto governed them, and which ran through all time and apply to all peoples. 2. A set of ceremonies, teaching physical purity, and looking to a coming Saviour. 3. Positive rules and enactments, to enable the people to govern them as a nation, and to enforce obedience to the laws of the Decalogue. The first of these, the Decalogue, from its very nature, as we have shown, is eternal, and must rest with equal authority upon all peoples and all times. The second, the ceremonies, must cease by limitation when the antitype came. The third must exist during the life of the nation.

Not only is the difference between each of these evident upon the face of each, and the nature of each, but the circumstances attendant upon the giving of them were equally marked. The eternal laws came first [illegible] by God's own voice and symbol [illegible] surroundings of [illegible] and majesty, written on the [illegible] by God's own [illegible] monial directions were written by Moses upon parchment, and placed in the *side* of the ark; while the political laws were developed more gradually, and some of them never written at all.

With reference to the Sabbath, the distinction between *God's Sabbath* and the ceremonial Sabbaths of the Jews, is clearly marked. The one is usually spoken of as "God's day," "the Sabbath of the Lord thy God," "My holy day," and terms of like import, all pointing to the idea that its origin was found in God's example and blessing, and that the day was *sacred to Him;* while the ceremonial Sabbaths are spoken of as *your* feast days, *your* Sabbaths.

Much cavil, and some real difficulty, has been with reference to Deut. 5th, and passages of like import. It has been claimed that God made the covenant with that generation, and not with their fathers; and hence the illogical conclusion, that the laws did not exist until then. A single thought as to the nature and origin of law will show that it could not be thus. All law *must have been* from the beginning. A closer examination of the passages will remove the difficulty. The *covenant* was not the *law*, but an agreement on their part to *obey the law*. In view of their deliverance from bondage, they were bidden to obey, but that bidding and agreement were by no means the creating of the law requiring obedience. The specific reasons why that generation should obey have nothing to do with the general laws, from which the obligation to obey arose. Thus the difficulty claimed from such passages is seen to arise only from a desire to cavil, or a too hasty and superficial examination of the subject. The difference between an agreement to obey certain laws, and the laws themselves, being kept in view, there is no difficulty.

It is thus seen that God, in his dealings with the ancients, ever treated the Decalogue as eternal.

GLEANER.

SUNDAY NOT THE SABBATH.

Good people may often profit by reading what is said of them by those who do not claim to be over good. For this purpose, the *Boston Investigator*, an infidel paper, is quite convenient. It sometimes tells a good deal of truth in the course of a rather uncharitable criticism. A recent number of that paper has an article on the Observance of Sunday, from which we clip the following:

"First, taking up the matter as viewed with the jaundiced eyes of superstition, I would ask the sabbatizing Christian why he does not observe the day originally appointed as a Sabbath, but another day, for which he can produce no authority whatever in any part of the Bible? It was the *seventh* day which the Jews were commanded to observe, throughout all generations, as a Sabbath, and those who performed any servile work on that day were subject to the penalty of death. How is it, then, that Christians can excuse themselves, not only for neglecting the day altogether, but for performing all kinds of labor on that day, and compelling those in their employment to follow their example? They will, probably, answer, that the Jewish dispensation has been superseded by the Christian, and that the founder of the latter religion showed by his example that he intended the seventh-day Sabbath should be abolished. Although I have doubts as to the correctness of this reasoning, even supposing the New Testament Books to be authentic, I would still ask, by what authority it is, after Jesus abrogated the Jewish Sabbath, that his followers now observe a different day of the week, which they call the *Christians' Sabbath?* It is nowhere said that the founder of Christianity gave any instructions as to such a day. It is not stated in any of the Gospels or epistles, that a day was set apart by the first Christians to be observed as their Sabbath; nor does anything appear from ecclesiastical history to warrant the belief, that during the first three centuries of our present era, it was the practice among Christians to assemble together on any particular day for religious worship.

The fact is, and those who are most interested in concealing the truth know it, that there is no authority existing which has even the semblance of being divine, for what is now called the Christian Sabbath. It was the monster Constantine, instigated, doubtless, by the priests, who established the observance of the day on which we now meet together—not in imitation of the Jewish Sabbath, but to celebrate the Pagan mysteries established in honor of the Sun. The decree by which this was effected is as follows:

"Let all the judges and towns people, and the occupations of all trades, rest on *the venerable day of the Sun.* But let those who are situated in the country freely and at full liberty attend to the business of agriculture, because it often happens, that no other day is so fit for sowing corn and planting vines, lest, the critical moment let slip, men should lose the commodities granted them by the providence of Heaven."

Thus it is that Christians, who owe the fundamental doctrines of their religion to a blood-thirsty, unprincipled emperor, are also indebted to the same sovereign for the mandate which compelled them to accept the first day of the week for religious worship in the temple dedicated to the worship of the Sun. Such is the authority, and the only authority, that can be offered for the strict pharisaical observance of a day which is inconsiderately called the "Lord's day."

MINNESOTA.

NEW AUBURN, Sibley Co., Minn., October 16th, 1864.

To the Editor of the Sabbath Recorder:

In my last communication to you, I mentioned that your readers might hear from me again. To fulfill my promise, I will state, that Bro. H. W. Babcock and myself left Wasioja, Oct. 4th, for this place, expecting Bro. Jonathan Allen to accompany us; but in this we were disappointed, as he had made different arrangements, and taken another route. We called on Bro. Joel C. West, who lives on the Leseur River, five miles south from Wilton, Wanseca Co., and some seven miles north of the Trenton Church, which he supplies with pastoral labor. From thence we went to Okaman, on Lake Elysian, the entrance of the Big Woods. To this place, our brethren at Carlton and Freeborn go for their milling, and here many of them spend the winter, in chopping and logging for the mills. This portion of Minnesota is noted for a beautiful chain of lakes, abounding in fish, while between and around them grows an abundance of heavy timber, such as black walnut, butternut, rock (or sugar) maple, elm, ash, hackberry, sunwood and basswood. For twenty miles we passed through this timber, a portion of which was a dense forest. This timber is on the table lands of Minnesota.

Passing through the little village of Cleveland, and by very many slightly cleared farms, we came to the Minnesota River, where we descended some 300 feet to the bed of the river. The village of St. Peter, on this river, is a thriving town, is the county seat of Nickolet County, and the place where the land office for that portion of the State is located. Mankato, twelve miles above, on the same river, is much larger, and will be a rival town. Passing west, we ascended the table lands again, by successive steps, from one to two miles apart, and passed off on to a vast prairie, with here and there a lake, surrounded by a beautiful grove of timber, with an occasional creek, or branch of some river. From St. Peter to New Auburn, the distance is about thirty miles. This place, which is beside High Island Lake, on the west side of the Woods, contains two hotels and two steam mills, a schoolhouse, postoffice, and some twelve to twenty dwellings. Should a few of our friends with means come here soon, they might buy out most of the settlers at a reasonable rate; but property, even here, is rapidly advancing in price. Here most of our brethren in Sibley county are stopping for the winter, they not having as yet settled upon their claims. This is a fine farming country, with wood and water in abundance. From four to six and seven miles south-west from New Auburn, about thirty of our brethren and friends have taken claims, mostly under the homestead law, and others are coming. This is a desirable location, as heavy timber can be bought for $4 to $5 per acre in the Big Woods; ten acres being considered sufficient for a quarter section of prairie. The soil is excellent, and the present prospects for a strong society are quite flattering. Our brethren intend, mostly, to build block (hewn log) houses, suitable to be clapboarded, lathed and plastered, which on these prairies are considered the best. Their claims nearly all join each other, and cover about one-quarter of the township, and are owned by men who are bound to make their mark. Bro. B. F. Rogers, who has accepted an appointment from the Executive Board of the North-western Association, will soon be here, when doubtless a church will be organized.

Central Minnesota is a very pleasant portion of the State, very healthy, and, at no very distant day, will be extensively traversed by the iron horse, while nature has, in ordinary seasons, furnished her with a navigable river, rendering convenient transportation to Lake Superior, and from thence to Buffalo, or by the Mississippi to various points east and south.

Should any more of our people desire to obtain a home in the Far West, especially in any of our settlements, the sooner they are on the ground the better for them, as government claims are fast being taken, so that the distance from timber will be greater, and second-hand claims, or partially improved farms, will materially advance in value.

As I am about to return to Wisconsin, and fearing that your readers will be weary of my scribbling, I will close. Yours truly,

L. T. ROGERS.

KANSAS AND NEBRASKA.—A letter from Eld. A. A. F. Randolph informs us that the yearly meeting of the Seventh-day Baptist churches of Kansas and Nebraska, to be held at that the Bible is God's Word, write[illegible] Pardee, Kansas, in September. It was well attended, and proved a pleasant and profitable meeting. It is to be held next year with the church of Nebraska, on the first Sabbath in October.

