

The Sabbath Recorder

Published by GEORGE B. UTTER.

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

VOLUME XX.—NO. 47.

WESTERLY, R. I., FIFTH-DAY, NOVEMBER 24, 1864.

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THE SAVIOUR'S KNOWLEDGE.

Thou knowest, Lord, the weariness and sorrow of the heart that comes to thee for rest; Ourselves to-day, and burdens for to-morrow; I come before thee at thy gracious word, And lay them at thy feet; thou knowest, Lord, Thou knowest all the past; how long and blindly On the dark mountains the lost sheep had strayed; How the good Shepherd followed, and how kindly He bore it home upon his shoulders laid; And led the bleeding wounds, and soothed the pain; And brought back life and hope and strength again; Thou knowest all the present; death temptations; Each welcome duty, each forbidding fear; All to myself assigned, tribulation; O beloved one, than self more dear; All penance vanished, as I journey on, Longings for vanished smiles and voices gone. Thou knowest all the future; gleams of gladness; By stormy clouds too quickly overcast; Hours of sweet fellowship and parting sadness; And the dark river to be crossed at last. O! what could hope and confidence afford To tread that path, but this thou knowest, Lord! Thou knowest, not alone as God, all knowing; As man, our mortal weakness thou hast proved; On earth with purest sympathies overflowing; O Saviour, thou hast wept and thou hast loved! And love and sorrow still to these may come, And find a hiding-place, a rest, a home. Therefore I come, thy gentle call obeying, And lay my sins and sorrows at thy feet; On everlasting strength my weakness staying. Cloak in thy robe of righteousness complete; Then rising refreshed I leave thy throne, And follow on to know as I am known.—*Dr. Kennedy's Hymn for the Christian.*

THE KORAN.

THE TURKISH GOVERNMENT AS FOUNDED UPON IT. PART III. CHAPTER II. OF THE CIVILIAN RELIGIOUS OFFICERS.

