



The Sabbath Recorder.

WEDNESDAY, R. I., FIFTH-DAY, MARCH 9, 1865. Geo. B. Utter, Editor.

ORIGIN AND NATURE OF THE SABBATH.

PART II.—HISTORY. CHAPTER VII.—CONTINUED.

Coleman, chap. 26, sec. 2, "Ancient Christianity Exemplified," says:

"The observance of the Lord's day as the first day of the week, was at first introduced as a separate institution. Both this and the Jewish Sabbath, were kept for some time; finally, the latter passed wholly over into the former, which now took the place of the ancient Sabbath of the Israelites. But their Sabbath, the last day of the week, was strictly kept, in connection with that of the first day, for a long time after the overthrow of the temple and its worship down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian Church, but with a rigor and solemnity gradually diminishing, until it was wholly discontinued. Both were observed in the Christian Church down to the fifth century, with this difference, that in the Eastern Church both days were regarded as joyful occasions; but in the Western, the Jewish Sabbath was kept as a fast."

Haylyn, History of the Sabbath, part 2, chap. 2, sec. 3, after giving the words of Ambrose, that he fasted when at Rome on the Sabbath, and when away from Rome did not, add:

"Nay, which is more, St. Augustine tells us, that many times in Africa, one and the same Church, at least the several Churches in the self-same province, had some that dined upon the Sabbath, and some that fasted. And in this difference it stood a long time together, till, in the end, the Roman Church obtained the cause, and Saturday became a fast, almost through all parts of the Western world; and of that alone; the Eastern Churches being so far from altering their ancient custom, that, in the sixth Council of Constantinople, Anno 692, they did admonish those of Rome to forbear fasting on that day, upon pain of censure."

This shows us that down to the close of the seventh century, the Sabbath was still observed in the Eastern Churches.

More, "Dialogue on the Sabbath," (London, 1701,) pp. 66, 67, says:

"Of the same stamp were the Nazarets, who retained the Sabbath, and though they pretended to believe as Christians, yet they practiced as Jews, and so were in reality neither one nor other. From them sprung the Symmachians, great Sabbathers, making an odd miscellany of both religions, and offering gross sacrifices of heaves and sheep, as well as the spiritual ones of prayers and praises. About the same time were the Hypocrits, who closed with these, as to what concerned the Sabbath, but would by no means accept circumcision, as too plain a testimony of bondage. All these were heretics, and so adjudged by the Catholic Church. Yet their hypocrisy and industry were such as gained them a considerable footing in the Christian world. So that, though the Lord's day had got a very great figure, and was well supported by those who presided in religious matters, yet, for a long while, the Sabbath kept its ground, and both together were respected as two sisters."

King's "Primitive Church," first published 1691, says, pp. 126, 127:

"For the Eastern Churches, in compliance with the Jewish converts, who were numerous in those parts, performed on the seventh day the same public religious services that they did on the first day, observing both the one and the other, as a festival. Whence Origen enumerates Saturday as one of the four feasts solemnized in his time, (Wednesday, Friday, and Sunday, were the other three,) though, on the contrary, some of the Western Churches, that they might not seem to Judaize, fasted on Saturday. So that, besides the Lord's day, Saturday was an usual season whereon many Churches solemnized their religious services."

An old work on the "Morality of the Fourth Commandment," by William Twisse, D.D., published in London, 1641, on page 9, has the following:

"Yet, for some hundred years, in the primitive Church, not the Lord's day only, but the seventh day also, was religiously observed, not by Jews and Cerinthians only, but by pious Christians also, as Baronius writeth, and Gomarus confesseth, and Rivet also," &c.

"A Learned Treatise of the Sabbath," by Edward Brerewood, Professor in Gresham College, London, written in 1611, published in 1630, page 77, has this:

"And especially because it is certain (and little do you know of the ancient condition of the Church if you know it not), that the ancient Sabbath did remain and was observed (together with the celebration of the Lord's day) by the Christians of the East Church, above three hundred years after our Saviour's death."

Such testimony, from writers who oppose the keeping of the Sabbath, is valuable, showing as it does, that the feast of Sabbath observance, in all the Churches, except at Rome and Alexandria, is too evident to be denied even by its opposers. It is thus clearly seen, that not only down to the beginning of the fourth century, when the first laws were enacted in favor of Sunday at Rome, but down to the close of the seventh century, the Sabbath was still observed by

those who were farthest removed from the civil and ecclesiastical power at Rome. The assumption, that the Sabbath ceased to be observed at the resurrection, or at the death of the apostles, is thus shown to be false.