ANTI-SLAVERY CHURCHES.

The churches in East Tennessee are rapidly coming to stand on anti-slavery ground. In proof of this, one of our exchanges adduces the following facts:

On the 2d of September, a meeting of the Union Presbytery was held in Knox County, attended by three ministers and the lay representatives of twelve congregations, and it was unanimously resolved to dissolve their connection with the "United Synod of the Presbyterian Church," a pro-slavery denomination, which originated, in 1857, by secession from the New School Presbyterians, and to reconnect themselves with the New School Presbyterian General Assembly. This Presbytery embraces about 30 churches, with 2,400 communicants, of which 20 are in the counties of Blount, Knox, and Jefferson. The majority of the ministers of the Presbytery had, in 1857, effected an ecclesiastical secession without consulting the congregations, and all of them who had advocated church secession, with but one exception, plunged into rebellion. In May, 1863, the disloyal majority, at a meeting of the Presbytery, passed a resolution, neither to license, nor to ordain, nor to receive from another Presbytery, any man not sympathizing with the Rebel Confederacy, or opposed to slaveholding. There were then only four Union and loyal ministers belonging to the Presbytery, all of whom were absent from the meeting, and two of whom soon after died. The two others, together with one who had recanted his rebel sentiments, were the ministers present at this year's meeting of the Presbytery. Two new clerical members were added to the Presbytery, one by ordination, and the other on letter of dismission from a Congregational Association in Michigan.

A still greater progress has been made in the Methodist Church. At a convention of loyal ministers and laymen of the Holston Annual Conference of the Methodist Episcopal Church South, held at Knoxville on the 17th of August, it was resolved that the loyal members of the Conference have a just claim to all the church property; that they really constitute the Southern Methodist Church within the bounds of the Holston Conference; that they propose, at the earliest day practicable, to transfer the same to the Methodist Episcopal Church in the United States; and that the ministers be instructed to propose to their congregations to go *en masse* to the Methodist Episcopal Church in the United States. There are in the bounds of the Holston Conference one hundred and twenty preachers known to be loyal, and forty others supposed to be true to the Union; and it is thought, therefore, that the work of reconstruction will be easily accomplished.

The Cumberland Presbyterians of the Confederate States, though very numerous, have never succeeded in effecting a separate church organization. The delegates from East Tennessee, at the General Assembly of the present year, voted with the majority for resolutions demanding the cessation of slavery in both Church and State.

PROGRESS OF FREEDOM.

The progress of our country toward freedom has been so rapid for three years past, that comparatively few persons have kept up with it. It is only when they look over a list of changes which have taken place, that they are duly impressed with the progress we are making. We glance at a few memorable points in our history:

1. Emancipation in the District of Columbia.

2. Slavery abolished and forever prohibited in all the territories.

3. Recognition of Hayti and Liberia.

4. Three million slaves proclaimed free Jan. 1st, 1863.

5. All fugitive slave laws repealed.

6. Inter-state slave-trade abolished.

7. Negroes admitted to equal rights as parties to suits and as witnesses.

8. All rebel States prohibited from returning to the Union with slavery.

9. Free labor established on numerous slave plantations in South Carolina, Louisiana, Mississippi, Tennessee, and Arkansas.

10. Negro schools in South Carolina, Tennessee, Louisiana, and Eastern Virginia—where, till within three years, the law made it death to educate the negro.

11. The wives and children of all slaves employed in the military and other service of the United States made free.

12. All negroes, bond and free, enrolled as part of the military force of the nation.

13. Amendment of the Constitution proposed, abolishing and prohibiting slavery. This was passed in the Senate by two-thirds majority. It was lost in the House by three or four votes, but will doubtless be carried in the next session.

14. The federal government forbidden to enjoy any man as a slave.

15. One hundred and fifty thousand negroes, mostly freed slaves, in the pay and uniform of the federal government as soldiers.

AN ARCHBISHOP ON INSPIRATION.—The Archbishop of Canterbury has given in an Episcopal charge his ideas on inspiration. In his opinion, the theory of the complete verbal inspiration of scripture is not necessary to the position of the Church. [illegible] Bible is God's Word, write[illegible] ten." All that it is necessary to maintain is the absolute and universal authority of every portion of Scripture, as written under the Divine guidance, which preserved the writers from error. We must be prepared, he says, to admit a human element in the Bible; for God did "not divest each individual of his peculiarities of temperament and talent." "There is a wide difference between the authority which teaches the very heart of an inspired writer, and the absolute dictation of every word by the Holy Spirit." As to the oppositions of science and Scripture, there is no cause for alarm. Scripture did not profess to teach science, but only to make men "wise unto salvation." It might incidentally touch on subjects bearing on physical science, but it never introduced them "with a view to affirming scientific truths."

JEFF. DAVIS ON THE WAR.

The President of the Southern Confederacy has issued his annual message to his Congress, in which are some things worthy of note. He opposes the employment of slaves generally in a military way, but recommends that some forty thousand should be purchased or impressed by the Confederate Government, to be employed "as pioneers and engineer laborers." He admits the hopelessness of foreign aid, the derangement of southern finances, and the necessity of forcing the officers and clerks of the civil departments, editors, professors, physicians, teachers, telegraph operators, printers, miners, and many other classes heretofore exempted by law from military duty, into the ranks. Still he puts on a bold front, and endeavors to keep up the spirits of his followers by boasting. Our withdrawal of our forces from outlying and extreme posts to concentrate their operations, is represented to be the result of southern vigor; Sheridan's three splendid victories in the Virginia valleys are not mentioned at all, but are hidden under a mask of bragging phrases about "recovering the possession of extensive districts;" Grant's tremendous battles and skillful flanking movements are disposed of as "enormous repulses;" and Sherman's brilliant conquest of Atlanta, which at the time raised a howl of lamentation from the whole Confederacy, is pooh-poohed as a matter of small import. In fact, Sherman, who has just begun a prodigious march through the centre of the Gulf States, is said to be in a precarious position, with all his fortified garrisons "menaced with recapture."

THE ELECTION.

The Presidential Election, last week, was not only the most important, but one of the most quiet, ever witnessed in this country. The N. Y. *Evening Post* sums up the results as follows:

The State of New York is now sure for Lincoln by a probable majority of five thousand. Mr. Fenton runs ahead of the electoral ticket, and is elected Governor over Seymour by a majority of about seven thousand five hundred.

We give below a table of the electoral vote:

FOR LINCOLN.

California	5	Nevada	3
Connecticut	6	New Hampshire	5
Illinois	16	New York	33
Indiana	13	Ohio	21
Iowa	8	Oregon	3
Kansas	3	Pennsylvania	26
Louisiana	7	Rhode Island	4
Maine	7	Tennessee	8
Maryland	7	Vermont	5
Massachusetts	12	West Virginia	5
Michigan	8	Wisconsin	8
Minnesota	4		
Missouri (probably)	11	Total	226

FOR M'CLELLAN.

New Jersey	7	Delaware	3
Kentucky	11		
Total			21

Total number of States voting	27
States for Lincoln	24
States for McClellan	3
Total number of electoral votes	249
No. of electoral votes necessary to choice	125
Electoral votes for Lincoln	226
Electoral votes for McClellan	21
Lincoln's majority on electoral vote	205
States not voting (electoral vote 63)	9

LIST OF STATES NOT VOTING.

Alabama	8	North Carolina	9
Arkansas	5	South Carolina	6
Florida	3	Texas	6
Georgia	9	Virginia (old)	10
Mississippi	7		
Total			63

RAILWAY ACCIDENTS.

The following list of railroad accidents in a single month, show a want of care somewhere, and favor the idea that such accidents come in groups:

October 10—New Haven cars thrown from the track and broken when running on the track of the Harlem Railroad, at Seventy-seventh street, New York. Many passengers injured; one killed.

October 12—Hudson River Railroad train ran into a mass of rock and earth on the track at One Hundred and Fifty-ninth street, in New York. The engine and three cars were thrown off; engineer and fireman bruised. Passengers escaped.

October 13—Shore Line (New York and Boston) Railroad train having on board two hundred and seventy-five sick and wounded soldiers, was thrown from the track, between Connecticut River and New London. Nine soldiers and two brakemen instantly killed. Other soldiers seriously injured.

October 24—Two trains came into collision on the Baltimore and Ohio Railroad. The engineer, fireman and one soldier were instantly killed; fifteen persons wounded.

October 29—Collision on the Chattanooga and Atlanta Railroad. Five soldiers were killed and fifteen wounded.

November 1—Collision between a passenger train and a live stock train on the Lafayette and Indianapolis Railroad. Twenty-eight [illegible] passenger train; from twenty to thirty persons wounded; some of them [illegible]

November 6—Erie Railroad train ran off the track at Callicoon, some of the cars going into the Delaware river. Four persons killed; many wounded.

