

The Sabbath Recorder

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THE SEVENTH DAY IS THE SABBATH OF THE LORD MY GOD.

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WHO HAS? 1041.

The Sabbath Recorder.

WAIT, MY LITTLE ONE.

The following, we think, is one of the sweetest little songs struck by sorrow from the chords of a mother's heart:

Wait my little one, wait!
When you get to the beautiful land;
Tarry a little, my darling;
Ere you join the heavenly band.
Stand close to the shining gates of pearl,
Look out on the narrow way,
For I want the first glance of my heaven-born sight.
On my little baby to stray.

Wait my little one, wait!
When you reach the courts above;
Look down with the light of thy beautiful eyes.
On those that you used to love.
Whisper sweet dreams in our earthly ears
When we lie down to sleep;
Paint bright pictures before our eyes
When we awaken to weep.

Wait my little one, wait!
When you reach the celestial strand,
To the heights of the better land,
For years that fall like molten lead
On the hearts this side of the sea,
Will melt like the light of a beautiful dream,
My little babe, o'er these.

NATURE AND DESTINY OF MAN.

By R. F. COTTELL.

Dear Brother,—Perpetual and exacting labors have caused upon my part a long intermission in our correspondence.

In this article I hope to be reasonably concise and perspicuous, thereby freeing you from the duty of re-reading me in the interest of the editor who prints our productions.

I repeat, "I used the term spirit" to describe that principle or power in man, which is the seat of thought, emotion, feeling, passion, and affection." Please do not confound the seat of thought, emotion, &c., with thought, emotion, &c., making them identical; and then your criticisms may be more logical.

My opinion is, that all animal passions and emotions die with the animal itself, whether man or horse, and that this death is perpetual in both. I think that man, therefore, will not be raised with animal passions and emotions.

I reluctantly return to Matthew 10: 28, because I think your objections to the translation of the passage are unreasonable. The historic evidence in favor of our translation is so overwhelming that I see not how any man who has given the subject an unselfish examination, can doubt.

Tyndal in 1534, as well as Wickliff in 1380, Cranmer in 1539, Geneva in 1557, two at Rheims in 1582, and every recent translation, so far as I have seen, without exception, emphatically justifies the authorized version of 1611. Now, with the weight of this testimony before us, who can doubt? But if you yield the translation, you give up your doctrine; for the text is so pointed, that except subjected to the most merciless torture and violent wresting, it forever settles the question, that though the body may die, nevertheless the soul lives.

Indeed, it would seem impossible to state the doctrine in stronger terms. But observe further, as I have said above, when the body dies, the animal life and all animal propensities forever cease.

The doctrine of the resurrection, indeed, you maintain that the animal body, with its functions, is to be restored in the resurrection. To say, then, that our animal life is to return to God until the resurrection, is a palpable inconsistency.

But there is no contradiction in supposing that the "spirit of man returns to God, awaiting the advent of the spiritual, body in its eternal abode." When, then, Stephen committed his spirit to God, it was not his animal life, for that was never to be returned to him.

You represent me as saying, that the Bible is silent concerning the immortality of the soul. But we do not suppose that the New Testament would be without meaning were we to suppose this doctrine. It is not the Bible, but the Scriptures applied to the soul, that the term immortality is not in the Scriptures applied to the soul; but that the Scriptures do not contain any direct declaration of the doctrine.

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moral state of the heathen world, in showing that they had likened God to corrupt and sinful men. If the idea of physical corruption at all inheres in the text, it is in a secondary sense, for that which constituted the essence of idolatry was, that it ascribed to God the sinful passions of men.

6. Your criticism on the use of philosophical terms, is weak, if not puerile. Is not the question of the nature of man a philosophical one? May I not use philosophical terms in discussing it, provided I do not oppose to the teaching of the Bible philosophy falsely so called. But why reprove me, when you yourself do the same thing; for a little further on, you say that the thoughts and affections are "corrupt in a moral sense."

7. As I do not use the terms soul or spirit in the sense of thoughts, affections, &c., but only as their seat or source, I will not reply to your misconceptions on this point.

8. As you do not take issue with me as to my criticisms on the Hebrew and Greek terms under examination in my last article, I will take no notice of your very well conducted retreat from their evidently unwelcome presence.

9. Your attempted definition of the word destroy, staggers me, as it looks like an attempt to mislead untaught men. Besides, your reference to Webster would deceive one not having the means of knowing just what he does say. Had you said such was his fifth definition, you would have put the reader on his guard. Webster assigns nine separate definitions to the word, but of which you give but, judging from your language, one would suppose that was all. But to show how weak is your effort to make the word destroy the synonym of kill, I ask the reader to consult both Webster and Worcester, and look at Rom. 14: 15—"Destroy not with thy food him for whom Christ died." Verse 20—"For food destroy not the work of God." 1 Cor. 5: 11—"And through thy knowledge shall the weak brother perish (be destroyed), for whom Christ died." In these passages, does the word destroy mean kill? That in many instances it means to kill in the ordinary sense of that term, I readily admit. I also admit, that temporal death as a judgment for particular offences, is often by God inflicted on the wicked. But this is far from proving that death, in this sense, is inflicted upon the wicked in the future state; but I deny that it necessarily means the annihilation of conscious being. If you can prove that it does, your cause will be gained. But this, perhaps, will more properly be introduced in another place.

10. I am not dull enough to suppose that when Paul spoke of an outward and an inward man, he meant two corporeal beings. That the outward man is corporeal, is precisely what may be seen; but precisely what may be seen, is the inward man, who tells? Still Paul calls it the inward man, and it did not feel called upon to attempt an improvement upon his language. Besides, this form of expression is in keeping with the opinion of the Jews at that time, except the sect of the Sadducees, and would therefore be well understood by them. It certainly was in conformity with the sentiments of the Pharisees, of whom Paul was one. Did not Paul refer to the inward man, by the "inward man," what in another place he calls "the spirit of man?"

11. Now come to your "three propositions," which you say, if sustained, are "perfectly destructive of my theory." Your first proposition is, "Man was formed of the dust of the ground." The second one is, "Man is mortal." And the third, "that man in death has no knowledge."

(1.) "Man is formed of the dust of the ground." Your "proof" is, "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." O, this text you say, that before him breath of life was breathed into him he was a man. In a certain qualified sense, he was; that is, dust was formed into the shape and substance of the human body. Up to this point, then, man is dust, and nothing more. Now, only that which was dust could return to dust. This dust, so organized, is often in the Scriptures called man. But this is not exact or scientific language, but optional and accommodative, which you know is the common form of Scripture expression, as when it says the sun rises and sets. But suppose I should assert, that on this subject the true Bible doctrine was, that the sun did really rise, and set, and so quote Scripture to prove it, would you accept my doctrine? Surely not. Let us go on then. The term man, then, is applied to this, (not being, for it has no life), which God has made. This thing, then, is organized dust, but not living matter. In this state, it is incapable of thought, emotion, or feeling. For "what is organization? No; for in this regard it is complete. Now God breathes into it the breath of life, and it becomes a living being."