I. THE ULEMA, AND COURTES.

The Government, civil and religious of the Moslems, is founded on the Koran; the Alpha and Omega of their law. The Koran, as is well known, consists of precepts received by Mahomet directly from Heaven, through the medium of the angel Gabriel; and is a curious mixture of the sublime and the ridiculous, enunciating the highest truths, and descending to the most trivial puerilities. The Moslems have remained stationary, while all Europe has advanced in civilization; merely because the Koran was supposed to condemn all change. It remained for Mahomet, the father of the present Sultan, to discover texts in the Koran in favor of the changes he proposed to introduce. He changed nothing in the sacred book, but gave it a wider interpretation. Being aware that any change not authorized by the Koran would be bitterly opposed, he used it for his own purposes. With the authority of the Koran, as he understood it, he destroyed the fanatical religious orders, subdued the powerful Janissaries, and founded his principal reforms. The Koran says, "It is lawful to use the weapons of the infidel for his own destruction." Armed with this authority, Mahomet re-organized his army, and introduced European tactics, arms, and discipline among his own troops. With this passage, "Go in search of light; even to China," he argued that it was lawful to seek for and employ men learned in art, literature and science, from whatever part of the world, or of whatever religion they might be. Following out this principle, with an audacity and perseverance rarely found among sovereigns, he conquered every difficulty, and laid the foundation of these reforms which, if properly carried out, would have already placed Turkey on a level with European nations. The difficulty has been, that the principles of the Tanzimat, or regeneration of Turkey, as promulgated by the late Sultan, have not been acted upon; or, if put in practice at all, have been confined to the capital. Indolence, interest, and corruption, have prevented its introduction; and, with the exception of the provisions immediately under the control of the central Government, affairs have been left little, if at all, changed from the old system. Let us examine, a little more in detail, the principles of the Koran. The Koran is the law to the Moslems, as is the Pentateuch to the Jews. Christianity recognizes the separation of religion from the State, and may vary in discipline, according to circumstances. Islamism is the Alpha and Omega of prophecy, and is unchangeable. Moslems recognize the Jewish and Christian prophecies, and entertain a great reverence for Jesus Christ, whom they call Rosh Allah—the Spirit of God. They regard the Jewish, Christian, and Moslem faith as successive developments of the same religion. "But," say they, "the mission of Mahomet was final, and no other prophet will appear on earth, except Jesus Christ, who will return at the end of time, to convert all nations to Islamism." Mahomet's mission is the consummation of all faith; the only article of faith being that in the Unity of God, and that Mahomet was the prophet of God. The other dogmas, with which Christianity is burdened, are not necessary to faith. The essence of the Moslem faith is the unity of God, and the mission of Mahomet as his prophet. The Moslems are not distinguished by any peculiarities of dress or manners, to distinguish them from the mass of the people, except sometimes a greater amount of learning, and, perhaps, greater purity of character. As a consequence of this, the religious practice of the Moslems leads to the most complete democracy. There is no country in the world (by no means excepting our own) where the institutions, and social habits, are so deeply imbued with the spirit of absolute equality. Mahomet took every opportunity to inculcate this spirit; and his own life was a practical example of it. He never assumed precedence, or demanded place or rank, for himself. Consequently, the whole tone of society is affected by this spirit of equality. A Moslem having been shown a French republican coin, on which those much-abused words, Liberty, Fraternity, and Equality, were stamped, exclaimed: "Wallah! the Franks write on their money that which is written on the hearts of all Moslems!" There is, among them, no servile respect of persons; and at the same time, be it remembered, to their credit, there is none of that impudent assertion of equality, so disgustingly prevalent in our own country, which manifests itself in brutal disregard of the common courtesies of life. The Moslem is always polite, dignified, and affable; and the manners of the meanest beggar in the street might be profitably copied by some of our own self-called gentlemen. It is not the Koran, then, which is opposed to reform, but the religious bodies; which, in contradiction to the teaching of the Koran, have managed to gain an influence over the people. Who, and what are the principles of these religious bodies? We have seen with what care those whose ambition prompts them to aspire to the rank of Ulema are educated. They form a body formidable by their learning and numbers. They are jealously brought up in the belief of the perfectibility of the Koran, as the last and only law. They are taught to regard it as "the source of all virtue, the principle of all duty, the guide of all actions, and the rule of life." But the Koran, like the Pentateuch, and some portions of the New Testament, contains sentences, and sometimes long passages, which are obscure, and often unintelligible; and, moreover, contains many precepts manifestly contradictory to each other. Who shall decide what is the true meaning of an obscure, or disputed passage? Or, which one of contradictory precepts shall be obeyed? Manifestly, those who have studied the subject most thoroughly—the Ulema, or learned men. But learned men will differ; and hence must arise those differences which have occurred in all religions. Mohammedanism is not exempt from disagreement. A schism, resembling that between the Catholics and Protestants, early divided the Moslems into two great parties—the Sunnites, and the Shiyyites. The Sunnites are those who follow the traditional teachings, as well as the text of the Koran. To this party the great body of the Turks belong. The Shiyyites reject tradition, and recognize only the descendants of Ali, the son-in-law of Mahomet, as legitimate Sovereigns. The Persians adhere to the latter division. These divisions, like all disagreements which have religion for a cause, are productive of great animosity and bitterness. A Persian never speaks of the first three Caliphs without adding, "May his name be cursed." On the other hand, a Turk never speaks of a Persian without bestowing on him some epithet of contempt, such as dog, ass, or hog. There are also minor differences of opinion concerning ceremonial observances and rituals. These may be compared to the difference in the Catholic Church between the Roman, the Syrian, and the Armenian ritual. All the sects are orthodox, the difference consisting merely in outward observances. These differences have divided the Moslems into four sects, named after their leaders, Abon-Hassifah, Malikel, Schafah, and Hanbelih. To the Ulema, then, the people resorted for the explanation of doubtful, or disputed, passages; and they were not slow in perceiving the vast influence which their decisions would give them. There is a great variety of minute observances in this religion, which must be settled definitely; for instance, the Koran declares, in general terms, that the believer must pray five times a day, must wash his hands, face, &c.; but it does not state at what hours these prayers must be said, nor what is to be done when so water is at hand. Who is to decide these questions but the Ulema? They thus gradually extended their influence into the affairs of private life; and finally took on themselves to interfere in affairs of the Government. We may have observed somewhat of the spirit of interference, in other countries. The influence of the Ulema gave them power to seriously obstruct the affairs of Government; and, by the negligence of some of the Caliphs, the power of absolute meddling with the acts of the Government was conceded to them. Soon after the death of Mahomet, his successors introduced the custom of extending a *Salat* to the courts of the Government. This custom was afterwards delegated to the head of the Ulema; who was not slow to avail himself of the authority power thus conferred upon him; and soon afterwards the *Shah* of Islam; as he has no distinctive character, but is

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The influence of the Ulema gave them power to seriously obstruct the affairs of Government; and, by the negligence of some of the Caliphs, the power of absolute meddling with the acts of the Government was conceded to them. Soon after the death of Mahomet, his successors introduced the custom of extending a *Salat* to the courts of the Government. This custom was afterwards delegated to the head of the Ulema; who was not slow to avail himself of the authority power thus conferred upon him; and soon afterwards the *Shah* of Islam; as he has no distinctive character, but is