This, then, is the status of things at the time Constantine comes upon the stage. Everywhere, except at Rome and Alexandria, the Sabbath was kept. Around Rome and Alexandria it was not kept because of the dislike of the leading men—formerly heathen philosophers—to any Sabbath, and to distinguish them from the Jews. Three other days were celebrated to commemorate the sufferings, death, and resurrection of Christ, more or less, in all the Churches, but not one of them as by divine appointment, or as a Sabbath; nor does one of the early writers offer the texts of Scripture now quoted in support of Sunday, nor in any way claim that Christ ordered its observance. The early Christians, whether converts from Judaism or Paganism, were all accustomed to a multitude of commemorative days; hence, in the new religion, they naturally sought for cause to celebrate days as they had been wont. There fore they added to the Sabbath those already noted, and, in process of time, others to commemorate the Passover, the descent of the Holy Spirit upon the Pentecost, &c. Among those thus added, Sunday gradually became the most prominent, especially among the converts from heathenism, among whom the same day was sacred to Apollo; and hence, at Rome, it came by this time to overshadow the Sabbath, which was stigmatized as Jewish, and made a fast by them. Thus, by the addition of these festival days, the hold of the Sabbath upon the minds of the people was weakened, and the way prepared for its more entire suppression in after time. The "mystery of iniquity" was already beginning to work; the man of sin was beginning to be revealed; and the next great act in the drama was the beginning of that which soon culminated in his assuming to be God, and thinking to change times and laws. And it is a remarkable and significant fact, that the first effort made by this man of sin, was the effort to enforce a sort of sabbatic observance of Sunday.

How this came about, we shall next inquire. GLEANER.

READING FOR THE SOLDIERS.

I see in your last issue something more from the pen of Bro. Backus on this theme, which demands farther notice.

1. He says that the article by "Gleaner" is "evidently designed to discourage our people from aiding in the noble work of the 'American Tract Society' in connection with the 'Christian Commission,' in supplying our brave soldiers with religious reading." This, when analyzed, seems to mean, that the "American Tract Society," through the Christian Commission, is the only effectual means of sending religious reading to our "brave soldiers"; that this is the main work of that Society; and that Gleaner objects to these same "brave soldiers" being thus supplied through our benevolence. And yet, in the next breath, he is glad to learn, that I heartily endorse the idea of sending reading matter to the soldiers, and that I hope our people will do all they can in this direction; thus admitting the truth, that I do not oppose the project, but only his proposed way of carrying it out.

2. He thinks our people are not ready to restrict their benevolence to the sending of a few Sabbath Tracts, for fear we may aid in sending books we cannot endorse. This is a misrepresentation of my position, either through carelessness or design. I trust the former. I said distinctly, "If we desire to send other books, published by any other society, let a judicious selection be made, and our own added to such a selection."

3. Next comes the announcement, that I have "made the serious mistake," as the works of Dr. Edwards and Gillilan are not published by the society he represents. In the advertisement which I criticized, James E. N. Backus subscribed himself as agent of the American Tract Society. This is the Society which publishes the works referred to; hence my mistake is not so apparent as might be. Now, we learn, for the first time, that it is not the "American Tract Society," but the "American Tract Society," instituted at Boston, 1814," which we are called upon to aid. We are further challenged to "name a single controversy on the Sabbath, which bears the imprimatur of said Boston Society. I should be very glad if many of its books did fairly discuss and controvert the subject. Agitation is desirable, for by it truth is brought to the surface. But these publications, numbering several hundred books and tracts, all assume the point as settled, that the Seventh-day is not

the Sabbath, and that the First-day is; thus they call it; thus they teach; a style of confident assumption much more opposed to the development of truth than any just controversy. As a specimen, take the following, from the "History of Christianity to the Time of Constantine," published by that Society (p. 142.) Speaking of Constantine, the author says:

"He issued edicts full of unlimited toleration; and the day on which the Christians were wont to assemble was declared sacred. But this order for the observance of the Christian Sabbath was by no means a recognition of the sanctity of the day, as a Christian institution. It was the 'Sun's day' that was to be observed with reverence; the courts were to be closed, and all towns-people and tradesmen were to cease from labor. The Christians were permitted to worship undisturbed by the sounds of clamor and toil on the thoroughfares," &c.