(2.) "Man is mortal." Who disputes it? But I will examine your first proof text, Job 4: 17—"Shall mortal be more just than God?" On this you say, "Here man, as a whole, is called mortal." If by the "whole" man you mean the perfect organization, which God formed out of the dust of the ground, I agree with you. But if you include that which God added, when he breathed into man the breath of life, I deny it, and call for proof. Numerous, indeed, are the passages in which mortality is affirmed of that which was made of dust. See Rom. 6: 12, and 8: 11; 1 Cor. 15: 35; 2 Cor. 4: 11, &c. Now, if you can show that that which God breathed into man, as formed of the dust, was also mortal, you will gain your point. Give us the text!

(3.) But you proceed to say, "My third proposition is, 'Man in death has no knowledge.' Proof—'For the living know that they must die, but the dead know not anything.'" Very well, who asserts that dead men have knowledge? Surely, I do not. Let me ask you, Was this passage, Eccl. 9: 5, and Ps. 6: 5, "For in death there is no remembrance of thee; in the grave, who shall give thee thanks," written to meet the question we are debating? You will not assert it! Why, then, should you quote it for that purpose? It is useless to quote such texts in this controversy, because they do not reach the case. What is wanted, is to show that the spirits of the departed know nothing. Now, brother, don't talk any more about dead men's carcasses in the grave! The dust formed into man knew nothing until God breathed into it the breath of life. So, therefore, when the breath of life is taken from it again, it knows nothing. The dust returns to dust.

Very truly yours,
N. V. HULL.

Hobbes was subject to the most gloomy reflections, and was thrown into a state of terror if left alone in the dark. He declared on one occasion, that had he the whole world to dispose of he would give it for a single day to live!

Volney, after landing in Religion, while sailing on Lake Ontario, was thrown into a state of consternation very inconsistent with his philosophy, as a sudden storm exposed him to imminent peril.

Shelly, during a storm at sea, was stopped with terror, and when the danger was past, declared to Lord Byron, that he had so much of the bitterness of death, that, in the future, he should cherish doubts of his own creed.

There are two things to be considered in determining the merit of individuals, namely, character and reputation. These two terms are often received as synonymous, but the difference between them is such, that a person may possess either without the remotest claim to the other. Character, as we accept the word, is the intrinsic qualities of the man, divested of all external embellishments, and laid bare. Reputation is the verdict the world passes upon his actions. The first is entirely at his own disposal; he may adorn it with all the graces a noble mind is susceptible of, or he may so tarnish it with corrupt passions and evil indulgence, as to expose himself to the suspicion that he has lost it altogether, and that no crime, however monstrous, is so black as to deep the stain upon his foul escutcheon. The latter he has nothing to do with, so far as the world's opinion is concerned. Influenced by his actions, it may give him what measure of fame it pleases—friends, actuated by prejudice, or honesty and justice, may place him high in the scale of merit; insidious foes, incited by envy and malevolence, may traduce his worth and misconstrue his motives; he may declare himself a paragon of excellence; still, the decision must be left to the world, and abide by the result he must.

And from this arises a good deal of injustice and wrong. A person actuated by the purest motives may have a perverted construction put upon his actions, and may be held the veriest wretch extant; while another, whose black record discloses an unvarnished spot, may be held in fair esteem. This is painted in strong colors, and perhaps cases of this kind are rare, but if there be but one on the whole earth, it is worthy of attention. But we believe they are frequent in occurrence—not in a very aggravated form—but in ordinary stations of life, many have suffered from misrepresentation, and many a rogne been countenanced, because of the hasty, superficial judgment of the world.

The world too often judges from interested reasons, and when we are commended or condemned by it, we would do well to analyze our own motives and consider our hidden impulses of action, before we accept their decision as infallible, thereby reserving to ourselves the consolation of having followed our conscience and duty, regardless of all other considerations.

The good opinion of their fellows urges men to noble deeds, and deters them from incurring their censure by wrong; and was the world a little more deliberate in rendering their approval, and a little more considerate in their censures, we think that good actions would be more numerous, and bad ones less frequent in occurrence.

RELIGIOUS NEWSPAPERS.

We commend the following article, which we take from an exchange, to the careful perusal of our readers:

There is one cause, and only one, for the struggles, trials, and pinching poverty, to which all our religious papers are subjected. The members of our several churches do not realize the value of these papers to the cause of Christ—they do not estimate, as they should, the importance of the press in the great work of saving and sanctifying men. A religious journal, published by their own Church, as its organ, with the direct, earnest, and prayerful endeavor to do good, is to them nothing but a newspaper—after all, and a political newspaper—a "Dollar Weekly," full of silly stories and sickening details of crime—will be preferred to it. While this spirit laets, while Christian men care more for politics than religion, while Christian parents take papers because they are cheap, without regard to their moral character or poisonous influence on their families, we must abandon our religious papers, or expect to sustain them by a heavy sacrifice of toil and money. It is high time that there was a general waking up on this subject—that ministers began to preach about it more, and to inquire, in their pastoral visitations, what is being read in the families under their care.

Every day deepens our own conviction of the fact, that a paper circulated generally in the families attached to a particular denomination, and adapted to all the members of the family, and endeavoring to benefit each, is one of the cheap-

est and most hopeful means of doing good, that God has ever put into the hearts of his people, and that it is worth in itself a church half as much as the labor of an additional pastor; and that he feels no interest in the success of such papers in any other way, than the cause of Christ, of which he is blind to the teachings of Knollys, and the signs of the times.

There is not a family of the middle and poorer classes, which do not feel the necessity of retrenchment in order to counterbalance the high and rapidly advancing prices of all articles of consumption. They see that the disproportion between their receipts and expenses is daily becoming greater, and the question of how to preserve the equilibrium between income and outlay, is a most fruitful source of family dissension. This, however, is not so difficult as at first appears, and depends more upon a curtailment of that which is useless or injurious than of that which is beneficial and necessary. In the first place, the fact is notorious, that as a people we live too high and dress too well. There is no other nation in the world that is so extravagant in these respects as our own; and herein lies the secret of another truth, that no other nation equals us in physical infirmities. We live on the luxuries rather than the necessities of life; we seek to please the palate rather than to furnish nature with her actual requirements, and our dietetic system invariably depends upon taste. The result is that we are a nation of dyspeptics, that our sanitary condition is inferior to that of any European nation, and that we are, as shown by statistics, a comparatively short-lived people.

Retrenchment regarding what we eat, may conflict with our long acquired habits of indulgence, but is calculated to render more than an equivalent in bodily vigor and health. As a rule, the luxuries that we consume cost more than the strict necessities of life; that is, our table luxuries—fruits, butter, coffee, pastries, desserts, &c.—are more expensive than our bread, potatoes, and meat. Here, then, we see an excellent field for retrenchment. These luxuries, or a great many of them, can be not only a marvelous diminution of the family expenses, but will actually prove beneficial to health; will decrease the doctor's bills, and will prove a capital antidote to dyspepsia.