of, and from, the people, and have nothing in dress or manners, to distinguish them from the mass of the people, except sometimes a greater amount of learning, and, perhaps, greater purity of character. As a consequence of this, the religious practice of the Moslems leads to the most complete democracy. There is no country in the world (by no means excepting our own) where the institutions, and social habits, are so deeply imbued with the spirit of absolute equality. Mahomet took every opportunity to inculcate this spirit; and his own life was a practical example of it. He never assumed precedence, or demanded place or rank, for himself. Consequently, the whole tone of society is affected by this spirit of equality. A Moslem having been shown a French republican coin, on which those much-abused words, Liberty, Fraternity, and Equality, were stamped, exclaimed: "Wallah! the Franks write on their money that which is written on the hearts of all Moslems!" There is, among them, no servile respect of persons; and at the same time, be it remembered, to their credit, there is none of that impudent assertion of equality, so disgustingly prevalent in our own country, which manifests itself in brutal disregard of the common courtesies of life. The Moslem is always polite, dignified, and affable; and the manners of the meanest beggar in the street might be profitably copied by some of our own self-called gentlemen. It is not the Koran, then, which is opposed to reform, but the religious bodies; which, in contradiction to the teaching of the Koran, have managed to gain an influence over the people. Who, and what are the principles of these religious bodies? We have seen with what care those whose ambition prompts them to aspire to the rank of Ulema are educated. They form a body formidable by their learning and numbers. They are jealously brought up in the belief of the perfectibility of the Koran, as the last and only law. 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The Sabbath Recorder.

WESTELY, P. O. FIFTH-DAY, NOV. 24, 1864.
Geo. B. Utter, Editor.

CHANGES AND ISSUES OF THE SABBATH RECORDER.

CHAPTER III.

Christ's teaching concerning the Law.

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his disciples thus to do? Did he live all his life as a Jew simply? Did he teach his followers as a Jew? When, then, did he teach and live as a Saviour, as the bringer in of the clearer light of salvation? To say he did these things simply as a Jew, is to say that he lived, and taught, and died, simply as a Jew. On the contrary, whatever he did, whatever he taught, he did and taught as "Immanuel," as "God with us."

On the other hand, he left nothing except the details of organization to his followers. No truth, and especially no new phase of truth, but that he explained. No course of life or ceremony of worship necessary to the development of his kingdom, but that he taught. He came to do his Father's will, and he did it, not by annulling, but by obeying His laws. Thus we see that the conclusions of Chapter I. are sustained by the scripture history of Christ's teachings, viz, that all law is eternal and unchangeable, and that the Decalogue is made up of such laws. God taught and enforced these laws before he embodied them in the Decalogue, and gave them to the Israelites; and Christ and his disciples obeyed and taught them after the old dispensation had passed away.

That the disciples kept the Sabbath after Christ's death, will be shown in its proper place. GLEANER.

MISSIONARY MATTERS.

A special meeting of the Executive Board of the Seventh-day Baptist Missionary Society was held at Westley, on Fourth-day of last week.

Among the letters read was one from Bro. Solomon Carpenter, suggesting the appropriation of \$50 each to the three elders and one of the deacons of the church in Shanghai, who have shown a disposition to exert themselves to build up Zion. The Board expressed a willingness to make the appropriation; but as it was supposed that Bro. Carpenter would attend the regular Board meeting in January, it was thought best to defer until that time definite action upon this subject, as well as upon some questions raised in regard to the Society's real estate in Shanghai.

A letter was read from Eld. James R. Irish, giving some account of his labors in connection with the churches at Cusewago and Hayfield, the pastoral care of which he assumed on the first of May last. He spends the first, second, and fourth Sabbaths in each month at Cusewago, and the third Sabbath at Hayfield. It is also arranged, that quarterly meetings, to continue three days, shall be held alternately at Hayfield and Cusewago. Meetings have been held in each place occasionally on First-days, as also at some other places in the vicinity, with good attendance. In view of the expenses connected with moving to this field, the Board voted an extra appropriation of \$50, and ordered the Treasurer to pay it in connection with the regular appropriation for the first half year.

A letter was read from Eld. A. W. Coon, missionary at Clifford, Penn., showing a good degree of diligence in preaching the word, and good attendance upon the ministry. Evening meetings have been held for several weeks, and it is in contemplation to increase the meetings, both in the Clifford Church, and at other places in the vicinity, where there appears to be a call for ministerial labor. The Treasurer was ordered to remit the Board's appropriation in favor of that church for six months.

A letter from the Executive Board of the North-Western Association asked co-operation in sustaining Eld. B. F. Rogers as a missionary in Sibley County, Minnesota. It was voted to pay \$100 for the object. By a letter from members of the church in New York City, it appeared that they had pledged \$150 to the American Missionary Association to sustain Miss E. C. Hydorn, of Hebron, Penn., in laboring among the Freedmen, and asked the Board to assist in the matter. Some doubt was expressed as to whether the Board had authority to appropriate money to other missionary organizations; but it was thought advisable to make an appropriation to sustain the teacher, in case she can be recognized as a missionary of this Board, and report to it.