So far as this describes Constantine's "Sunday law," it is true; but the impression given by the reference to the "Sun's day" as the Christian Sabbath, is far from being correct. It assumes that this was the only day on which Christians were wont to assemble; that it was then established as the Christian Sabbath; indeed, the tenor of the whole passage is such as to lead the general reader, and especially the child, to believe that the first day of the week had long before established as the Christian Sabbath, while the facts are, that such was not the case, (as those may see who will take the trouble to read our forthcoming articles on the History of the Sabbath, in the Recorder.) Such assumption, such ignoring and virtual denial of facts, is the most specious, and, with the unthinking, the most successful way of covering truth, and teaching error; far more dangerous than fair controversy.

The literature published by this Society is religious. All such literature must often refer to the Sabbath, which these publications do under a misnomer, and on the false assumption that Sunday is the Sabbath. One of the five periodicals which this Society publishes is, "The Child at Home," for the children, and the Sabbath (Sunday) School." Thus, while teaching truth, these publications teach much error, and support a shameful fraud; and however large may be the mantle of our charity for those who are ignorant on the question, all teachings upon such false assumptions are error, and we, knowing this, are in duty bound to refuse our aid in spreading and upholding that error.

Bro. Backus says, Send Sabbath Tracts and Bibles and Testaments, and other religious books and periodicals, and hymn-books, &c. Right. But need we support an agency to collect funds out of our limited means for another enterprise, only partially devoted to this work, for the sake of doing it?

But this is not all. The policy is suicidal, both in point of duty and of financial wisdom. If the agency is a paid one—as I suppose it is—the thing amounts to this, viz, we pay one of our own men for collecting money from our own pockets for another society, which spends a part of the funds in doing the special work which we desire to have done, and a part in doing its legitimate work, which is to circulate error mixed with truth, and to uphold a stupendous God-dishonoring fraud. If Bro. Backus receives no pay, the policy in general is the same, and they get the more money. We might send much more to the soldiers by doing it directly through our own unpaid agencies, and avoid the complexity with the error.

He says we have no books. Can any one tell why? Have we not been doing the very thing he now asks us to do all our lives, and so scattered our means and efforts, thus preventing the possibility of ever attaining to the thing desired? We have given enough in this general way, within the last fifty years, to have republished many very valuable old works, doctrinal and otherwise, and given us a fair start in this direction. It is for this reason that I oppose Bro. Backus' appeal for funds now. Our Tract Society is anxious to publish books, and the cause most earnestly demands that it should. But the treasury is not full enough; it cannot, for want of means. It is a plain demand of business wisdom, saying nothing of duty, to concentrate our efforts and our means upon the special work God has for us. The elements are ripening for the increase and success at that work. How can we hope to succeed in that, if we fritter away our strength in such outside generalities? I am sorry to oppose Bro. Backus in a work which I presume he has undertaken with good motives; but I feel that it is unwise and suicidal to our success, and the success of the truth we are called upon to defend. GLEANER.

THE RUSSIAN CHURCH IN AMERICA.—For the first time in the history of the United States, the full service of

the Greek Church was on the 1st of March performed in one of the Protestant chapels of New York; by a Russian priest. The event typifies the closer union which is taking place between Russia and America—a union full of political significance as well as moral beauty. The novel religious ceremonial referred to is the legitimate fruit of the series of international courtesies which began with the accession of the Emperor Alexander, grew with the serf emancipation, expanded with our reception of the Russian fleet, extended with the telegraphic expedition, and culminates in the broad humanitarian field of religious fellowship.

A MILITARY EXECUTION—ALMOST.

There are many scenes enacted in daily life, which are very impressive to an observer, but which lose much of their force when given second-hand to another. Such an one recently transpired in the vicinity of Harper's Ferry, Virginia.

Arrests, courts-martial, and punishments, are necessary consequences of war, and conduce to good discipline, without which no army can be successful. Arbitrary arrests, unjust trials, and cruel punishments, are not unfrequent attendants, upon the present war at least, and not only serve the unholy purpose of pandering to the base passions of unprincipled men, but also tend greatly to destroy wholesome discipline and increase suffering. There is an astonishing amount of wrong perpetrated in military circles, under the sceptre of a "little brief authority," which is not usually counted with the long column of ills following in the wake of the Rebellion. To censure the "powers that be" is not my present purpose, for that would not correct the evil. With such complex machinery, I know it is very difficult to keep all its parts in perfect order. Hence our criticisms should be tempered with charity.