In the matter of clothing, there is also an excellent field for retrenchment. Our extravagance in this respect perhaps surpasses that with regard to food, and is a habit, or rather an evil, whose rapid growth positively requires retrenchment. Only a few years ago, within the memory of the present generation, our common sense fathers and mothers wore fabrics of their own manufacture. Now, on the contrary, a man who presumes to wear anything less than foreign broadcloth and cassimere, or a woman who does not appear as a traveling advertisement of a French millinery shop, is hardly regarded as within the bounds of respectability. Such extravagance is not only absurd, but it is positively wrong. But this superfluous expense in dress is not confined to the wealthier classes. In proportion to their means, the poorer portion of our population exhibit the same weakness. All alike seem to be straining to reach the summit of absurdity in fashion, and while only the opulent obtain it, the less fortunate reach as near to it as circumstances will allow. Retrenchment in this respect is needed, not only that the family expenses may be reduced, but that, as a community, we may check the growing tendency of our people in the way of excessive extravagance in dress. A man is quite as comfortable in a suit that costs fifty dollars as he would be in one costing a hundred dollars. The same principle will hold good in every item of male and female apparel, and one-half the money that is now expended upon dress might just as well be used for other and better purposes.

In short, retrenchment, with most people, does not require privation of anything needful; it merely implies a curtailment of that which is unnecessary and useless in matters of food and clothing.

FRAUD DETECTED.—Peter the Great, while in Poland, visited a statue of the Virgin, which was said often to shed tears during the mass. He saw that the fact was, apparently, just as it had been described; but while his companions seemed struck with conviction, he remained on the means of discovering the cause, which he well knew was not supernatural. The statue being placed high, and close to the altar, so that no one could reach it from the ground, he took up a ladder, which happened to be near, and mounting it, very closely examined it from head to foot. His curiosity seemed ungratified, and the attending priests mentally congratulated themselves on their escape, as well as the conversion of the czar, which they expected would probably follow. But perceiving small apertures in the eyes, and to their great mortification, exposed the whole mystery. The head was hollow and filled up to the eyes with water; this being agitated by a small fish placed in it, a few drops were occasionally forced through the apertures, and thus the miracle was produced. Peter took

notice of the matter, further than to observe, that it was a miracle indeed; and then left, as if nothing particular had happened.

TALKING AND DOING.

When Dr. Chalmers was executing his plan of establishing parochial schools in connection with St. John's parish, in Glasgow, a site which belonged to the college was selected for the first school to be erected. Dr. Chalmers called on Dr. Taylor, the head of the college, in order to purchase this site. He expressed hope of obtaining it on reasonable terms, in consequence of the novelty and importance of the undertaking.

"The undertaking," said Dr. Taylor, "is an important one, but it is not a new one. We have been talking for twenty years of establishing parochial schools in Glasgow."

"Yes," said Dr. Chalmers, "but how many years more do you intend to talk about it? Now we are going to do the thing, and not to talk about it, and so you must even let the price be as moderate as possible, seeing we are going to take the labor of talking and projecting entirely off your hands."

There is a great difference between talking and doing, though all men do not seem to be aware of it. In the case above alluded to, more was accomplished by the latter in six months than by the former in twenty years.

There are many persons who would be greatly profited by exchanging talking for doing. For example, the student who talks of the attainments he is going to make, the minister who talks of the good sermons he is going to write, the church member who talks of the efforts for the conversion of men which he is going to put forth, the unconverted sinner who talks of the repentance which he is going to exercise.—N. Y. Observer.

PRETUL PEOPLE.

Men make themselves uncomfortable, destroy the peace of their families, and actually make themselves hated, by fretfulness. Beecher says:

"It is not work that kills men; it is worry. Work is healthy. You can hardly put more on a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acid, but love and trust are sweet juices. We know a man with a patient, good, Christian wife, and we never heard him speak a kind, pleasant word to her, and doubt if he ever did in the half century they have lived together. He is always in a fret. Everything goes wrong. You would think that he was made of cross-grained timber, and had always been trying to digest a cross-cut saw. He is eternally cross, and thinks that his wife and children, hired hands, and all the domestic animals, have entered into a combination to worry him to death. He is not only rusty, but fairly crusted over with it. He is encased in a shell of acid secretions, through which no sweet juices ever distil. Friction has literally worn him out, and he will soon worry himself to death. Of course, he has never worked to any advantage to himself, or anybody else. With him everything always goes wrong. He superstitiously believes 'it is because the devil has a spite against him,' when, in truth, it is nothing but his own fretfulness."

Sad mistakes are made by hundreds of well-meaning people in their method of administering nourishment to invalids. It is the custom to keep the delicacies intended to tempt their appetites constantly within their reach. The result is, that instead of feeling any desire for the jellies, broths, etc., thus obtruded upon their notice, the sight of them creates loathing and disgust. Sick people should never be haunted with food in this way. Every person whose health would lose their relief for choice dishes if condemned to live in a larder surrounded night and day with all the delicacies of the season. If you have anything rare and delicious for your patient, surprise him with it. A pleasant surprise is a good tonic, and you may excite his palate by springing a refreshing rarity upon him unexpectedly. Never hand a sick man a pile of ostentatious, telling him you expect him to devour the whole of it. Feed him on the infinitesimal plan, with fairy morsels; and, as soon as he has taken what he requires, remove the remainder. In visiting sick rooms, how often one finds bowls of arrow-root and sago, dabs of jelly, cups of beef tea, fragments of dry toast, slices of oranges, and the like, mixed in among black druggists, boxes of pills, plasters, leeches, and other abominations of the "healing art." No wonder the pale and languid inmates have no appetite.

MILK'S HARM.—At his meals he never took much wine or other fermented liquor. Although not fastidious in his food, yet his taste seemed to have been delicate and refined, like his other senses, and he had a preference for such viands as were of an agreeable flavor. In his early years he used to sit up late at his studies, but in his later years he retired every night at 9 o'clock, and lay till four in the morning, and was in the winter, if he was not too ill to rise, he had never on any day his bed-side and read to him.

WHO HAS? 1041.

It is a common saying, that the best of us are not worth anything; and that the only way to be worth anything is to be honest. This is a very true saying, and one that every man should bear in mind. The world is full of men who are not worth anything, and who are only pretending to be worth anything. They are not honest, and they are only trying to deceive us. We should be careful not to be deceived, and we should be careful to be honest ourselves.

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The Sabbath Recorder.

WESTERLY, N. Y., FIFTH-DAY, JAN. 5, 1865. GEO. B. UTTER, Editor.

ORIGIN AND NATURE OF THE SABBATH.

CHAPTER VI.

In contrast with the entire absence of proof in favor of apostolic example of teaching to support the practice of "Sunday keeping," we shall now proceed to show, on the contrary, that there is all the proof which a more history of their doings would be likely to give, that they kept the Sabbath, as Christ had done, and as the law teaches.