November 8—Accident on the Baltimore and Philadelphia Railroad. Two engines and seven cars hurled into the Susquehanna river. No lives lost; one person injured.

November 8—The Washington express train for N. Y. was thrown from the track of the Baltimore and Philadelphia Railroad. Six cars demolished; three persons killed, and several seriously injured.

A NATIONAL SAILOR'S FAIR was opened in Boston last week, which promises to yield a liberal sum for the benefit of the sailors. The opening speech was made by Edward Everett, in the presence of many distinguished persons, among whom were Captain Winslow, of the Kearsarge, Captain Worden, the first commander of the Monitor, Captain Downes, who commanded the Monitor Nahant in the capture of the rebel ram Atlanta. President Lincoln sent the following telegraphic dispatch, which was read at the opening:

"Allow me to wish you a great success. With the old fame of the navy made brighter by the present war, you cannot fail. I name none lest I wrong others by omission. To all, from Rear-Admiral to honest Jack, I tender the nation's admiration and gratitude. A. LINCOLN."

The following is the opening sentence of Mr. Everett's address:

"When I think of what the navy has done for the country; when I think of Port Royal, of Hatteras Inlet, of Hampton Roads, and the little Monitor, whose model is here on the platform [applause;] when I think of the brave fellows who fought the guns of the Cumberland till the waters rose to their main hatch, and half their number went down to a watery grave [applause;] when I think of the other scenes of our success on the Atlantic, the Gulf of Mexico, the Mississippi, and other inland rivers, not forgetting that noble exploit of Captain Winslow [loud applause and cheers for Captain Winslow;] when I think of all this, my friends, I cannot but ask myself whether we have done all for these brave men that we ought to do, whether it is enough to pay them for these achievements with sounding cheers and empty praise."

THE WAR IN KANSAS.—Under date of Pardee, Kansas, Oct. 31st, Eld. A. A. F. Randolph writes, that for two or three weeks past there had been great excitement in that vicinity on account of the rebel Gen. Price's movements. The militia were called to the border, and some fifteen thousand concentrated at Wyandott and Kansas City. A battle was fought in which the rebels were thoroughly routed, losing many in killed, wounded, and prisoners. Men between the ages of 45 and 60, and boys from 13 to 21, were also organized and called to the border. "The call to arms took most of the men from our Society. But the battle has been fought; Price has been used up; our immediate friends have returned in safety; and quietness is again restored."

MARITAL RIGHTS OF SLAVES.—A Baptist Association of Georgia, at its late session, adopted the following resolution in relation to the marriage relationship between slaves:

Resolved, That it is the firm belief and conviction of this body, that the institution of marriage was ordained by Almighty God for the benefit of the whole human race, without respect to color; that it ought to be maintained in its original purity among all classes of people, and in all countries, and in all ages, until the end of time; and that, consequently, the law of Georgia, in its failure to recognize and protect this relation between our slaves, is essentially defective, and ought to be amended.

MARYLAND is likely to be revolutionized by the adoption of its new and free Constitution. The slaveholders, now that it is decided that slavery shall no longer exist, are beginning to sell their estates, and remove, with the capital thus obtained, to the city. Advantageous purchases of farms may now be made, on the Eastern Shore, in the region where slavery had its most devoted partisans; and no doubt the change of proprietorship will be a benefit to the state.

EDWARD EVERETT, in a speech at Boston on the occasion of commodore Winslow's public reception, said it was poetic justice that the Alabama should be sunk where she was, in the centre of Europe, with emperors and kings as spectators, and the honor of our country as the prize of their combat. Referring to the fact that the combat took place on Sunday, he said, "There heroes did the Lord's work on the Lord's day."

Personal. Council Eld. Charles A. Burdick has removed from Clinton, Iowa, to Berlin, Wis., [illegible] to take charge of the Church in that place. Eld. Theron Babcock has left Milton, Wis., to labor with the Church at Walworth, Wis.

RELIGIOUS INTELLIGENCE.

A citizen of Birmingham, England, has in his possession the largest copper idol ever brought to England, and one of the modern wonders of the world. Under a shed in the coach-yard is no less a personage than the Great Buddha, measuring over seven feet in length, and one of the most marvelous pieces of copper casting ever found. Direct from one of the lower rooms of his temple, where he had been hidden away some two thousand years ago, his godship has been brought to Birmingham, and will be presented to the town by his present owner.

Sir Moses Montefiore has written a letter to the elders of the Jews in Morocco, exhorting them to promote among their poorer and less educated brethren uniform obedience to, and respect for, the Moorish authorities. The danger is that the Jews may now assume a too independent tone, and, by demanding equal treatment with the Mohammedans, lose some of the benefits of the Emperor's edict of toleration. Sir Moses advises patience under petty injuries, and submission to the Moorish authorities.

In her recent book on Italy, Frances Power Cobbe says that the Italians appear quite regardless of religious impressions. "A sort of Chinese indifferentism pervades the nation. 'We have enough to do,' they seem to feel, 'with the affairs of this world—with politics, and railways, and the opera. Why trouble our heads about heaven and hell, and purgatory? They are places which belong to the priests, if they have any existence at all, which is a question we cannot spare time to consider.'"

A London paper calls attention to the fact that "the year 1866, which Louis Napoleon has fixed on as the time for withdrawing his troops from Rome—which will be virtually leaving the Papacy in that city to its fate—is the very year which nearly all our most eminent commentators on the New Testament, and writers on prophecy, from the time of Bishop Newton downwards, have, by a wonderful concurrence of opinion, named as the year in which popery is to receive its death-blow."

The Franciscan order now reckons 200,000 men and 300,000 sisters, including the tertiaries. It possesses 252 provinces and 26,000 convents, of which 5 are in Palestine and 30 in Turkey. It has given to the church 7 popes and 3,000 bishops. More than 80 emperors and empresses, kings and queens, have been admitted into the order, which has, moreover, the glory of having furnished 3,000 saints, or beatified persons, among whom were 1,700 martyrs.

All Hindoo widows do not burn themselves up on a suttee, for lately a marriage took place in Calcutta, in which the bridegroom was a law student of the Presidency College, and the bride a widow fourteen years of age, educated in the school attached to the Free Church of Scotland Mission. Independent of its being a widow marriage, which is itself of sufficiently rare occurrence to be remarkable, it is noteworthy that the parties were of different castes.

The band of the 42d Mass. regiment, being with the regiment on its way home, was detained in Baltimore till past midnight, Oct. 31st. When the hour of twelve was tolled out by the [illegible] the band went into [illegible] and performed the national [illegible] the free State of Ma[illegible] hour. This was [illegible] the first to welcome [illegible] event.

A temperance society in Massachusetts recently adopted a resolution declaring "that we are pained to learn that some of the best lands of fertile districts in the northern States are turned from the cultivation of food for man and beast, to the cultivation of tobacco, as it must issue in the exhaustion of the soil, the impoverishment of the farmer, and the demoralization of the community."

An improved style of boring has been introduced at Harvard College within a few weeks. It consists in the presentation of money and other articles to those worthy members who are in straitened circumstances. One student had his room entered during his absence, a new carpet put down, and coal and furniture provided.

The fiftieth anniversary of the settlement of Rev. Dr. Jacob Ide, of Medway, Mass., was celebrated Nov. 2d. The venerable pastor, in his sermon, said he had attended 175 councils, preached over 5,000 sermons, attended 27 ordinations, officiated at 510 baptisms, 423 marriages, 183 funerals, and had 15 theological students.

Rev. C. C. Carpenter, of Bernardston, Mass., the Labrador missionary, has been obliged by failing health to return, and will remain in Massachusetts during the winter. Rev. S. Russell Butler, of Northampton, a graduate of Williams College, who went out in July, remains at Caribou Island.

From the report of the curators of that young Baptist institution, the University of Lewisburg, Penn., we learn that the value of its real estate is about $100,000—endowment fund $55,000. An effort is now in hand encouraging progress to add $40,000 to the endowment.

A Scottish nobleman, the Earl of Cavan, has been of late delivering religious addresses in Orkney and Shetland, which are commended as characteristic of considerable ability. It is said that the speaker is only a layman, and that the [illegible] the profession appointed [illegible]

General Intelligence.

WAR NEWS OF THE WEEK.

RICHMOND.

From our armies around Richmond, there is but little news to report. The two armies continue in comparative quiet. There was some little artillery firing near the Appomatox on Wednesday evening, but apparently without any result of consequence. General Meade has issued orders restoring to certain regiments, for good conduct in the engagement of the 27th of Oct., their colors, of which they had been deprived for some time. The Richmond *Sentinel* of Wednesday last says that a large fleet of Union gunboats and iron clads is in the James river below Dutch Gap. It also says, that the Union soldiers are not yet making any preparations for winter quarters, and that it is presumed Grant contemplates a movement on Wilmington by way of Weldon, and that he is already sending troops to the latter place.