Friday, the 17th February, was the day appointed for the execution of two soldiers who had been sentenced by a general court-martial, convened at Harper's Ferry, to be shot—the alleged crime, desertion. At an early hour, a large concourse of people had assembled on Bolivar Heights, where the execution was to take place at 11 o'clock A. M. The military force formed three sides of a square, the fourth side being open for the prisoners. Many citizens and attaches of the army gathered on the outside of the square, to witness the sad event. At length General Stevenson and his staff came up, and all arrangements being completed, we had only to await the arrival of the prisoners, for the closing scene, by which two unfortunate souls were to be launched into eternity. After a delay of nearly half an hour, the solemn dirge of the band was heard in the distance, heralding the approach of the mournful procession. What were the feelings of those unhappy men, as the last ray of hope was removed, and they became conscious that every step was bringing them painfully near a terrible death? What were their hopes for the future? Had they dear friends to be distressed and disgraced by their untimely death? There was but little time to dwell upon such mental inquiries. The procession advanced headed by the Provost-Marshal and his attendants; then a strong guard; then an ambulance bearing the prisoners and their spiritual advisers; a second ambulance, with black top, to bear the dead bodies from the place of execution; and another guard in the rear. As they arrived at the open side of the square, two black coffins were placed on the ground, a few feet apart. The detailed men who were to perform the painful duty of the execution were stationed a few yards in front. Then the prisoners were directed to stand by their respective coffins. They were attended by Chaplain Barnes, of the 5th N. Y. H. A., and a Catholic priest. A few moments were then spent in prayer. One of the prisoners was much affected, and wept bitterly. The other was calm, and gave no evidence of any great struggle within. Their prayers were ended, and slowly rising from their kneeling posture, the chaplain and priest shook hands with the doomed prisoners, bade them farewell, and withdrew.

While these ceremonies were progressing, a telegram from Washington flashed over the wires, and was caught in the office at Harper's Ferry. It was quickly handed to an orderly, to bear it in the shortest possible time to the place of the execution, about one mile distant. The time appointed for the fatal shot had already arrived. The speed of the orderly's horse was put to the greatest test. Three-fourths of the distance was quickly passed, but the pressure was too great—the horse fell. The orderly mounted another near him, and dashed on, waving the message above his head, and shouting, "Stay the execution! I relieve I relieve!" The Provost-Marshal had just performed his last official duty to the prisoners by reading to them the sentence of the court, which was immediately to take effect. He had finished; the hands of one were already pinioned. At that instant, Gen. Stevenson advanced with the telegram, just received, and said, "I am instructed by the President of the United States to suspend this execution until further orders."

However guilty the prisoners may have been, it was evident the sym-

pathies of the crowd, both civil and military, were enlisted in their favor; and upon the romantic termination of the expected tragedy, a hearty "God bless the President!" when not expressed in words, was indicated in the countenances of those drawn up to witness the scene. The prisoners were borne away with lighter hearts than when they entered upon the grounds a half hour before, and instead of a requiem, the band struck up an air of triumph.

The chaplain and delegates of the Christian Commission, through whose intercession the reprieve had been effected, thanked God and Abraham Lincoln for its timely arrival. While we were all aware of the necessity for the enforcement of severe penalties for great crimes, we could but admire the humanity of our noble President, through whose executive clemency the lives of many penitent transgressors have been spared. L. E. L.

HOME NEWS.

THIRD GENESEE CHURCH, GENESEE, FEB. 27th, 1865.

We feel to praise God for the blessings he has lately bestowed upon us. Some two months ago, or more, I was invited to preach once in two weeks at the school house in the first district below here. At that time Bro. Chamberlin, the Methodist minister of Portville, was preaching there once in two weeks, and the request to me was, that I should alternate with him, so that they could have meetings once a week. Soon after this arrangement was made, an invitation was sent to the "United Brother" minister, to preach there once in two weeks, making the meetings come twice in each alternate week. About this time, brother Chamberlin commenced a series of meetings, preaching each evening, and urging sinners to come to Christ. I have helped him as much as I was able in my weakness, and God has blessed our feeble efforts for the upbuilding of his cause on the earth. There have been somewhere between forty and fifty seekers, and we trust nearly all have found a hope in Jesus Christ, and we hope more will yet come. Our song here is, "Praise God, from whom all blessings flow," and we earnestly desire our brethren and sisters to pray for us, that our "faith fail not."