All agree, that the term Sabbath, which was used by the New Testament writers, and the early Christians, refer to the seventh day of the week. There can, therefore, be no discussion on that point. There is also a general agreement, that Christ observed the Sabbath during his ministry, and that he taught no change by any direct precept; and we have seen that he did not after his resurrection. A single incidental remark of his shows his idea as to the continuation of the Sabbath and of its sacredness. See Matt. 24: 20—"But pray ye, that your flight be not in winter, neither upon the Sabbath day." The event he knew would not take place until years after his death—until after the gospel dispensation had been fully ushered in. Was the Sabbath thus observed after his death?

Acts 13: 14—"And when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and sat down." Being invited to speak, Paul did so; in the course of which speech (21st verse) he recognizes the Sabbath as the day of religious worship. But, says one, all this had reference to the Jews, and Paul did this simply to get a hearing from them. The 43d and 44th verses settle this question, showing that such was not the case. 43d—"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath-day." 44th—"And the next Sabbath-day came almost the whole city together to hear the word of God." A single glance at the circumstances and surroundings, will show that Paul could not, without especial design, have refrained from speaking of the change of the Sabbath, and the loss of sanctity by the seventh day, if such had been true. On the contrary, he there, as a Sabbath-keeper, plants the nucleus of a Sabbath-keeping church. This was twelve or fourteen years after the resurrection.

The same is true of the council, the account of which is found in the 15th chapter. Here we find a man claiming that circumcision was necessary to salvation. A council is called at Jerusalem, the question is discussed, and the decision arrived at, that they should write the Gentile converts to abstain from pollution of idols, from fornication, from things strangled, and from blood." This decision is important, showing—1. That the law of the ten commandments was still deemed obligatory for the crimes of idolatry, and things strangled, both of which were forbidden, both of which were prohibited by that law. 2. That no abrogation of the Sabbath, or the introduction of another day; but in the conclusions of that council, it is referred to as still existing. (See 21st verse.) 3. The disciples continued to observe the Sabbath after this; which brings us to notice, next, Acts 16: 13 to 14. The journey brought them to Philippi in Macedonia. This was not a Jewish city, and yet, adding there certain days, Luke says, "And on the Sabbath-day we went out of the city by a river side, where prayer was wont to be made, and sat down, and spake unto the women which resorted thither. Here, in a Roman city, with no synagogues in which to meet, the disciples met with those who worshipped God, "at a river side," where prayer was wont to be made, on God's day, and this twenty years after the resurrection. For this the disciples were maltreated and imprisoned; but being released, they came to Thessalonica, and Paul, in the same manner was reasoned out of the Scriptures for three Sabbaths, and "come of them (the Jews) believed; and of the devout Greeks a great multitude, and of the chief women not a few." A year or two later, we find Paul dwelling at Corinth for a year, and a half, and reasoning in the synagogues every Sabbath day, and persuading both Jews and Greeks. Thus, at a point twenty-one years after the resurrection, we find the leading apostles teaching and planting churches as Sabbath-keepers, and recognizing the Sabbath as the seventh day.

There are, however, a few passages in the Scriptures, which are deemed to show that the apostles believed in a change of the Sabbath to a sabbath of convenience, and not as a principle. I will examine one or two of the strongest of these, simply to avoid the charge of unfairness; for if our position in a former chapter be correct, as to the immutability of the law, they have no weight whatever. Rom. 14: 1-6, especially the 5th. That the discussion is concerning clean and unclean food, and the observance of days as under the ceremonial code, is clearly shown in the conclusions of the 13th, 14th, and 15th verses. It cannot mean the Sabbath, for Paul's own practice was not thus loose on that point; and more than this, the Sabbath is a part of the law of the ten commandments, which Paul teaches, in the seventh chapter of this same epistle, (12th verse,) "is holy, and just, and good," and James says, (2: 10,) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." It could not, therefore, be the Sabbath; for the command to observe that stood unrepealed as a part of that law which was "holy, and just, and good," and which, if broken in one point, brought guilt upon the offender.

Col. 2: 14-18, is often quoted (triumphantly as a positive passage. The question turns on the expression, "Let no man, therefore, judge you, in meat, or in drink, (margin, for eating or drinking,) or in respect of a holy day, or of the new moon, or of the sabbaths; which are a shadow of things to come." What were shadows, under the former dispensation? The sabbaths and feasts of the ceremonial code. These pointed to Christ; whereas the Sabbath of the Lord our God was from the beginning a memento of creation, and not a type of Christ, and so the matter is settled.

convenient as well as a very expressive means of exhibiting the gifts. Christ is in the Scriptures often compared to a Tree or Branch, whose small beginnings fitly represent his lowly birth, and the slender appearance which his kingdom on earth at first presented. But as a tree planted in the soil possesses vitality, and has a consequent growth, so did Jesus "increase in wisdom and stature, and in favor with God and man;" and it is said by the prophet Isaiah, "Of the increase of his government and peace there shall be no end." In this, Christ outstrips all earthly symbols. A Christmas Tree, loaded with gifts for Sabbath-school children, though beautiful and suggestive, does but poorly represent the fullness of grace and blessing in Christ. Giving soon impoverishes the tree; but not so is it with Christ. He has none the less, is none the poorer, for what he gives.

The New Market Christmas Tree, which, as a matter of conscience with some, and of convenience with others, was not exhibited on Christmas Eve, but on the evening after the 28th of December, made many children very happy, and the parents and others happy in seeing the children happy. The occasion was otherwise improved by an Essay from Miss Mary E. Davis, and an address from A. J. Titworth, members of the Young People's Bible Class. The school is still under the superintendence of Bro. Isaac D. Titworth, whose love for and winning ways with children, and whose experience in teaching them, eminently fit him for this place. Several of the children and youth have recently professed conversion, and others are seeking the Saviour.

Consider, then, these conclusions: 1. Christ and his apostles, during his life, observed the Sabbath, and he did not even intimate its abrogation or change. 2. The disciples, for years after the resurrection, are found in the practice of Sabbath observance. 3. The account in which this record is found, was not written until some years after the resurrection, and still no hint of any abrogation or change is found in all the account. 4. The last of the epistles, including the book of Revelation, was written about the year ninety-five, and yet, in all these there is no direct or indirect teaching of the abrogation of the Sabbath, or the law of the Decalogue, or of the change of the day of the Sabbath. 5. The Sabbath is mentioned sixty times in the New Testament, and always as holy. The first day of the week is mentioned only eight times in the whole New Testament, six of which are in the account of the resurrection, and subsequent transactions connected with Christ's appearing to his disciples, being really but one reference, and the other two in the writings of the apostles, not one of which references to it as to a day holy, or even commemorative. 6. Had a change been going on during all this time, had Christ instituted it, or given it sanction, it must have appeared in those writings.

THE CHRISTMAS TREE.

New Market, N. Y., Dec. 28th, 1864.