SHERIDAN.

Information has been received that the rebels in the Shenandoah Valley, having been reinforced, are attempting to flank the position of General Sheridan, in order to at least threaten Pennsylvania and Maryland with another invasion. General Sheridan, however, is prepared for them, having on Wednesday of last week, given marching orders to his army, which is in the finest and most efficient condition. Dispatches from the front represent that the rebels were some days ago in force at Staunton, and that it was their intention to move upon our lines at once. Forty of Mosby guerrillas, all disguised in the Union uniform, last Friday morning attacked, near Charlestown, a small train belonging to Sheridan's army, guarded by a sergeant and ten men, only three of whom escaped.

A dispatch from Washington, dated Nov. 12th, says that the army of Gen. Sheridan has removed to the neighborhood of Winchester, in order to facilitate the obtaining of supplies.

TENNESSEE.

General Gillem, after his recent rout of the rebels in the vicinity of Morgantown, pursued them forty-four miles. At the date of latest accounts, he was ninety miles east of Knoxville.

MISSOURI AND ARKANSAS.

St. Louis dispatches give the details of the defeat of the rebel Price's army at Newtonia, Missouri, on the 27th of October, by Generals Blunt and Sanburn. The rebels lost four hundred and fifty killed and wounded, two hundred prisoners and fifty wagons. They were afterwards pursued across the State line into Arkansas, and a skirmish was had with their flank at Fayetteville, in that State. The whole of Prices army is supposed to have since crossed the Arkansas river in its hurried southward retreat, unless General Steele, commanding in Arkansas, has prevented it. Captain White, of Steele's army, on the 23d of October, after a hard fight of four hours, captured an entire rebel train of thirty-five wagons, with two hundred horses and eleven thousand dollars in money, and scattered to the mountains the force accompanying it. This train had probably been sent ahead of the main portion of his retreating army, by Price, with the design of saving it. Eight hundred additional rebel prisoners, captured in the late Missouri battles, arrived in St. Louis on November 6th.

SHERMAN.

A dispatch from Chattanooga, Nov. 11th, says that on Monday and Wednesday of last week the rebels made attacks on Atlanta, and were repulsed.

For a week past, the papers have been hinting about important movements by Gen. Sherman, the details of which they were not at liberty to give. The following extract will give some idea of what is up:

"It is known that after Hood had gotten well into Alabama, some weeks since, and after General Sherman had determined that it was not necessary to use his entire army for the pursuit of the rebels, the latter, with three entire corps, started back from Northern Georgia for Atlanta. His objective point was boldly asserted to be Savannah, for which place, it was given out, he would leave on the 5th, the day of the Presidential election, having first destroyed Atlanta. It was thought he would touch at Macon, and would reach Savannah in a march of twenty-five days. The route is two hundred and ninety miles, with no rivers and few creeks of importance to pass, and leading through the most flourishing part of Georgia. Milledgeville, the capital of the State of Georgia, could be reached in six days from the date of starting. He will have rations for thirty days, but is expected to find supplies and forage on his route. His force for this great march will be between forty and seventy thousand men and he will have a large amount of ordnance, a construction corps and pontoon bridges. There will doubtless be considerable destruction of property on the route, and tens of [illegible] huddled masses of G[illegible] in one of the broads, to capture [illegible] fall in coal. The fire by some means communicated to the combustible matter, and driving the miners out of the mine. On Friday afternoon [illegible] miners, named Thomas Richards, David Williams, Welshmen, and Joseph Bearman, a German; and Robert Duffy, Michael Finney and Michael Scully, Irishmen, went into the mine to clear away the rubbish. Their prolonged absence created alarm, and other miners sent in to see what was the matter, were prostrated by the noxious gas that filled the place, and were with difficulty dragged alive from the mine. Finally, on Saturday morning, the dead bodies of the six men were found and taken from the mine."

CAPTURE OF THE FLORIDA.

One of the most gratifying items of news received for a week past, is the capture of the rebel pirate ship Florida. The news was brought to Boston from St. Thomas, by the steamer Kearsarge. The following particulars are gathered from the Boston *Daily Advertiser*:

The Confederate war-steamer Florida arrived at Bahia, Bay of San Salvador, Brazil, October 5th, having captured and burned the bark Mondamon, from Rio, off Pernambuco, on the 28th of September. The United States steamer Wachusett, Captain Napoleon Collins, had been lying several days in the port of Bahia, and the Florida at first anchored in the offing. The Brazilian Admiral immediately sent her a message requesting her to come inside, which she did, anchoring in the midst of the Brazilian fleet, and close under the guns of the principal fort, which is located upon an island in the middle of the harbor.

Efforts were at once made by private parties to induce the commander of the Florida to go outside the limits of Brazilian jurisdiction, and fight the Wachusett. These efforts proving unavailing, Capt. Collins promptly took into consideration the other means which suggested themselves for ridding the seas of the most dangerous enemy of our commerce. He called a council of his officers to debate the subject. An important element in the consideration was the fact that the convenient harbor of Bahia has three openings into the Atlantic, by any one of which the Florida could make her escape whenever the darkness of the night favored her purpose, without the possibility of one Union vessel preventing it. It is stated that the council of officers was also possessed of information, that the Florida had repeatedly seized and burned American ships within three miles of the coast of Brazil, in defiance of every law of neutrality, without the slightest objection of any sort being made by the Brazilian authorities.

Taking into consideration all the facts in the case, the council advised, with but one dissenting vote among all the officers of the Wachusett, that the scheme proposed of seizing the rebel cruiser at her anchorage should be carried out. Capt. Collins immediately gave the orders for accomplishing the design agreed upon.

The preparations for the encounter were made with great celerity and complete secresy, and at about three o'clock in the morning of Friday, October 7, the cables were slipped, and the Wachusett bore down upon the rebel vessel under full head of steam. So little expectation was there of such a proceeding, that one-half the officers and crew of the Florida, seventy in number, and including Captain Morris, were caroussing on shore, and the remainder, having just returned from a similar absence, were in no condition to repel an assault. The Florida's officer of the deck supposed the collision which he saw to be imminent to be merely accidental, and cried out, "You will run into us if you don't look out." The design of Capt. Collins was simply to strike the Florida amidships with full steam on, crush in her side, and send her at once to the bottom, beyond the possibility of causing further trouble to any one. The Wachusett, however, did not strike her adversary fairly, but hit her in the stern, carrying away the mizzen mast and main yard. The Florida was not seriously injured by the collision, but the broken spar fell across the awning over her hatchway in such a manner as to prevent her crew from getting on deck from below.

Capt. Collins of the Wachusett, immediately thundered out a demand to the rebel craft: "Surrender, or I will blow you out of the water." The lieutenant in charge of the Florida replied, "Under the circumstances, I surrender." Without the delay of an instant, dozens of gallant tars boarded the prize, and made fast a hawser connecting her with their own vessel, and the Wachusett turned her course seaward, moving at the top of her speed, and towing the Florida in her wake.

The fleet of Brazilian vessels, which entirely surrounded the little space of water on which the brief battle had been fought, was so situated that the two American steamers were obliged to pass under the stern of one of the largest in order to penetrate their line. The Wachusett was challenged, but did not deign a word of reply, and the Florida, when hailed and commanded to halt a moment after, replied that a pause was impossible, as she was towed by the vessel in front. The Brazilians soon guessed the state of affairs, and in another moment or two the heavy guns of the fort, under the very muzzles of which the capture had been made, opened fire on the Wachusett, as she disappeared in the morning darkness. Three shots were fired after her, all passing harmlessly far above her pennant, and striking the water beyond.

To the reader it seems that all this must have taken a considerable time, but the testimony of a careful officer on the Wachusett, corroborated by the surgeon of the Florida, assures us that from the time the Wachusett first slipped her cable and steamed upon the rebel cruiser to the moment when the echoes of the last gun from the Brazilian fortress had died away, but twenty minutes, by the watch, had elapsed. Certainly no page of history can show a more daring achievement, or one executed with more brilliant rapidity or more complete success.

The Brazilian naval commander in Bahia harbor acted with all the promptness which could have been expected, and in a few moments the dawn of day disclosed two vessels of the Brazilian fleet doing their utmost to pursue and overhaul the Wachusett and her prize. They were a heavy sloop of war and a small armed steamer, neither of them any match in point of speed for the handiwork of New England mechanics, and soon gave up the chase as the Union and Rebel steamers disappeared below the horizon.