I would also say, that my hands have been strengthened, and my heart cheered, by the timely assistance of my brethren, sisters and friends, in the way of a donation visit, which placed to my credit, in cash and other valuables, the sum of \$182.69. It is my daily prayer, that the blessing of Almighty God may rest upon all these efforts, and that we may all be a happy family in Christ. GEO. J. CRANDALL.

WELCOME VISITS.

"Angels' visits" are said to be "few and far between." It were well if they came oftener. I have just received two such visits, and would bear them record, just to let this wicked world know that the angels are not all dead, and that they are still the bearers of "good tidings of great joy." These came not alone, or in pairs merely, but what was better, they came in companies, and in great good humor, making their visits both welcome and profitable.

On the 8th of February, a company of friends from Unadilla Forks came to my home in Leonardville, and after spending the evening in the most agreeable manner possible, took their leave, forgetting to carry away with them sundry dollars which they brought, and which, as a contraband of war, I confiscated, amounting to the sum of \$45. It was understood that the above named visitors were from the Baptist Church, and I wish, among my other good wishes for their kindness, that they all felt it as much a privilege to "keep holy" the day God has commanded and blest, as I do.

As if to show that Sabbath-keepers and First-day people have the same beneficent designs in these hard times, our friends in Leonardville paid me an informal visit, not being drawn by the "stalled ox" of which Solomon makes mention, (Prov. 15: 17,) on the 21st February, and after a social visit of a few hours, retired, leaving me, as the proof that they had actually been here, the very acceptable sum of \$105, to lubricate the squeaking axle of the car of time. The prescription I find has the desired effect, and I hereby can recommend its general application.

May God bless the visitors, and may their wings never be featherless, is the prayer of their ever grateful friend and pastor. JAMES SUMMERBELL.

LEWISTOWN, ILL.

To the Editor of the Sabbath Recorder:

As there is a good deal of attention turned toward new Seventh-day Baptist settlements, families that are isolated and scattered, wishing to get where they can enjoy Sabbath privileges, and as we are among that number, I thought I would venture a few lines in the Recorder. There are four families of us living near Lewistown, in Fulton Co., Illinois, and as this is a very

healthy section, and possesses more advantages than any of the new settlements, as far as we can learn, I do not see why seventh-day people may not settle here. Each of the families here has talked much of selling out, for the sake of getting into Sabbath society, but if the society could come to them, I think nothing would induce them to remove. This is an excellent farming, stock-raising, and fruit-growing country. Besides, there is plenty of wood, water and coal; also, a good market. We are only sixteen miles from the Illinois river, where boating can be obtained, and five miles from Lewistown, the county seat, where shipping can be had by car. There are several families near us offering their farms for sale, and I presume almost any of them would be willing to sell. One man, about a mile and a quarter from us, owning an excellent farm of 140 acres, offers to sell for \$3,200. I do not know what others might sell for, but it could be easily ascertained, if there were any wishing to purchase. E. CRANDALL.

RICHBURG, N. Y.

Eld. Leman Andrus has resigned the pastoral care of the Seventh-day Baptist Church at Richburg, and expects soon to remove to some other locality. Petroleum is supposed to exist in the vicinity of Richburg, and a well is to be "put down" on the opening of Spring. The engine is already on the ground. Up to Feb. 25th, the snow was quite deep at Richburg, notwithstanding there had been several warm and sunny days.

QUARTERLY MEETING AT 800TT.

A Quarterly Meeting convened with the Seventh-day Baptist Church in Scott, Cortland Co., N. Y., on Sixth-day, the 24th of February, 1865, at 2 o'clock P. M. In the absence of the minister appointed to preach the Introductory Discourse, a sermon was delivered by Eld. Russel G. Burdick, of Wisconsin, from Mark 8: 34—"Whosoever will come after me, let him deny himself, and take up his cross, and follow me." After the discourse, Eld. A. A. Lewis, of Preston, the Chairman of the last meeting, called for business, and in the absence of the Clerk, Bro. S. T. W. Potter was chosen Secretary pro tem; but, by his request, Bro. D. A. Babcock was appointed in his place after the first meeting. The deacons present, and the pastor and treasurer of the Scott Church, were constituted a Committee of Arrangements for future meetings. During the absence of the Committee, a conference meeting was held. The Committee returned, and reported a plan for the religious exercises during the Quarterly Meeting. The meeting was then dismissed.