The Christmas Tree is most certainly in a fair way of becoming, if it has not already become, an Institution. It is this as a step toward the sacred or superstitious observance of Christian Festival Days, or a winking at those who do observe them, it will be looked upon by some, and justly too, with regret. "Ye observe days," was part of a grave apostolic rebuke to Judaizing Christians in Galatia. But a leaning toward such observance is, however, not peculiar to persons of Jewish descent and education, as the history of Roman Catholicism shows; nor has the reformatory spirit of Protestantism been able, as yet, to cut up this evil by the roots. This is especially true on the continent of Europe. In this country, the people who arrogantly style themselves The Church, largely monopolize the annual festival days of Easter, Whitauide, Ascension, and Good Friday; but Christmas and New Year, which to them are also sacred days, are to most people like other days, only a little more so; i. e., more joyous, but not more sacred. Inasmuch as one day of the year, the 25th of December, is commonly called Christmas, reminding us of the nativity of Christ, (though it is neither certain nor important that this is the very day,) it is certainly a good day for distributing gifts. So, at least, the Directors of the New Market Sabbath School thought one year ago, and again this year. A tree (evergreen) is a very

convenient as well as a very expressive means of exhibiting the gifts. Christ is in the Scriptures often compared to a Tree or Branch, whose small beginnings fitly represent his lowly birth, and the slender appearance which his kingdom on earth at first presented. But as a tree planted in the soil possesses vitality, and has a consequent growth, so did Jesus "increase in wisdom and stature, and in favor with God and man;" and it is said by the prophet Isaiah, "Of the increase of his government and peace there shall be no end." In this, Christ outstrips all earthly symbols. A Christmas Tree, loaded with gifts for Sabbath-school children, though beautiful and suggestive, does but poorly represent the fullness of grace and blessing in Christ. Giving soon impoverishes the tree; but not so is it with Christ. He has none the less, is none the poorer, for what he gives.

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SUGGESTIONS.—No. 3.

The proposition of the previous article may be re-affirmed, that the advancement of Christ's kingdom does not depend primarily on the learning of the schools.

Earnest and able attempts are sometimes made to show the value of religion, by enumerating a list of learned men who have felt its power, and given it the willing tribute of their praise. But such attempts are unworthy of ourselves, and of the cause in which we are engaged. They do not magnify—they lessen—the apparent dignity of the theme. In reference to the value of religion, the testimony of the learned is worth no more than that of other men. As an argument, it amounts to nothing. It is at least a question on which side would be the preponderance of numbers. There was a time when France boasted equally of her learning and her infidelity. The Lord of heaven and earth has hidden these things from the wise and prudent, and revealed them unto babes. So it seemed good in his sight. The workings of the human heart are similar among all men. The inner life of the Christian, the experiences of his own heart, are the things by which he knows the reality and estimates the value of religion. The throne of religion is the heart, not the intellect. The latter is one of the subjects. The testimony of the heart is valuable, and equally so from whatever heart it comes. I would as soon take the testimony of the most humble Christian, though ignorant of science and literature, as of him who holds the highest seat in the courts of learning—as soon from the enslaved negro as from the professor's chair. I have no sympathy with the want of appreciation of religion, that seeks, like a fawning sycophant, to borrow dignity for the noblest cause, that boasts of the favor of the great, as if it were a sort of patronage. The reply of the poor peasant of England, who, on being asked if God were a great king, replied that he was great and small both—so great the heavens could not contain him, so small that he dwelt in his unworthy heart—was worth as much in reference to the truth of religion as the tribute of Sir Isaac Newton, because on this subject he was just as well qualified to judge.

The cultivation of the mind and the culture of the heart are different things. They may, however, and always should, be so blended that the mind and heart expand together harmoniously, and the mental faculties become subject to a heart warmed by the grace of God. Then science is a means, and not the end. It is then the servant of religion, and occupies its true relative position.

But although religion does not necessarily follow the train of learning, the latter does naturally follow the former. The time has been when Christianity seemed almost extinguished, except in the hearts of a few illiterate men. Yet these have maintained the faith, and finally spread it forth. The learning of the world, almost, has been arrayed against it; yet it has triumphed, though not by human power. Men of intellect have often scoffed at the tale of Calvary, the simple story of the cross—have scorned the faith of humble men in Him who ignorantly closed his life on the cross. To

some, Christ has been a stumbling block; to others, foolishness; but to them who believe, the power of God and the wisdom of God. A Newton may bring to light the laws that bind together material things, that propel the sun and moon and stars as they go swinging around in their perpetual course, and bow at the feet of Him whose hand created and upholds the universe. A Locke may turn his gaze inward upon the mind itself, and by keen observation and close analysis find the laws that govern that mysterious realm, the realm of mind, and in so doing adore the Mind from which all things emanate; a Boyle, by years of study, may learn to analyze matter and perceive the nature of organic laws, and the affinities and action of matter into atomic forms; and worship the Being whose grasp of mind is boundless, and who yet creates and governs by constant laws systems so small that the unaided eye cannot discern them; a Milton, with matchless skill, may strike the sounding lyre, while melodious strains of thought, of purity, of impassioned feeling, move the deep fountains of human tenderness, and find their quick response in the heart's outpourings, as he sings "of man's first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe," and may yet touch the heart with softer, sweeter power for comfort, as he hints of a coming time, when there shall "one greater man restore us, and regain the blissful seat;" religion welcomes the services of men like these—and many has she had—yet without them, or, if necessary, against them, will she pursue the even tenor of her way to a final, glorious triumph.

"RESOLUTIONS."

In the Recorder of Sept. 29th, is an article headed, "Resolutions," which, for its wicked and mischievous tendencies, merits a special notice. As courtesy demanded, I have waited for some member of the Central Association to attend to the matter. But as the article makes a slip pant thrust at "our representative religious bodies" generally, all are alike insulted, as far as the author could well do it.

He seems to regard the members as so inflated as to require a series of Resolutions to tap them for the escape of the accumulated gas. If the writer be a member of any such body, (which, by the way, I doubt,) he possibly speaks the motive to his own action; but others feel differently. He says that such resolutions "seem regarded as having but little if any practical importance, and are not expected to influence the action of any in their individual capacity, their utility being to indicate where the speeches are to come in." This thrust is of minor importance, compared with the wicked attempt, not only to apologize for, but to justify, the God-dishonoring and humanity-degrading prejudice alluded to. The logic by which he attempts to do this, is worthy only the basest of causes. The resolution assailed affirms, "That the prejudice existing against the colored race is unchristian and inhuman, and should receive from us the severest possible rebuke." To prepare his dose of "anti" to be swallowed, the writer says, "That this prejudice, when not under proper restraint, leads men to commit unchristian acts, is not denied." What is the man talking of, as under proper restraint? Can injustice, cruelty, murder, be "under proper restraint?" Horrible! What is prejudice? Webster says, "Prejudgment; an opinion or decision of mind, formed, without due examination or arguments, which are necessary to a just and impartial determination." Worcester—"A previous judgment, or a bias without reason; a leaning in favor of one side of a cause, for some reason other than its justice." Can horse-stealing, adultery, blasphemy, be so "put under proper restraint" as to be innocent? Then, and not till then, prejudice!