Captain Collins soon ordered the ships to, heave to and examined his prize. He found that neither vessel was materially damaged by the collision, and that there had been no injury to life or limb from the confused firing which followed it. Twelve officers and fifty-eight men of the Florida's crew were captured, and all her stores, papers, records, etc., were found undisturbed in the cabin. The two vessels soon steamed for St. Thomas, arriving there on the 29th October.

THE GUNBOAT KEARSARGE, which sunk the Alabama, is now in Boston harbor, where a public reception was given to the officers and crew. A committee has been appointed by the Boston Board of Trade to adopt some suitable measures to testify to Commodore Winslow the grateful recognition of the merchants of Boston for his gallant conduct in sweeping from the ocean a destructive enemy to the commerce of the United States.

SUMMARY OF NEWS.

A hurricane at Calcutta, Oct. 5th, caused the total loss of nineteen vessels, and one hundred and fifty more were driven ashore. Two of the lost vessels were American, as were several of those less seriously damaged. It is stated that twelve thousand lives were lost. The loss of property is estimated at two hundred million francs.

A terrible tornado passed over the town of Chester, Ill., at two o'clock in the morning of Nov. 9th. Over a dozen houses were blown down and completely demolished, burying the sleeping inmates in their ruins. Five persons were killed, and twelve or fifteen wounded, several of them seriously. A brick church was blown to atoms.

The wealthiest English noblemen are the Duke of Northumberland, the Duke of Cleveland, the Duke of Bedford, the Duke of Sutherland, the Marquis of Westminster, and the Earl of Dudley, neither of whose incomes is less than £200,000 a year, while some exceed it by nearly one-half.

Some twenty-five persons have been poisoned at Buckland's Corner, Manchester, Conn., supposed from poison having been put in their bread by a colored woman, who is in custody. One or two have died, and three of the parties have lost the power of their lower limbs.

Schooner yacht Lillie was upset by a squall in Delaware river, Nov. 12th. Nine persons were lost, among them Lyman Stoker and Horace Jones, of New York. The party had started on a pleasure excursion to Chesapeake Bay.

Horace Beals, proprietor of the Beals' Hotel, at Toga Springs, Maine, died recently, leaving $2,000,000 to be divided between three daughters and one son. He made his money out of the Granite Works near Rockland.

It is said that the news of the death of Jules Gerard proved fatal to a sister of his at Nice. On being informed of that event, she was seized with a fit of apoplexy, which carried her off immediately.

Hamilton E. Towle, the passenger on the Great Eastern Steamship who invented a temporarary steering apparatus which saved the ship when disabled by a storm, has recovered $15,000 as salvage.

Thanksgiving in Connecticut and Wisconsin, Thursday, November 24

SPECIAL NOTICES.

☞ QUARTERLY MEETING.—The next Quarterly Meeting of the Seventh-day Baptist Churches in Southern Wisconsin, will be held with the Church in Albion, pursuant to adjournment, commencing Sixth-day evening before the fourth Sabbath in November, (25th,) and continuing through the Sabbath and First-day. The order of exercises on such occasions is: Sixth-day evening, a sermon; Sabbath morning, [illegible] followed by the administration [illegible]'s Supper; Sabbath afternoon [illegible] ing after the Sabbath, conference [illegible] er; First-day morning and afternoon, preaching. It is earnestly hoped that the brethren and sisters from the several churches will come together in the spirit and power of the Gospel, that we may (as at our last meeting at Walworth) have a precious waiting before the Lord.

L. T. ROGERS, Sec'y.

☞ NEW JERSEY YEARLY MEETING.—By divine permission, the next Yearly Meeting of the New Jersey Churches will be held with the Church in New Market, commencing on Sixth-day before the third Sabbath in November (19th), 1864, at 10 o'clock A. M.

W. B. Gillette is requested to continue the Biography of the deceased ministers of the Yearly Meeting.

O. U. Whitford is requested to write and present an essay or sermon, showing the necessity of educating our children at our own institutions of learning.

W. B. GILLETTE, Sec'y.

☞ NORTH-WESTERN ASSOCIATION.—The Executive Board of the North-Western Association, will meet at Albion, on first day, Nov. 27th, 1864, at the call of the Chairman.

L. T. ROGERS, Cor. Sec'y.

☞ NOTICE.—At a Special Meeting of the Executive Board of the North-Western Association, held at Milton, Nov. 7th, 1864, it was unanimously voted, that said Board appropriate the sum of $[illegible] to sustain Rev. E. F. Rogers as a missionary in Sibley County, Minn. To meet this demand, the several churches of this Association are requested to forward the amount of their several [illegible] at the next meeting of the Board.

[illegible] Corresponding Secretary of Treasurer.

Mrs. TRAVIS E. BABCOCK, Treasurer, Albion, Dane Co., Wis.

☞ MINISTERIAL CONFERENCE.—The Ministerial Conference of the Western Association adjourned its last session to meet with the Seventh-day Baptist Church at Scio, Allegany Co., N. Y., commencing on the evening of the first Third-day of February, 1865. The following programme was adopted for said session:

1st. Introductory discourse by T. B. Brown.

2d. Regeneration—What is it, and in what sense is man affected by it? Stephen Burdick.

3d. The Scripture Sense of the terms Life and Death. J. R. Irish.

4th. Essay—Harmonizing the Bible terms in relation to the Time our Saviour lay in the Tomb. Leman Andrus.

5th. The connection of the Law and Gospel in the government and salvation of man. N. V. Hull.

6th. The Teaching of Scripture and Reason on the subject of Temperance. H. P. Burdick.

7th. The Scripture Doctrine of Sanctification. G. S. Crandall.

8th. What is our duty to our young men who are called to the ministry, and how shall we fulfill that responsibility? T. R. Williams.

It will be observed, that several of the above subjects have been carried over from one session to another, in consequence of absence, or not being prepared, on the part of the brethren to whom said subjects were assigned. It is desirable that each individual having a subject assigned him, should be on hand at our next session, with the productions ready, that we may have them in their proper order. If so, we shall have an interesting session. Let each one bear this in mind.

ETHAN LANPHEAR, Sec'y.

Nile, Oct. 20th, 1864.

☞ JUST PUBLISHED, by O. Ditson & Co., Boston, Mass., "Stand, Father Abraham, faithful and true," song and chorus. Words by S. C. Burdick; Music by J. M. Stillman. A capital Song for the times. Price 30 cents

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☞ MEXICAN MUSTANG LINIMENT.

The parties in St. Louis and Cincinnati who have been Counterfeiting the Mustang Liniment under pretense of proprietorship, have been thoroughly estopped by the Courts. To guard against further imposition, I have procured from the United States Treasury, a private steel plate revenue stamp, which is placed over the top of each bottle. Each stamp bears the *fac simile* of my signature, and without which the article is a counterfeit, dangerous and worthless imitation. Examine every bottle. This Liniment has been in use and growing in favor for many years. There hardly exists a hamlet on the habitable Globe that does not contain evidence of its wonderful effects. It is the best emollient in the world. With its present improved ingredients, its effects upon man and beast are perfectly remarkable. Sores are healed, pains relieved, lives saved, valuable animals made useful, and untold ills assuaged. For cuts, bruises, sprains, rheumatism, swellings, bites, cuts, caked breasts, strained horses, &c., it is a Sovereign Remedy that should never be dispensed with. It should be in every family. Sold by all Druggist.

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NEW YORK MARKETS—NOV. 14, 1864.

Ashes—Pots, $[illegible]@12 75. Pearls, 13 50@14 00.

Flour and Meal—Flour, 9 25@9 50 for superfine N. Y. State; 10 10@10 40 for extra N. State; 10 60@10 60 for the low grades of Western extra; 11 15@11 35 for shipping Ohio; 11 30@11 25 for trade and family brands, 11 00@12 50 for St. Louis extra. Rye Flour, 8 75@9 25. Corn Meal, 7 25 for Jersey, 8 25 for Brandywine.

Grain—Wheat, 2 22@2 25 for Chicago Spring, 2 30 for Amber, 2 35@2 47 for red Western. Rye, 1 60. Barley, 1 85. Oats, 93@97c. Corn, 1 75@1 76.

Hay—1 25@1 20 @100 lbs.

Hops—40@55c for new.

Provisions—Pork, 39 00 for old mess, 41 75 for new. Beef, 26 00@28 00 for Western. Dressed Hogs, 11@12c. Lard, 19@21c. Butter, 35@45c for Western, 60c for fancy to good. N. Y. State Cheese, 17@23c for Eng. Dairy, 20@22c for Ohio, 20@22c. for N. Y. State.

Tallow—18@. for Western, 19@[illegible]c. for City.

Wool—American fleeces, 80@92c. for native one to three quarters Merino, 90c.@1 05 for full blood and saxony.