A reply was received from Eld. Charles M. Lewis in an inquiry whether he can be employed to serve the Board as an evangelist. He expresses himself favorable to engaging in such a work as soon as circumstances would justify, and further correspondence was ordered.

THE TRUE ART OF PREACHING.—The Methodist in a recent article on "Preaching and Exhorting," makes the following excellent observations: "The highest artistic form of preaching, the profoundest argument, the clearest logic, the most beautiful voice, the most gorgeous illustrations, may have no pungency, if they exert no pressure on the conscience. They may carry the mind of reason; they may captivate the taste and fancy; they may dazzle the eye; they may even attract

crowds of hearers, but unless the thinking processes pass over into feeling, and the fires of the heart seize on the thinking and transform it into an exhortation, the finishing touch will still be wanting. Just here lies a large part of the holy art of the preacher. To deliver the truth is preaching, but to deliver it coldly must fall short of the end of preaching. To reach the end, and fire the hearers, the truth must grow hot in the handling; as it advances, it must be rising in temperature; it must so carry with it the preacher's feelings, that it will seem to be firing hot shot, or, to change the figure, the iron will heat in the process of hammering."

BE YOUR OWN EXECUTOR.

The folly of holding what you have as long as you live, and then leaving it for heirs to quarrel about, or for executors to squander, is coming to be seen. More than once, within a month, have we been questioned as to ways and means, by persons who want to see some portion of their property invested for Christ before they die. There is something noble in such a desire, and the expression of it, with an evident determination to carry it out, can not fail to give us higher estimates of human nature. One brother, speaking on the subject, said, he was satisfied that the only way to keep his property was to give it away. He thought, probably, with the distinguished lady who, after spending a large estate in works of charity, wrote as an inscription for her monument, "What I gave away I kept; what I kept I lost." Once in a while the world is blest with the sight of a person who proves his faith in this doctrine. The following paragraph, from a notice of old merchants of New York, who have recently passed away, is an illustration:

"In closing these remarks upon the lamented dead, I cannot refrain from mentioning Peter Cooper, who is now among us, continuing his active usefulness, while his age is over three score and ten." His whole life has ever been distinguished by acts of kindness, public spirit, humanity, and charity; his character is already historical, and sanctified by the love and affection of the whole community; his fellow-citizens could not induce him to accept an office; his name would obscure any title. His princely donation of six hundred thousand dollars to found the Cooper Union is now yearly pouring light and knowledge into the minds of thousands of young men and women, who daily imitate the choicest blessings of Heaven upon him. Many of them have thus been raised from poverty to comparative affluence for themselves and families. His noble benevolence has provided a fund amply sufficient for its support, and to continue its usefulness as long as time shall endure. His great example of being his own executor, and in his own day, of seeing the great freedom of his own work, his entire freedom from all ostentation, and his love of doing good to all men and under all circumstances, will animate remotest ages. Far distant be the day when we shall be deprived of his usefulness or his example!"

BUTLER ON THE WAR.

On Monday evening, Nov. 14th, at the Fifth Avenue Hotel in New York, Gen. B. F. Butler received a number of army officers, and distinguished citizens of New York. In the course of the evening, James Wadsworth addressed Gen. Butler on behalf of those present, expressing the gratitude of our law-abiding citizens for the signal service rendered by his presence in New York to the cause of Order and Peace, and asking him to favor those present with his views concerning our National condition and prosperity, especially as affected by the result of our recent Election.

Gen. Butler, in reply, avowed his conviction that this result was a moral victory for the National cause, more important and decisive than a signal triumph of our arms. It was a demonstration of the willingness of the People to brave further sacrifices and sufferings, if need be, in defense of unity and perpetuity of the Republic. It would so be regarded in Europe and in those portions of our country still under Rebel domination. It would carry despair to the hearts of many, convincing them that the success of the Rebellion was no longer possible. It would encourage and invigorate our armies, while paralyzing the exertions of the Rebels. It would be everywhere received as a proof that the Union is never to be surrendered.

He thought that our Government might now proffer the olive branch to the Rebels, tendering them liberal and even generous terms of adjustment in case of their return to the Union, and giving them a reasonable time—say till the 8th of January next—to signify their acquiescence; if they held out, then he would favor a most energetic and unsparring prosecution of the War, to the end that the obstinately disloyal should be driven to Mexico or elsewhere—at all events, out of the country—and their estates divided among the Union soldiers who had contributed to their overthrow.

A PARSON'S VOTE.—The papers have chronicled and commented upon the votes of many aged and venerable men; but none more worthy of note than that of Father Keep, of Oberlin, Ohio. It seems that, early on election day he appeared at the polls, leaning on the arm of a friend,

and with trembling limbs and voice remarked, "I handed in his vote to the officer, that his first vote was given in 1800, and that this was doubtless the last vote it would ever be his privilege to give for President. He then handed up a written sentiment, which he requested might be read to the throng surrounding the polls, as follows:

"Palsied be the tongue which now wags for treason, and the hand which would cut the jugular vein of our Christian commonwealth. JOHN KEEP, age 85. Oberlin, November, 1864."