But the brimful prejudice of the writer is seen in his position behind a masked battery, from which, by mendacity of argumentation, he assails the doctrine of the resolution. Hear him; he says, "The severest possible rebuke it could receive from us, would be to induce our sons and daughters to intermarry with the condemned race." Again, "It is evident, that when this prejudice is removed, the amalgamation of the races must be adopted as a means, or accepted as the result." Now, either the writer is inexcusably ignorant of the facts and analogies of the case, or he intended to mislead his readers, and enkindle and perpetuate whatever they may possess of this baneful, cruel prejudice. Amalgamation is the great bugbear and watchword with which weak minds have been harangued by demagogues, for the sake of making stronger the bonds, and heavier the burdens, by which the poor African is bowed to the yoke of inherited degradation. But who are the real amalgamationists? And where has the intermingling of races been a most vicious reality? Is it where

the iron heel of prejudice has been lifted up, and where the African has been encouraged to feel and assert his manhood? Miscegenation in such cases is the rare exception. But where prejudice, kid-gloved and silver-slipped, rides in state; where the African is "the hated nigger," his manhood despoiled, and soul and body degraded, chastelled; there amalgamation is the petted license. The auction block furnishes its victims, white-skinned and fair-haired as full-blooded Caucasians! But Anti A. may say this miscegenation is not from intermarriage. Yes, there is the rub. Marriage implies equality; but this petted, apologized-for cohabiting, is baser than polygamy, and degrades its victims and their race still lower and lower, and for this reason must be slurred over and "sanctioned and sanctified." While our sons and our daughters must be saved from intermarrying with virtuous, worthy ones, tinged with African blood, they must accept the society, the hand, (not the heart,) of those steeped in this practice, as "rare opportunities, excellent matches, superb settlements," not merely those who have been seduced by the follies of youth, but who are still, despite their marriage vows, to lavish their lust upon these same victims of hate and prejudice. That this miscegenation is not confined to the "Negrees," and the lower classes of negro-haters, (thousands of witnesses might be cited.) I will only quote one; and that, our honored Vice-President elect. In an address to the colored people of Nashville, he says: "The representatives of this corrupt aristocracy taunt us with our desire to see justice done, and charge us with favoring negro equality. Of all living men, they should be the last to mouth that phrase; and even when uttered in their hearing, it should cause their cheeks to tinge with shame. Negro equality, indeed! Why, pass any day along the sidewalks of High-street, where these aristocrats more particularly dwell, and you will see as many glaring as negro children, the former bearing an unmistakable resemblance to their aristocratic owners."

Negro-hating being a crime, it is the natural father of a brood of other crimes. Andrews, the prince of negro-haters, the ringleader of the New York riots, is a fit representative of his class. He could fire an asylum that charity had reared for negro children. He could shut himself hoarse with his outcry against negro equality, and commit to the flames or hang on lamp-posts the victims of his rage. But where did the authorities find him when they went to arrest him because he did not put his "prejudice under proper restraint?" Undisputed history tells, that he was in bed, in the loving embrace of his degraded negro mistress. Perhaps not every apologist of prejudice would go his whole length, but "birds of a feather are wont to flock together." Shame, then, on the man who would perpetuate this prejudice, by the alarming, wicked cry of "intermarriage." But who and what is Anti-A? I have for a long time felt a dislike at answering an incog. This may have been the reason why some able pen of the Central Association has not long since answered this hissing prejudice, so that the writer should not "be wise in his own conceit," or leave his poison to rattle in the bosom of unsuspecting ones. I have endeavored thus gently to rebuke Anti A.; but if brother Todd, or Tomlinson, or Summerbell, or other member of the Central, thinks that I have not met the demands of the resolution, they are still at liberty to utter their "severest possible rebuke," without at all intruding upon the path of J. R. ISSIS.

ITEMS FROM ALFRED N. Y.

David R. Stillman, of Alfred, N. Y., sends us \$50 for home missions, from Mrs. Betsey Green, of Independence, (to make Eld. Jared Kenyon and wife Life Members of the Missionary Society,) and adds the following items of news: On Sabbath-day, Dec. 24th, Bro. Oliver D. Sherman was ordained to the office of deacon of the 1st Church of Alfred. Sermon by Eld. N. V. Hull; prayer by Eld. Stephen Burdick, &c. Sabbath evening, Santa Claus made his appearance, in costume, in the church, under the auspices of the Sabbath-school, and dispensed his favors to a crowded house. Everything passed off with the best of feeling, and afforded the children an auspicious introduction to a Merry Christmas.

We have been enjoying a run of pretty sharp winter weather, with very little sleighing; but it is over now, and another thaw is upon us.

DEATH has recently taken two New Yorkers, distinguished in their respective professions.—Wm. Curtis Noyes, the lawyer, and James W. Wallack, Senior, the theatrical performer. Late foreign papers also mention the decease of several persons well known in the departments of science, art, and politics, as follows: Frederick Struve, the Russian astronomer, died on the 23d of November last, at St. Petersburg, in his seventy-first year. He was a native of Altona. From 1839 he had been director of the great Russian observatory at Pulkova. David Roberts, an eminent English artist, lately died of apoplexy in London, at the age of sixty-eight. He began his artistic career as a scene-painter for the theatres, but later produced pictures which gave him a higher rank. The foreign papers also inform us of the death of the Marquis de Puy,

aged eighty-eight; years ago a prominent French politician, though since 1830 he has lived in retirement; Count Gilbert Nugent, a leading man in Austrian political affairs; Vice-Admiral Romantzoff of the Russian navy, who won distinction at Sebastopol; Juan von Haken, a soldier of fortune, prominent in the Spanish wars, and the Belgian revolution of 1830; and General Wolowski, an eminent Pole, who died in exile in Siberia.

LOCAL AGENTS FOR THE RECORDER.—Bro. Benjamin Stelle, our local agent at Cusewago, Pa., suggests that he is "of age," and he had better transfer the responsibility of his office to Eld. J. R. Irish. It is more than twenty years since we became acquainted with Bro. Stelle through his letters as agent, and during all that time he has shown an interest in the prosperity of our paper, and a carefulness in transacting our business, which we cannot think of without the warmest gratitude. Our regret at parting with him in the capacity named, is modified only by remembering his past faithfulness, and that he has found a worthy successor. This leads us to remark, that our local agents are to us what good deacons are to a pastor; they keep us posted as to the state of things in their societies, and help us greatly in our work. There are several who have served our publishing interests long and well, and who deserve much from both subscribers and publishers. It might be considered invidious to particularize; but they may rest assured that their labors of love are appreciated by us, and will be gratefully remembered.