MARRIED,

At the house of the bride's father, in Plainfield, N. Y., Nov. 5th, 1864, by Eld. James Summerbell, Mr. OSCAR C. DAVIS, of Leonardsville, and Miss ORPHA E. GOLDTHWAIT, of Plainfield.

In Iowa Falls, Hardin Co., Iowa, Nov. 5th, 1864, by Rev. A. Graves, MR. E. O. SOULE, of Monmouth, Ill., and Miss MATE A. ARNOLD, of the former place.

DIED,

In Pitcairn, N. Y., Oct. 25th, 1864, OSSELIN, son of Charles S. and Rhoda Toothaker, aged 5 years, 2 months, and 6 days.

In Brookfield, N. Y., Oct. 15th, 1864, of a complication of diseases, but chiefly the dropsey, ETHAN C. ROGERS, only son of Clark T. Rogers, of Sangerfield, in the 34th year of his age. The deceased was a member of the Second Seventh-day Baptist Church of Brookfield. He bore his protracted illness with patience, and died, we trust, in the strong assurance of a Christian's hope. He leaves a wife and six small children to mourn his early death. May the Lord be their stay and support. "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." F. M. T.

OBITUARY.

It becomes my sad duty to chronicle the death of ROLLIN T. BAKER, M. D., Surgeon of the 12th N. Y. Cavalry, stationed six miles from Newbern, North Carolina. The deceased was the son of Thaddeus Baker, M. D., of Andover, and was married about three years since to the daughter of M. J. Ellis, Esq., of that town. The bereaved wife is thus left to the sorrows of early widowhood. Dr. Baker, at the time of his death, was in the 29th year of his age. He died of bilious remittant fever, Oct. 18th, after an illness of eight days. Dr. Baker entered the army in April, 1862, since which he had served in several different divisions with eminent success. He was for a while a prisoner in Richmond, suffering the horrors of Libby Prison. The letter announcing his death to his friends has in it the following passage: "In the death of Dr. Baker, the regiment has lost a faithful officer, and an accomplished Surgeon. He was very attentive to his duties, and had the confidence of all the officers and men with whom he associated." As the writer was well acquainted with the deceased at the time of his attendance as a student at Alfred Academy, he also desires to bear testimony, not only to his manliness and many virtues, but also to his rare scholarship and abilities, affording ground of hope for distinction in the noble profession which he afterwards chose.

N. V. HULL.

Alfred Center, Nov. 1st, 1864.

LETTERS.

J. C. Green, L. T. Rogers, L. L. Loomis, A. A. F. Randolph (will attend to the request,) M. R. Wheeler, R. S. Geer, T. E. Babcock, Elizabeth Saunders, W. B. Maxson, J. Summerbell, W. R. Potter, O. B. Arnold, John Bright, S. D. Davis (will attend to it soon), Oliver Randolph, E. R. Crandall ($2 Aug. 29).

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

	Pays to	Vol.	No.
R. C. Langworthy, Adams Cen.,	$2 50	21	45
Richard S. Geer, Harrisville,	2 50	21	52
D. M. Burdick, Portville, N. Y.,	2 00	19	41
Oliver Randolph, Jerseyville, Ill.,	6 00	20	26
Ezekiel Davis, Ridgely, Ill.,	2 50	21	45

FOR THE SABBATH-SCHOOL PAPER.

Sabbath-School, Pawcatuck, R. I.,	$12 00
R. M. Titsworth, Plainfield, N. J.,	9 00
James Summerbell, Leonardsville,	3 50
N. Rogers, 50c., W. B. Maxson, 30c., A. F. Rogers, 25c., J. M. Todd, 15c.,	1 20

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[*N. Y. Observer.*

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and to the fact that they excel other Instruments of their class. Annexed are extracts from a few Notices of the Press:

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7.50 P. M.
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[illegible]

Miscellaneous.

HOW THE POOR LIVE IN ENGLAND.

Dr. Edward Smith, an English [illegible] has recently undertaken a careful investigation of the quantity and quality of food consumed by the laboring classes in England—especially the farm laborers. For the purposes of his inquiry, he selected three hundred and seventy families, from thirty-seven different counties. These families were induced to answer a series of carefully prepared questions, and from the result Dr. Smith has prepared a set of very interesting tables.

From a meeting of his report, we get some curious glimpses of the laboring man's life in overcrowded England. "Housekeeping" is reduced among these unfortunates to narrow limits. All kinds of wretched economies are adopted, which are frightful to read of. The laborer, it seems, as a rule, consumes much the larger share of the food procured for the household of which he is the head. In the poorer districts he eats "nearly all the meat and bacon," and Dr. Smith relates that the quantity and also the nutritive quality of the food "obtained by the wife, and also by the children, at the period of rapid growth," is often insufficient to keep them in health. Bread and potatoes appear to be the chief articles of diet. In many parts of England, the laborer is still paid in kind, and receives part of his wages in wheat or flour. White flour is preferred before that of darker color; and it is held to be a sign of bad management for a wife to buy bread of the baker, instead of baking it at home. Sugar and molasses are, in the poorer districts, a luxury, but are used in nearly all cases, at the average rate of only half a pound per head weekly. It is held by these people to be not a sharp food, perhaps on the ground that it is drenched by the bread, and thus does not satisfy the children. The [illegible] of the sight being a very pressing loss in the arrangements of the laboring family."

Butter is used almost universally. Of the families visited, nearly a [illegible] per cent.—never ate butcher's meat; and in some of the remaining cases the people taste meat only when sick sheep are killed on the farm, and this diseased meat is taken by them as part of their wages. Where but a small quantity of meat is used, the whole is cooked for Sunday's dinner, and what is left is cut apart for the husband, who eats it during the week, his family having none. In this way, "if the family be large, the husband will have a morsel of meat or bacon three times the week, whilst his wife or children may eat it but once, and both himself and his household believe that course to be necessary to enable him to perform his labor." Pickled pork is the form in which meat is most commonly used, we are told, and this for the reason that it is least liked by the children. "The wife," says Dr. Smith, "has gained by hard experience an acute perception as to the food which will supply the greatest number of meals." Only one-fourth of the families [illegible] laborers ever drink new milk, another fourth never get milk in any shape. Tea is in universal use; coffee which is the indispensable draught of the [illegible] farmers and their men, is used only in forty-four per cent. of the cases examined by Dr. Smith. This is because coffee requires sugar and milk; tea they can drink without either. But this abstinence from coffee appears another proof of the wretched condition of these people. The woman and children consume the greater share of the tea, the men do but little.—*N. Y. Evening Post.*

VITAL STATISTICS.

The 21st Annual Report relating to the Births, Marriages and Deaths in Massachusetts, for the year ending Dec. 31, 1863, has been issued from the office of the Hon. Oliver Warner, Secretary of State. It is accompanied by editorial remarks from the pen of Dr. Augustus A. Gould, of Boston. The returns embrace 32,275 children born alive; 11,014 couple married; and 22,214 persons who died. Compared with 1861, the number of births is less by 2,120; the number of marriages is 42 greater; and the deaths [illegible] 111 less. Compared with the average for the five preceding years, there is a decrease of 2,071 births, 400 marriages, and 66 deaths. The number of deaths of males is only four less than in 1861, while that of females is less by 1,100. This shows that the war is beginning to tell upon the vital statistics of the Commonwealth.

The population of the State is estimated [illegible] the same as in 1860. As in former years, about 106 males were born to 100 females. It is a curious fact, that for the plurality hitherto the number of males and females is exactly equal. The number of births of foreign and mixed parentage shows a continued relative increase. Thus there were of purely American parentage, 14,428 children; of purely foreign parentage, 14,941 children; and of mixed parentage, 2,906—making an excess of 513 children of purely foreign parentage over those of purely American birth, against 80 in 1861. There were 530 [illegible] births. Number still born, 276.

The number of marriages was larger in proportion to [illegible] than in any other [illegible] for a number, and is supposed to be due in the first place to the [illegible] and also a period of [illegible] Nearly one [illegible] of the marriages of the year were solemnized in the four months of August, September, October and November. The persons married this year were under 20 years of age, 4,264 males and 14,958 females; between 20 and 30 years, 14,434 males and 5,211 females; between 30 and 40 years, 2,611 males and 1,111 females; between 40 and 50 years, 1,034 males and 495 females; between 50 and 60 years, 434 males and 225 females; from 60 to 65, 290 males and 99 females; from 65 to 80, 191 males and 69 females; from 80 to 95. Of the 9,009 bachelors married, 8,569 selected maids, and only 449 widows, and of these widows more than one-half were between 20 and 30 years of age. Of the 9,926 spinsters, 1,843, or about one in seven, married widowers. Twelve men married for the fourth time, but no female. One man of 24 married a girl of 14, one of 17 a woman of 22; one damsel of 15 a man of 43, and one of 16 a sexagenarian. There were 541 more American couples and 513 fewer foreign couples than in the year 1861.