RAILROAD ACCIDENTS.

A New York daily paper prints the following table, showing the dates, names of the railroads, and the number who have lost their lives and have been more or less injured by collisions, cars running off the track, locomotive explosions, &c., since the 1st of September:

Table with columns: Date, Name of Railroad, Killed, Wounded. Lists accidents from Sept. 1 to Nov. 17, 1864.

TOLERATION IN AUSTRIA.

Austria has, of late, made great and undoubted progress, in point of religious toleration, and the government continues to give to Protestants many proofs that it intends to be just towards them; but the Austrian legislation still contains enactments of which Protestants have a right to complain. The first General Synod of the Protestant churches of the German and Slavic provinces of Austria, which was recently held in Vienna, called the attention of the government to some of these points. It appears from their address, that in some provinces there are still obstacles to the establishment of Protestant congregations; that book-sellers are forbidden to sell Protestant books; that the children of Jews are denied the right to visit Protestant schools; that Catholic parents are forbidden to place their children with Protestant foster-parents; that the Protestant churches are not, like the Catholic, represented in the diet.

CATHOLIC CLERGYMEN EXEMPTED FROM MILITARY SERVICE.

Father De Smet, of St. Louis, recently applied for the exemption of Roman Catholic clergymen, who had been drafted, assigning the following reasons: "According to our religious principles, as a religious order in the Catholic Church, we cannot bear arms, etc., and go to war; our various houses have hardly the necessary number of persons to keep them up, and cannot be spared; the establishments are all in debt by the construction of necessary buildings for schools, colleges, etc., for the public good."

The following reply was received: "Release on parole, to report when called upon by the Secretary of War, the following named members of the St. Louis University, drafted in St. Louis, Missouri: Rev. John L'Esperance, Joseph E. Kelly, John T. H. Sealer, and John W. O'Neill. S. B. Fay, Provost-Marshal General."

HISTORY OF A WAIF.

The history of the Bible which was sent to Hon. Richard H. Dana, Jr., and which is supposed to have been a waif from a vessel shipwrecked on the coast of Formosa, has been traced to the lady whose name it bears. It was presented by Mrs. Rebecca H. Burgess, to David Graves, steward of the ship Challenge, of which her husband was master. The book was a testimonial to the steward for his unremitting attentions to Captain Burgess, who died in sight of the island of Juan Fernandez, December 11, 1856. Graves was subsequently steward of the ship Bingleader, Capt. White, when she was wrecked on the reef off Formosa. The crew were taken off and subsequently landed at Shanghai. This was in 1862. Mrs. Burgess has not since heard from the owner of the Bible.

MEETING-HOUSE SOLD.—The meeting-house of the Seventh-day Baptist Church in Plainfield, N. J., was sold recently to the New Jersey Central Railroad Company, who want the grounds for the purpose of widening their road, and will probably use the building for offices. We understand that the church has bought a lot on the corner of Fifth and Center streets, with the view of building a new house. The price brought by the old house and lot was \$7,500.

DISCUSSION POSTPONED.—The proposed discussion on the subject of the Sabbath, between Rev. N. V. Hull and Rev. Mr. Rogers, has been postponed indefinitely, on account of the latter having entered the army as a chaplain.

FRANDS OF THE REVENUE.—The revenue officers in the Ninth Congressional district of the city of New York have discovered a fraud of the most stupendous kind, involving three of the largest breweries in the country. The proprietors have been arrested, and the breweries, with all their appurtenances, as well as stock on hand, have been seized. The aggregate value of the property is not less than a million of dollars, all of which will be confiscated if a case is made out against the offenders, and half of the proceeds of the property will go to the persons discovering the fraud. The parties have been distilling for a long time without a license, without making returns, and without paying any tax.

THE FIRST SNOW STORM.—Our exchanges abound with allusions to the snow storm of Monday of last week. A few flakes were perceptible here, but it turned to a rainy day. The northern counties of New York and New England generally, received the full force of the snow storm. In Hartford sleighs were brought out, and stages went from Norfolk to Winsted on runners, and were tipped over several times by the drifts. The Oswego Commercial Times says that a snow storm began at Oswego, early in the morning, of a most violent character, and there was at noon every prospect of a "spell of sleighing."

LONG BRANCH, NEBRASKA.—The Church and Society of Sabbath-keepers at Long Branch, Nebraska, appear to be growing, and open an inviting field for ministerial labor. From a letter we have lately seen, written by the clerk of that church, it seems that there are 19 families connected with the society, including 103 souls, of whom 51 are professors of religion, and 34 belong to the church. Forty-three persons were added to the society during the past summer and fall. It has been proposed to build a meeting-house, but there has been so much call to assist new-comers, that little or no progress has been made.