THE SCHISM IN THE ENGLISH CHURCH.—The New York (Evangelical) News says: There are two bitterly antagonistic parties in the church. They cannot both remain in the same communion. What is occurring in Norwich is symptomatic of a widespread disorder. A strife as fierce as that which divides America into North and South will soon divide all England into Protestant thorough and uncompromising on the one hand, and Romanists with their sympathizers on the other. We foresee the course of events. Both Church and Dissent will have to purge themselves of everything Popish in doctrine and ceremony; and then, with the inspired Word as their only standard-book, and Christ their only head and lawgiver, England must be rallied afresh to the sacred cause of the reformation, and what was before left undone must be done now. Protestants must recover their purity, that they may recover their power.

A LINEAL DESCENDANT OF LUTHER.—The Berlin correspondent of the Washington Star states that a gentleman, who claims the rare honor of being the lineal descendant of Luther, resided till recently in the village of Schonebeck, near Magdeburg. He appears, says the writer, to have seen many changes in his life, and had sunk of late years with his family into deep poverty. A short time back he emigrated to America, where he soon obtained the position of chaplain of one of the regiments of the Northern army, though (as the German papers tell with a fearful sense of the enormity of the case) he had never received a regular university training as a clergyman. This descendant of Luther has just revisited Schonebeck, in order to take his wife and family back with him to America.

A PROPHECY FULFILLED.—Theodore Parker, in a letter written from Rome in the month of November, 1859, used these words: "The American people will have to march to severe music, and it is better for them to face it in season. A few years ago it did not seem difficult first to check slavery, and then to end it without any bloodshed. I think it cannot be done now, or ever in the future. All the great charters of humanity have been writ in blood. I once hoped that of American democracy would be engrossed in less costly ink; but it is plain now that the pilgrimage must lead through a Red Sea, wherein many a Pharaoh will go under and perish."

BRECHER ON WAR AND REVIVALS.—In the course of a lecture by Henry Ward Beecher, at the Music Hall, Boston, Nov. 16, when speaking on the effects of the war of the rebellion, he was reported to have said: "I have looked narrowly at this matter—my very vocation requires it—and I say the truth, that I can see no signs of corruption in the people in anywise as the result of this war, whereas I do observe many signs of growing excellence; and I believe that this war is worth more to the nation than any revival of religion that ever took place in the land." (Applause.)

McDUFFY REWARDED.—REV. Mr. Burnham, of Manchester, Conn., recently enlisted in the army as a private, and was sent to the rendezvous at New Haven. Next morning after his arrival, he was summoned before the commanding officer of the post, and addressed: "Mr. Burnham, I see by your name here," (referring to the list,) "that you are a reverend man. About a dozen reverends have enlisted and come here; and as you are the first one who has stayed over night without asking for a Chaplaincy, I guess you'll make one. Do you think you can do it?"

THE SABBATH EVENING POST.—We would call the attention of those who wish to subscribe to a first class Literary Weekly, to THE SABBATH EVENING POST, published in Philadelphia. The Post contains weekly a large and very interesting assortment of Stories, Sketches, Anecdotes, &c., calculated to amuse and instruct its readers. A family of children who read a paper like THE POST, can hardly fail in being better informed than those who do not. Of course every man should take his own family paper; but, after that, we would commend THE POST to his attention. We observe that Wheeler & Wilson's celebrated Sewing Machines are given as Premiums with certain clubs of THE POST. Its terms are \$2 50 a Year, Five for \$10, &c. Sample copies are sent gratis. Address, Deacon & Peterson, 319 Walnut Street, Philadelphia.

A GOLDEN WEDDING FUND.—On the 23d of December, 1863, Peter Cooper celebrated his golden wedding. On that occasion he placed in the hands of five trustees the sum of ten thousand dollars, making it a perpetual trust to them and to their successors, to be invested, and the income to be annually distributed among boys' and girls' lodging-houses and industrial schools in New York, on the anniversary of his wedding day, for the purpose of making presents to the poor children. On Thursday, Dec. 23d, the first anniversary since 1863, the income of the fund, amounting to six hundred dollars, was distributed by the trustees in their discretion.

A FARWELL, MISSIONARY MEETING was held in Boston, Dec. 13th, on the occasion of the sailing for India of several Free-will Baptist Missionaries, among whom were Rev. Jeremiah Phillips and his son J. L. Phillips, the former a returned missionary, and the latter born on missionary ground.

THE DUTY OF FAITH is likely to be modified, if not entirely abolished, by the present Congress. It was intended to produce revenue. Its only effect, however, is to put money into the pockets of the American manufacturers. The duty is twenty per cent, ad valorem; this is payable in gold, and it has made importation impossible. It does this in the following way:

"The manufacturers of printing paper here set their prices so as to leave no margin of certain profit to the importer, who must pay a duty of twenty per cent. in gold; at the same time their profits enable them, if necessary, to undersell and drive out of the market with loss any one who should attempt to import.

"Printing paper sold for from nine to ten cents per pound before the war. It is sold for eight cents per pound in Europe at this time. But in this country publishers are forced to pay for newspapers from twenty-four to thirty cents! Take off the duty, and it can be imported for from seventeen to eighteen cents per pound, currency; and at that price, American manufacturers can still make and sell at a fair profit."

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BAPTISM was administered, last Sabbath, to six candidates, who connected themselves with the Pawtucket Seventh-day Baptist Church.

HON. GEO. M. DALLAS, formerly Vice President of the United States, died quite suddenly, in Philadelphia, on Saturday morning, Dec. 31st.

RELIGIOUS INTELLIGENCE.

An imperial decree has been issued closing certain convents in Poland. It orders that all Catholic monasteries and convents having less than eight members, and also those whose participation in the late insurrection was notorious or has since been proved, are to be immediately closed, in pursuance of this decree, seventy-one monasteries and four convents have been closed on account of not possessing the requisite number of inmates, and thirty-nine other religious houses on account of participation in the Polish insurrection.

A laudable enterprise has just been undertaken by the Christian Commission, and is being practically carried out, viz: to provide libraries for our soldiers in the field. In order to secure 30,000 volumes of good choice books; every friend at heart is asked to purchase and send some or more to the Christian Commission on a New Year's gift to the soldiers. They will be assorted and forwarded to the proper quarters under the care of the agents of the Commission.

The financial report of the Sanitary Commission Fair lately held in Philadelphia, shows that the net proceeds were \$1,320,713, of which the following disposition has been made: On deposit in the Mint, \$350,000; on loan on call, \$250,000; advanced to Sanitary Commission, \$24,000; accumulated interest, \$19,554; stock in Treasury's hands, \$7,421 58.

About one-third of the sum of the \$1,500,000 unappropriated given by Mr. George Peabody to the post of London, has already been invested in buildings and land. A substantial edifice, has been completed containing fifty-seven tenements, all of which are occupied, and nine workshops are in operation. Four large blocks of buildings are now awaiting completion in Green Man's Lane, Islington. The original sum of \$150,000 will, it is estimated, build ten large houses, the houses from which will amount to \$2,000 per annum.

A Scotch paper records the opening of a new Baptist chapel, on the island of Linnolun, the minister of which, Alexander Livingston, was 83

Miscellaneous.