In regard to the mortality for the year, the report states that there were only two instances of the duration of life beyond 100 years, against twelve in 1861. There was a still further decrease of the foreign element—a decrease which has been going on for several years. Constitutional diseases were at a smaller rate than for many years. There were 493 deaths from accidental causes or negligence, against 610 the preceding year; there were 298 killed in battle; the same number of suicides (92) as in 1861: 138 persons were drowned, only four killed by lightning, and only fourteen recorded as lost at sea. Three were frozen, and one is said to have died of privation; 24 were accidentally poisoned, and 60 died from railroad accidents. In regard to deaths in the army, military returns show that there were 893 killed and 931 died of disease.—*Boston Journal.*

SPORTS OF THE CAMP.

The monotony of camp life is sometimes broken by sports, in which our soldiers engage with zeal. A correspondent of the Cincinnati *Gazette*, writing from Beverly, in Western Virginia, thus describes a wild-deer chase:

"About noon to-day quite a lively sensation was caused among the 'boys' of the Eighth Ohio cavalry, by a wild deer, which had been hotly pursued by the hounds, making a dash through the camp. Unfortunately for him, he was shown no better quarter here. No sooner was the alarm, 'wild deer in the camp,' given, than there was a general skedaddle for our carbines. All were eager for the chase. The young buck made his escape through the camp, bounded up the hillside near by, and took his position inside the fortifications, under a cluster of bushes. By this time there were more than a hundred of the boys in pursuit, and a line of skirmishers quickly surrounded him. Just at this time a large red fox, being frightened from his repose, emerged from the bushes, and on trying to make his flight through the lines was shot dead by one of the skirmishers. Our lines now cautiously advanced, and soon the position of the enemy was discovered. Heavy skirmishing now began, and the young buck was driven from his position. But making a daring charge, he cut his way out unharmed, although under a galling fire and prodigious yells from his pursuers. A grand chase now [illegible]—pell-mell, through bushes [illegible], over logs and brush, still [illegible] up the fire, but without effect. Meanwhile our flankers had made good use of the time, and cut off his retreat, and a well-directed shot from a Burnside rifle brought him to the ground. Seeing our victory complete, cheers of triumph echoed along the lines. The deer was thrown across a horse, and the 'Yankee' hunters returned to camp."

THE CROTON AQUEDUCT.

This vast public work, grand in its design and beneficent in its result, is one of the great triumphs of art and effort in the improvement of society, for which this century is distinguished. It exhibits a people of a great city seizing a river of pure water in the distant country, and bringing a large portion of its volume through innumerable conduits, into their streets and houses, for the promotion of health and comfort. The great work of bringing the waters of the Croton river into the city of New York, was commenced in 1835; and the reservoir and aqueduct were completed in 1842, at an expense of $12,000,000. The distance from Croton Dam, in Westchester, to the Battery, in New York, is fifty miles. The length of the aqueduct from the dam [illegible] 42 3-4 miles. To that point the water flows uninterruptedly through a conduit of hydraulic masonwork, seven and a half feet in height and seven in width, and with a descent of about one foot to the mile. The water is first seen at the receiving reservoir between the Sixth and Seventh avenues, at Yorkville, and is there exposed to evaporation and quiet for purification. From this vast tank it is conveyed in a double line of iron pipes, three feet in diameter, under the Fifth avenue to the distributing reservoir at Forty-second street, from which it is sent to all parts of the city through iron pipes of various dimensions, laid under the streets. The water is likewise conveyed to Blackwell's Island for the use of the city institutions there, through pipes of gutta-percha.

The average supply of water is 30,000,000 of gallons daily. The supply may be increased to 60,000,000.

Croton lake, formed by damming that river for the purposes of the waterworks, is created by the dam, 250 feet in length and 80 in width at base, which [illegible] across the stream. The [illegible] of the river has produced a beautiful lake, five miles in extent, and covering about 500 acres of land. Its capacity is estimated at 550,000,000 gallons of water, above the level of the aqueduct, and will allow the discharge of 60,000,000 daily.—*The Merchant.*

Cure.—The nobleman left of large [illegible] of the century is related as having [illegible] Venice. A [illegible] was contemplating the [illegible] of [illegible] in the Adriatic [illegible] with [illegible] dealers [illegible] seen at Trieste. It was built at Bologna for the cardinal of the Borghese family, and was used, it is said, by Pius IX, on the occasion of his return from Gaeta.

A Modern Miracle.—The London *Times* says: "A singular trial has taken place at Madrid. A soldier was cited before the police court, for having stolen a gold cup of considerable value, which had been placed as a votive offering on one of the numerous altars in that city to the Virgin. The soldier at once explained, that he and his family being in great distress, he had appealed to the Holy Mother for assistance, and that while engaged in prayer and contemplation of the four millions' worth of jewels on her brocaded petticoat, she stooped, and with a charming smile, handed him the golden cup. This explanation was received by the court in profound silence, and the case handed over to the ecclesiastical commission, to whom it at once occurred that, however inconvenient the admission of the miracle might be, it would be highly impolitic to dispute its possibility. They therefore gave the cup to the soldier, at the same time solemnly warning him for the future against similar favors from images of any kind, and impressing him with the conviction, that the Virgin required profound silence from him as a proof of his gratitude.

An Industrious Minister.—Rev. Ira D. Clark, pastor of the Baptist Church in Northampton, Mass., having exhausted his supply of fuel, spoke to one of his parishioners, recently, to bring him a load of wood, and was informed by the gentleman whom he addressed, that if he would walk out to his farm, five miles distant, and cut a load of wood, he would give it to him, and board him while he was cutting it. The bargain was at once closed, and the next day the minister started for the woods, where he arrived about 4 o'clock in the afternoon, and immediately set himself at work, and by dark had made a good beginning towards accomplishing his task. That night, however, the man who was to board him had no faith that the job would be completed for at least a week, and accordingly laid in a good stock of provisions, killed a lamb, a turkey, and half a dozen chickens, intending that his minister should fare sumptuously every day. The next morning the reverend gentleman was up and at his work in good season, and before sundown that day he had a cord and a half of wood at the door of the parsonage, all the work of his own hands.—*Springfield Union.*

The Shopkeeper's Embarrassment.—The following anecdote respecting the famous Eau de Cologne of Jean Marie Farina has appeared in a French journal: "There are many Farinas at Cologne, all of whom, of course, claim to be the real Simon Pure. A French gentleman who was recently in that city, being anxious to obtain a few bottles, entered the handsomest of three fine shops, all pretending to sell the genuine perfume. After making a purchase, he conjured the master of the establishment to say whether he was indeed the real Farina. The shopkeeper seemed greatly embarrassed, but at last confessed that he was not, and that the real Farina kept the shop on the other side of the street. The gentleman thanked him for his candor, and immediately made another purchase at the shop indicated. The next day the Frenchman, happening to pass through the street with a native of Cologne, related his adventure, and was not a little astonished when his friend exclaimed: 'The rascal! why, the shop which he recommended you is a branch establishment of his own!'"

PAPER STOCK.

A very extensive manufactory is now building in South Brooklyn, for the purpose of reducing any kind of fibrous substance, suitable for the purpose, into paper stock, by the power of steam. The material is placed in a very powerful steam gun, the muzzle of which is kept closed until the proper moment, when, the catch being loosened, the material is blown out and reduced to a fine fiber. This is no new experiment. It was tested several years since, and it was intended to make fiber for paper stock of the common southern cane. That project was stopped by the war. Lately, however, arrangements were made for obtaining the cane from near Plymouth, N. C. The capture of the port by the rebels broke up that plan. We do not know what cheap material the company intend now to rely upon. We suggest cornstalks and stalks of sorghum, both that kind grown for sugar, and that for the bush, our common broom-corn. We hope something for a full supply will be found, as we understand that the works will be capable of turning out twenty tuns of pulp daily. That may cheapen paper.

A Rag-Gatherers' Ball.—The Toronto (Canada) *Leader* has the following account of a scene in that city:

"The very unusual entertainment of a rag-gatherers' ball came off in this city on Monday night, at which there could not have been less than three hundred ragmen and their wives and sweethearts, and other friends and acquaintances. The entertainment was given by a Mrs. Ashall, a woman who has made a good deal of money by the rag business. Having just built a large brick shop on Richmond street, a little west of Church street, on the south side, she determined to entertain her customers at a grand ball and supper; and not being very particular as to whether the company should be select, she gave a general invitation to all the beggars in the city and neighborhood. The 'gentry' fell in with the idea, and freely accepted the invitation. A sumptuous repast was provided in a large room on the ground floor, to which the beggars had free access during the whole evening. A quadrille band supplied music for the company in the ball room up stairs, and 'all went merry as a marriage bell.' It is said to have been a ludicrous sight to witness the company in a quadrille, or pairing off in an Irish 'breakdown' or 'plantation jig.' Dancing and general merriment were kept up until nearly four o'clock in the morning, when the party separated and returned to their hovels and to their business, in different parts of the city, evidently highly pleased with the hospitality of their generous hostess. Everything was conducted in the most orderly manner, only the presence of a solitary policeman having been necessary to keep things straight."