A GOLDEN WEDDING.—Deacon David Fiske and wife, of Shelburn, Mass., celebrated their golden wedding on the 19th of October. A year ago their children planned a large celebration, with Rev. Dr. Chandler, of Greenfield, to preside; but two of the children have since died—Samuel "Dunn" Browne, at Fredericksburg, and another at Cleveland—and only two of the four children now living, out of a family of seven, were present. October 12th, 1814, was near the close of the second war of Great Britain, and Mr. and Mrs. Fiske spoke of the prices of housekeeping as higher than the present prices, and of the rapid decline of prices following the peace the next spring. Each end of the fifty years rests on war.

CENTENNIAL ANNIVERSARY.—The First Baptist Church of Warren, R. I., celebrated its one hundred anniversary on Thursday of last week. The exercises included a Centennial Ode by Miss Annie E. Cole; an Original Hymn by Miss Mary L. Welch; a Centennial Discourse by the Pastor, Rev. A. F. Spaulding; an Original Hymn by Rev. Wm. C. Richards; addresses by Horatio G. Jones, Esq., delegate from the Philadelphia Association, and Dr. Francis Wayland, representing the Warren Association; and a Memorial Sermon by Rev. Rufus Babcock, of Poughkeepsie, N. Y.

PEACE AND PRICES.—For a week past, there have been rumors that President Lincoln is about to make another peace proposition to the authorities at Richmond—a proposition which will show his readiness to meet all their reasonable desires, and his determination, in case they do not respond favorably, to push the war to a successful termination. In consequence of this rumor, or for some other reasons, there was considerable falling off in prices last week. Gold went down to 210, with a prospect of falling still lower.

CAN THEY TAKE CARE OF THEMSELVES?—We see it stated, that the official documents on file at Washington show that during the rebellion, 40,000 more southern whites than blacks have received assistance from the government. Does that look as though the blacks were entirely unable to take care of themselves, and that their white neighbors are ordained to take care of them?

EXTENSIVE FORGERIES HAVE LATELY come to light in New York, involving over two hundred thousand dollars. Four or five persons have been arrested, one of whom turned State's evidence. The facts show a good deal of ingenuity on the part of the forgers, and large bank balances kept by the persons whose names were used as forged checks.

The late storm on the Lakes caused the loss of probably fifty lives, and the destruction of property worth more than a million of dollars.

WAR NEWS OF THE WEEK.

From the armies of the Potomac and the James there is little to report. The rebels have committed the erection of a new earthwork, a little south of the crater produced by the explosion of Burnside's mine; but they progress with it very slowly. The pickets along the lines and some of the batteries still continue to exchange shots, resulting in frequent casualties; but nothing approaching the dignity of a disturbance of army "quiet," according to the soldier's definition, has occurred for many days.

On Thursday night, Nov. 17th, the rebels attempted to force Butler's lines at Dutch Gap, and were whipped for the pains.

If any of our readers are annoyed that things move no faster around Richmond, they would be comforted by reading a letter from Richmond, dated Oct. 18th, and published in the London Times. The writer sets out with the remark, that Richmond was panic-struck when Grant advanced against it on the 29th of September, with Birney's and Butler's corps. He then proceeds to discuss Lee's situation; that general, he writes, "is like a skillful one-armed prize-fighter, who is fighting a big bully with two arms—stronger, taller, more active and keener sighted than himself. The most tempting and prompting opportunities offer themselves to him every day. He cannot afford to hazard even twenty lives in a tentative operation. The fact of his great numerical inferiority to his enemy, and that he is tethered down, and forced to keep always a large portion of his army before Petersburg; are disadvantages equivalent to the loss of an arm by a prize-fighter." He expresses surprise that Grant has not done more with his advantages, but in the same paragraph tells us what Grant has accomplished; and as, not the capture of Richmond, but the destruction of Lee's army, has been the object of Grant, what he is reported to have accomplished, by this Richmond letter-writer, is sufficient praise for him and justification of his strategy. In the first place, the correspondent tells us, Grant has so manoeuvred as to get his army into a most favorable position, and to compel Lee to assume one unfavorable to himself. "The greatest of all advantages," the Times correspondent writes, lies in the fact that Grant has incessantly harassed Lee, while he has managed as to give rest to his own army. The long siege has been, as this Richmond writer tells us, fearfully exhausting to the rebel army; it has been comparatively easy to his own.