OLD MEADOW AND OLD ORCHARD.

The following communication from an experienced and intelligent gentleman in Canada, will be read with much interest, even by those who do not agree with his views in regard to the injurious effects of ploughing and cultivating the soil among fruit trees.

the ground, and the seeds grew. We have now a fair proportion of clover all over in clumps, showing that it has spread from the original plants, and in the course of a year or two the clover will be the main crop. On examining the clover heads among the roots of the grass last summer, (I mean those which had rotted down in the fall), we found the seeds safe in the cases. Where the opportunity for their germinating had been favorable they had grown. The rest were apparently safe for future growth.

his receipts will be \$2,000, while his expenditures, allowing them to have doubled—which they will not have done in one case in ten—will allow of a profit double that of last year. And what is a year or two of economy now—economy of the most rigid kind, that shall cut off all the luxuries of life, compared with the years of happiness that shall follow, when the homestead shall be free from encumbrance; when all the stock and machinery are the property of the landholders; when there is no account at the grocer's, nor the blacksmith's? It will be a glorious epoch when the people of these prairies own their farms, and this we believe may at once be, if proper advantages be taken of the times in which we live.

GLOVES.

The manufacture of gloves has become one of great importance. France makes up 375,000 dozen of skins annually, using very many rat skins for the finest quality. Parisian gloves take the first rank in the fashionable world, though they are not necessarily made in Paris. Next in popularity comes the German style, and considerably cheaper than the French. Recently, however, the encouragement given to various departments of industry has brought into existence this branch of American enterprise.

TYPE-SETTING MACHINES.

In no department of printing has there been more unwearied perseverance than in the perfecting of type-setting machines. Their feasibility was first proclaimed by Dr. Church, in 1833, but he never succeeded in his experiments. His ideas were adopted, modified and improved by many European inventors, but in all cases without any practical results. One of these European machines was set up in the office of the New York Sun about 1844, and proved, by its working, the possibility of the often declared impossible invention. Its economy was not so apparent, and the patentee abandoned it. Other inventors have been more persevering and more fortunate.

SMOKE FOR THE CURE OF WOUNDS.

A correspondent of the Country Gentleman recommends smoke as a cure for wounds in men and animals. He says: I cut my foot with an axe. The lady of the house, seizing the foot while it was yet bleeding freely, held it over a pan containing smoky taglocks. In a few moments the bleeding stopped, and the smoke was removed, and a bandage applied to protect it against accidental blows. The wound never separated, and consequently never pained me. I have seen it tried in many similar cases, and always with the same results.

FARRAGUT AT THE MASTHEAD.

At the Farragut reception in the Brooklyn Academy of Music, the other night, a lady asked the old Viking if it was true that he was lashed to the mast-head down at Mobile. "Well," said the Admiral—who is as artless as a child—"I'll tell you all about it. You know in a fight the smoke of the guns lies on the water, and, naturally, I would want to see over it, to know what was going on. Well, I would jump up on a box—so high" (indicating with his hand), "then I would get up a little higher; and by and by I got up to where you say. I suppose I was two hours getting as high as that. I had a little rope that I lashed around me, just to keep me from falling in case I should get hurt. Every one, you know, is liable to get hurt in a fight."

LADIES ON THE BATTLE FIELD.

During the late terrible battle of Franklin, Tenn., on Tuesday evening, the ladies of Franklin exhibited a courage and a nobleness of heart worthy of the dames of Sparta. The shells were bursting all around the town and shrieking through the streets, the air was freighted with sulphurous odors, and over all the clouds of smoke hung like a heavy pall; the rifle balls were whistling, falling more fast than the hail of a summer storm; yet the ladies shrank not in fear, nor added a wail to the roar of the terrible storm; but they sallied forth from the houses, regardless of danger, and became kind ministring angels to the wounded and dying. In the hour of suffering and death all were brothers, and no distinction was made between the Federal and Confederate soldier. The ladies nobly braved the storm, bowed in kindness over the wounded bleeding forms, dressed their shattered limbs, bathed their parched lips, and soothed them with words of gentleness and love. Theirs was a holy mission, and the soldiers will ever bear them in kind remembrance. The hour made them strong, and to the wounded sufferers they became ministring angels indeed. Here the head of a Federal soldier was raised, and as he felt the soft touch of a woman's hand upon his brow, the lips moved, while his eyes grew glassy, and he faintly murmured words of love—names dear in his far-off Northern home. There lay the Confederate soldier, his warm blood dyed the plain, and as the form of a woman bent over him, and bathed his lips and temples, to his fading eyesight the face was that of an an-

gel, and as the pulse beat more feebly, the mind wandered to the brightness of his sunny home, and with the words of "mother, sister," fondly whispered, the head dropped down, and the limbs grew cold in death. It was a strange, wild scene for the presence of women—the air heavy with the thunders of battle, the clash of arms, and fierce shout of men, and blood and carnage reigning on every side. Honor to them; their names will ever be green in the memory of the soldier, and for the work of mercy and goodness the angels in heaven will make them their sisters when they are done with time and earth.—Memphis Democrat.

NEWSPAPERS AND BACON.

An old and worthy subscriber to the Augusta Constitutionalist, (noted for his good bacon,) stepped in recently, and proposed paying his subscription for six months. The bookkeeper made out his receipt for \$3. "How is this?" said our country friend. "You have put up the price." "Yes," answered the bookkeeper, "we have been compelled to do it in self-defense." "Well, sir, it is extortion. I won't take it." "Well, then, if you don't like it that way, we will let you take the paper at \$2—our old price—for six months, if you will pay us in that fine bacon of yours at ten cents per pound, the old price. That is certainly fair."

ODDS AND ENDS.

Better draw the cork of your indignation, and let it foam and fume, than wire it down to turn sour and acid within. Sulks affect the liver, and are still worse for the heart and soul. Wrath driven in is as dangerous to the moral health as an oppressed small-pox is to the animal system. Dissipate it by reflecting on the mildness, humility, and serenity of better men than yourself, suffering under greater wrongs than you have ever been called upon to bear.

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The man who wears creaking boots, the lady who faints, the boy who brings peanuts, the girl who giggles, the man who takes his seat in the aisle before the regular seats are filled, the girl who tosses confetti about the hall, the man who goes out before the lecture is ended, the boy and girl that are under fifteen years of age, and the man who always applauds in the wrong place.

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Mr. J. Bleekman writes to the London Builder, denying the correctness of the generally received opinion that, in order to ascertain the age of any tree, when felled, it is only necessary to make a transverse section, and count the number of annual rings. In trees whose ages varied one or two centuries, there was perceptible, (on the ringsystem,) only a difference of four or five years. A very curious mode of trying the title to land is practiced in Hindostan, and is worthy of the attention of those who desire to modify our law, and simplify it. Two holes are dug in the disputed spot, in each of which the lawyers on either side put one of their legs, and there remain until one of them is tired, or complains of being stung by insects, in which case his client is defeated.

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