Ancient Italian Carriages.—The French government has recently secured some interesting specimens of the Italian carriages of the early part of the seventeenth century. A few years since a French dealer bought them of a Roman prince, but he was, for some reason not explained, compelled to sell them to the government at a nominal price. These of the carriages are unique in design and execution. The back seats, intended for servants, rest on wood carvings of exquisite beauty, filled with extreme delicacy. The gilded cups on the door panels are perfect gems of art. The largest carriage of the three was evidently intended for state occasions, and is worthy its shape and decoration those to be [illegible]

The Atlantic Cable Tested.—The Atlantic cable, which is to be laid next summer between England and America, was recently tested to try its strength and ductility. A given length was taken, suspended, and gradually weighed until it broke, the elongations succeeding each weighing registered, the cable selected being six and three-fifths tons. The case, the spiral wires involving it, the insulating body, the jute yarn, and each separate strand of the cable, were similarly tested. It was found from these experiments that the more the fibres of the wire were brought into a state of tension, the greater became its strength, and that as an insulator gutta percha, although [illegible] perfect as India rubber, is more durable, and that the cable [illegible] now manufactured, will bear [illegible] four times its own weight when laid at the bottom of the Atlantic.

Twenty-seven.—Cicero's first great speech in defence of Roscius was made at the age of twenty-seven. It was at the same age at which Demosthenes distinguished himself in the assembly of the Athenians. Dante published his "Viti Nanvi" when just twenty-seven. Bacon began to form his new system of philosophy into some form when about twenty-seven. Burns issued his first publication in his twenty-seventh year. Washington was but twenty-seven when he crossed Braddock's defeat, and was appointed to be commander-in-chief of all the Virginia forces. John Quincy Adams was appointed by Washington, in 1794, Minister Resident to the Netherlands, thus commencing his public life at the age of twenty-seven. Napoleon was twenty-seven when he led the army into Egypt.

Paint Buildings in Autumn.—Fall is the best season for outside painting, for the reason that the cool weather allows the paint to strike in gradually, neither penetrating too much nor evaporating too rapidly, as is the case in warm weather. Few persons who have made no comparisons are aware how much a good coat of paint will protect buildings, and how exposed to the weather, and though paint is expensive just now, still one can hardly afford to let his buildings go to decay for want of a protecting coat. Where the color is no objection, a coating of coal tar, costing very little, will answer a good purpose on roofs, fences and outbuildings. White sand scattered over it while green will impart a sort of stone color.

Some of the Tea not Thrown Overboard.—After the tea was thrown overboard in Boston Harbor, February 10th, 1784, one of the party engaged in that movement, Lot Cheever, whose direct descendants now reside in Salem, stopped at the house of Colonel Abner Cheever in Saugus to change his disguise. Some of the tea then in his shoes was saved by an old lady of the family, and has from that time until now been carefully preserved. A lady of the highest respectability, and a direct descendant of the Cheever here spoken of, has presented to the managers of the Salem Table at the Naval Fair in Boston, a remaining portion of the tea, which will be offered for sale.

Bachelors' Statistics.—An editor from the rural districts remarks, that a married lady has favored him with the following statistical report from her section: "Bachelors henpecked by their housekeepers, 3185; pestered by legacy hunting relatives, 1736; devoured by ennui and selfish cares, 5604; troubled by nephews and nieces, 1883; crabbed, cross-grained, desolate, in life's decline, 5084; happy, none."

ODDS AND ENDS.

One evening, Douglas Jerrold was at a party where several other literary men and publishers were assembled, and the conversation turned upon epitaphs. Jerrold gave his opinion, that an epitaph should not consist of more than one or two words, including the name. When the laugh had subsided, for no one dreamed that he was in earnest, Charles Knight, who was present, handed a piece of paper and pencil to Jerrold, and begged him to write his (Knight's) epitaph. Jerrold took the paper, and instantly wrote down two simple words: "Good night."

In his speech at Tiverton, Lord Palmerston mentioned incidentally an interesting fact concerning his Irish estate. He had, he said, 1000 acres of blowing sand there, "where no blade of grass grew," and "now, in consequence of having assiduously planted that sand with bent, which dies away after it has come to a certain growth, and is followed by grass, I have succeded in covering the whole of that barren spot with grass."

The gunboat Undine, captured at Fort Herman, Tennessee river, fought the enemy six hours before surrendering. She had six men killed and eight wounded, three mortally. Among the wounded was Capt. Bryant. Her armament consisted of eight 24-pound howitzers. She sunk, with her bow lying on the river bank, but it is since reported that the rebels have plugged the holes in her hull and are using her as a gunboat.

The city of Paris is just about to undertake a gigantic work, the supplying the city with pure water. To this end a reservoir, capable of supplying 40,000 cubic feet of water every twenty-four hours, is now being constructed at Mesilmontant, at an expense of 40,000,000 francs. The water is to be brought from the Marne.

"Praise is not worth much," says a German writer, "and I always take care when I am its object to receive it as a pleasant sensation, as a metal which has not been assayed, and, if I do not use caution, as very probably a source of injury. Praise should always be considered as a free will offering, rather than as a deserved reward."

Boiling to death became a statute punishment in England in 1532—20th Henry VIII. This statute was passed in consequence of seventeen persons having been poisoned by Rouse, the Bishop of Rochester's cook. A very pretty young woman, Margaret Davie, was boiled for a similar offense in 1541.

Never be ashamed of confessing your ignorance, for the wisest man upon earth is ignorant of many things, insomuch that what he knows is mere nothing in comparison with what he does not know. There cannot be a greater folly in the world than to suppose that we know everything.

To act with common sense, according to the moment, is the best wisdom I know; and the best philosophy, to do one's duties, take the world as it comes, submit respectfully to one's lot, bless the goodness that has given us so much happiness with it, whatever it is, and despise affectation.

A chaplain in Arkansas says that a man buying furs was conversing with a woman at whose house he called, and asked her if there were any Presbyterians around there. She hesitated for a moment, and said she guessed not—"*her husband hadn't killed any since they lived there.*"

The bastinado is still used in some of the German States. In the house of correction at Waldheim, Saxony, no fewer than 29,000 stripes were inflicted on prisoners in one year, giving an average of about 70 stripes per day.

True happiness must be found in one's own bosom. The foundation of it must be laid by a diligent and persevering cultivation of a spirit of contentment, under all circumstances and in every vicissitude of life.

Madrid is about to erect a monument to Columbus. The municipality has voted 800,000 reals; the committee has subscribed a part, and the rest will be paid for by the State. The place selected is in the [illegible] Los Recoletos, opposite the [illegible]

If the storm of adversity whistles around you, thistle as heavily yourself; perhaps the two together may make melody [illegible]

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Where were exhibited instruments from the best makers of London, Paris, Germany, Philadelphia, Baltimore, Boston, and New York; and also at the American Institute for five successive years, the gold and silver medals from both of which can be seen at our ware-room.

By the introduction of improvements we make a still more perfect Piano Forte, and by manufacturing largely, with a strictly cash system, are enabled to offer these instruments at a price which will preclude all competition.

Prices.—No. 1, Seven Octave, round corners, Rosewood plain case, $275.

No. 2, Seven Octave, round corners, Rose wood heavy moulding, $300.

No. 3, Seven Octave, round corners, Rosewood, Louis XIV style, $325.

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No. 1.—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public; 28 pp.
No. 2.—Moral Nature and Scriptural Observance of the Sabbath; 32 pp.
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No. 9.—The Fourth Commandment; Plain Exposition; 4 pp.
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No. 11.—Religious Liberty Endangered by Legislative Enactments; 36 pp.
No. 12.—Misuse of the term "Sabbath"; 8 pp.
No. 13.—The Bible Sabbath; 24 pp.
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The Society has also published the following works, to which attention is invited:

A Defence of the Sabbath, in reply to Dr. Paley on the Fourth Commandment. By George Carlow. First published in London in 1803. Reprinted at Shaftesbury in 1845. Now republished in a revised form; 348 pp.

The Royal Law Contended for. By Edward Stennett. First printed in London in 1658; 64 pp.

Exaltation of the True Sabbath. By J. W. Morton, late Professor of Oriental Literature in the Reformed Presbyterian Church; 16 pp.

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