The position of General Sherman is still the point of great interest in the military situation. Richmond papers tell us that Atlanta was evacuated on the 12th of November; and we learn from other sources, that a large amount of public property was destroyed at Rome on the 10th. Such public property, at Atlanta, might be of service to the enemy, was also destroyed; but the date of this event is not given. It seems, therefore, safe enough to accept as a positive fact, the statement that Sherman finally cut loose from his recent base on the 12th, and that the fortune of a large part of his army, and the success of a grand attempt, are now at stake on the chances of war. Many statements of the particulars of this whole movement have been published, but all are, of course, without authority or any good basis. From Savannah we have a report, that Sherman is believed to be approaching that city, and a great panic is the consequence. From the vicinity of Richmond, we have reports that Lee is detaching a part of his troops for service elsewhere, and that great trepidation prevails concerning Sherman's movement.

One of our exchanges sums up the speculations about Sherman's army as follows: "The general impression seems to be, that while a portion of it has been sent to Macon, the main force has moved towards Augusta, and that the column which has gone to Macon, will proceed by the way of Millidgeville to Augusta. The cavalry accompanying it may swoop down upon Andersonville, which is about forty miles below Macon, and release the thousands of our soldiers who are there imprisoned. The whole force being concentrated at Augusta, may then move on Savannah, or Charleston, or Beaufort, as Gen. Sherman deems best. At Macon a good deal of machinery, which was formerly at Rome and Atlanta, at Augusta, these are also very important rebel manufacturing factories in the south. The destruction of these establishments would inflict an almost irreparable loss on the rebels. It is reported, also, that there is a large amount of cotton at Augusta, and at other points on the route, which will probably be seized by the Union troops. It is believed that no considerable force except the Georgia militia can be rallied against them. The country through which they are to pass is better supplied with provisions than any other in the rebel States; this side of the Mississippi. It is also crowded with negroes; who have been sent thither from other districts, most of whom had been taken from the plantations, and were supposed to be dead, and had

take possession of the place without any difficulty. By this great march he would cut the confederacy as truly as it was dissected by our opening of the Mississippi river, and would cut off the communication between Lee's army and Hood's. It is reported, also, that Sherman is believed to be moving towards Mobile by the way of Montgomery and Selma. In support of this theory, it is said, that by seizing Mobile he would secure a new and a water base for operations, the importance of doing that, and of dominating Alabama, in which there is known to be a good deal of ideal fiction, to the Confederate government, might well justify his attempt."

The papers of Monday morning have more definite information from Gen. Sherman. They represent that Atlanta was finally abandoned on the 17th, having been made useless as a military post. The Railroad to Chattanooga, and the mills and factories along the route, have been destroyed beyond hope of usefulness to the rebels. Gen. Sherman, with the Fourteenth Corps, the rear guard of his army, is reported to have left Kingston on Monday, Nov. 17th. He had issued orders, letting his troops that they were to pass through a country heretofore unoccupied by either army, and that they were expected to subvert the country. This news from Sherman is consistent with the rebel report, that he left Atlanta going northward, and entirely confounding the cherished theory that he would go to the Gulf, or to Augusta and Savannah. Kingston is on the Chattanooga Railroad, at the junction of the Rome branch, and is about sixty miles north-northwest of Atlanta, and nearly eighty miles south of Chattanooga. If Gen. Sherman intended to strike into the western part of North Carolina, this might be the point perhaps where he would leave the railroad.

THE SHENANDOAH VALLEY. Late dispatches from the Shenandoah Valley give the important intelligence, that Barry's army has been entirely withdrawn from Sheridan's front, and has fallen back towards Staunton, where deserters state the rebels will go into winter quarters. The main portion of them were in the vicinity of Woodstock, on their way up the valley, when last heard from the men being in a wretched condition, from want of clothing and proper food, and consequently much discontented.

On Friday afternoon, Nov. 11th, the rebels made a cavalry reconnaissance, doubtless to ascertain our strength and the position of Sheridan's new line, when they were met by the Union Cavalry, under Custer and Merritt, and driven back to an adverse skirmish. Gen. Sheridan's army at that time was not far from four miles south of Winchester. On Saturday morning, the enemy's cavalry again advanced upon our lines. Our pickets fell back, with considerable fighting ensued, resulting in a disastrous repulse of the enemy, who were pursued by Col. Powell with great success, through and beyond Fort Royal, with a loss to them of two guns, one hundred and fifty prisoners, several wagons, and a large number of horses.

Brig. Gen. Tyler has forwarded to the Adjutant General's office, the black flag captured from Gen. Barry's command last August, near North Mountain. He says: "The flag was in charge of two Rebels, and set up against a Union soldier. One of the rebels went in search of water. C. E. Marsh, a Union soldier, who had been watching the Rebels from nightfall, determined if possible, and as he rang upon the man left alone, secured him, took the flag from the pole, and brought the flag and prisoner safely through within our lines!" During the present campaign in the Shenandoah Valley, the first Cavalry Division, commanded by Gen. Merritt, has captured 14 battle flags, 30 pieces of artillery, 16 caissons, 100 wagons and ambulances, and 1,000 prisoners of war, including 123 commissioned officers. Since the 1st of May, the command has captured 3,000 prisoners of war.

NORTH CAROLINA.

Admiral Porter has transmitted to the Navy Department the official report of the capture of Plymouth, N. C. He says: "This was a very gallant affair, and reflects great credit on the commander of the expedition and all concerned. It is a handsome finishing stroke after the blowing up of the ram. The fruits of the capture are 23 cannons, 37 prisoners, 200 stand of arms, and more being picked up daily. The flags of the fort and of the Albemarle, and a large amount of ammunition, were also taken."

THE PEOPLE OF MEMPHIS, Tennessee, are said to be again in a state of great excitement, from apprehensions of an attack upon that place, by a large force under Beauregard, which is reported to be marching from Corinth, Mississippi. The rebels attacked our forces at Starvation Line, on the 10th, and above Knoxville, on Friday, and were repulsed, the fight continuing at intervals until Sunday. The defeat of Gen. Gillen at Bell's Gap is announced in the Richmond Enquirer of the 16th, by an official dispatch from Gen. Beauregard, on the night of the 13th. Beauregard turned Bell's Gap, and the enemy attempted to retreat, but was cut off and created by taking several hundred prisoners, 10 stands of arms, and six pieces of artillery, with the loss of several hundred men, and the capture of several stands of arms, and the destruction of a large amount of ammunition.

Exchange of prisoners. A number of ten thousand, has recently taken place on the Savannah River...

Information from Spotsylvania and Stafford Counties, Va., shows that rebel conspiring officers are scouring the country in all directions...

The gunboat Tulip, of the Potomac flotilla, exploded her boiler on Monday, Nov. 14th. Official dispatches from Commander Parker state that of fifty-seven persons on the gunboat...

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The citizens of Alexandria and the vicinity of the Orange and Alexandria Railroad, recently arrested and placed on the trains as a protection against attacks from guerrillas...

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And urinary organs that has distressed me for years. It is like a charm. C. O. MOORE, 254 Broadway, N. Y.

The Plantation Bitters make the weak strong, the languid brilliant, and are exhausted nature's great restorer. They are composed of the celebrated Calisaya Bark, Wintergreen, Sassafras, Roots, Herbs, &c., all preserved in perfectly pure St. Croix Rum.

Person of sedentary habits troubled with weakness, lassitude, palpitation of the heart, lack of appetite, distress after eating, torpid liver, constipation, &c., deserve to suffer if they will not try them.

They are recommended by the highest medical authorities, and are warranted to produce an immediate beneficial effect. They are exceedingly agreeable, perfectly pure, and harmless.

Notice. A person pretending to sell Plantation Bitters in bulk or by the gallon is a swindler and impostor. It is put up only in our patent log cabin bottle. Beware of bottles refilled with imitation deleterious stuff, for which several persons are already in prison. See that every bottle has our unimpaired and signature on steel plate and label.

Sold by respectable dealers throughout the habitual globe. P. H. DRAKE & Co., 202 Broadway, New York.

NEW YORK MARKETS—NOV. 21, 1864. Ashes—Rm. \$11.90. Pearls, 13 00.

Flour and Meal—Flour, 9 00/20 for super No. 1. State, 9 00/10 for extra No. 1. State, 10 20/10 for the low grades of No. 1. State, 11 20/10 for trade and family brands, 11 00/24 for St. Louis extra. Rye Flour, 5 20/25 for No. 1. Meal, 7 25 for Jersey, 5 50 for New York.

Grain—Wheat, 2 10/24 for Chicago Spring, 2 20 for Milwaukee, 2 30/24 for No. 1. State, 2 10/24 for No. 2. State, 1 10/24 for No. 3. State, 1 00/24 for No. 4. State, 1 00/24 for No. 5. State, 1 00/24 for No. 6. State, 1 00/24 for No. 7. State, 1 00/24 for No. 8. State, 1 00/24 for No. 9. State, 1 00/24 for No. 10. State, 1 00/24 for No. 11. State, 1 00/24 for No. 12. State, 1 00/24 for No. 13. State, 1 00/24 for No. 14. State, 1 00/24 for No. 15. State, 1 00/24 for No. 16. State, 1 00/24 for No. 17. State, 1 00/24 for No. 18. State, 1 00/24 for No. 19. State, 1 00/24 for No. 20. State, 1 00/24 for No. 21. State, 1 00/24 for No. 22. State, 1 00/24 for No. 23. State, 1 00/24 for No. 24. State, 1 00/24 for No. 25. State, 1 00/24 for No. 26. State, 1 00/24 for No. 27. State, 1 00/24 for No. 28. State, 1 00/24 for No. 29. State, 1 00/24 for No. 30. State, 1 00/24 for No. 31. State, 1 00/24 for No. 32. State, 1 00/24 for No. 33. State, 1 00/24 for No. 34. State, 1 00/24 for No. 35. 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