Sixth-day Evening.—A season of prayer was held at half past 6 o'clock; after which Eld. Wm. M. Jones preached from Acts 4: 33—"And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

Sabbath Morning.—At 10 1/2 o'clock, a sermon was preached by Eld. A. A. Lewis, from Luke 22: 19—"This do in remembrance of me." Communion followed, administered by Elders Russell G. Burdick, Wm. M. Jones, and A. A. Lewis.

Evening after the Sabbath.—Prayer meeting at 6 1/2 o'clock, conducted by Eld. A. A. Lewis. At 7 1/2 o'clock, Eld. Russel G. Burdick preached from Heb. 2: 2, 3, 4—"How shall we escape, if we neglect so great salvation," &c. After the discourse, an interesting conference meeting was held.

First-day Morning.—The usual business meeting was held at 9 o'clock. The meeting was called to order by Eld. A. A. Lewis, Chairman of last meeting. Prayer was offered by Dea. John Barber. On motion, Dea. John Maxson was chosen Moderator. The minutes of the last Quarterly Meeting were read and approved. By request of the delegation from Cuyler, it was voted that we hold the next Quarterly Meeting at that place, on the Sixth-day before the last Sabbath in June next. Eld. Wm. M. Jones was appointed to preach the introductory discourse, and Eld. A. A. Lewis alternate. As circumstances prevented the attendance of Bro. Jason B. Wells, on motion, it was voted, that we invite Bro. Wells to present his essay at the next Quarterly Meeting. On motion, Dea. John Maxson was invited to read an essay this evening on "Religion and Christianity." On motion of Bro. Charles H. Maxson, it was voted that the Moderator appoint a committee to consider the necessity of a change in the time for holding Quarterly Meetings. The Moderator appointed Charles H. Maxson, Wm. M. Jones, and Arza Muncy, as said committee. The meeting then adjourned.

At 10 1/2 o'clock, by previous appointment, Eld. A. A. Lewis preached a discourse upon the Bible Sabbath, from Mark 2: 27—"The Sabbath was made for man."

A collection was taken for the Association Missionary Society, amounting to about twelve dollars.

First-day Evening.—After a season of prayer, Dea. John Maxson read his essay on "Religion and Christianity," and on motion he was requested to forward a copy of it for publication in the Sabbath Recorder.

Eld. A. A. Lewis preached from

Luke 14: 17—"Come, for all things are now ready." The meeting closed with a deeply interesting conference. All the exercises of the Quarterly Meeting were interesting and pleasant.

The Moderator and Secretary were requested to prepare the minutes for publication. JOHN MAXSON, Moderator. D. A. BABCOCK, Sec'y pro tem.

MISSIONARY MATTERS.

The principal items of interest from the recent proceedings of the Executive Board of the Seventh-day Baptist Missionary Society, have already appeared in the Recorder. We think, however, that the following have escaped notice:

The Board is inclined to increase, rather than to diminish, its missionary labors among the feeble churches of this country. Besides making appropriations to assist the churches which it has aided in years past, it has appropriated \$100 to aid the Executive Board of the North-Western Association; \$100 to assist the church at Long Branch, Nebraska, in sustaining a pastor; and \$150 to aid the brethren at Woodville, R. I.

In regard to the Freedmen's Mission, the Board finds not a few obstacles to encounter. Only the larger Missionary Societies are able to make such arrangements with the military authorities as enable missionaries to carry on efficient labors among the freedmen in districts recovered from insurrection. For this reason, the Board, in compliance with a request sent them, voted the necessary funds to sustain a Sabbath-keeping lady teacher who was to go out under the auspices of the American Missionary Association; but they are not informed whether that proposition is to be carried out. The Board have also voted to assist two brethren who expressed some desire to go out under the direction of the Christian Commission, and teach the colored soldiers in the Army of the James. Thus far, however, nothing has been done towards establishing a permanent and independent mission, exclusively our own, among the Freedmen.

The following resolution, in relation to the China Mission, has been adopted:

Resolved, That in accordance with the suggestions of Bro. Solomon Carpenter, we appropriate for the four preaching brethren of our church in Shanghai (namely, Chai Chung Lan, Keang Kwang, Erlow, and Sah Ching San) as follows: twenty-five Mexican dollars to each of them, with the understanding that they shall use the money in part for their own benefit, and in part for the benefit of the poor members of the church, as the circumstances seem to require—they to report to Bro. Carpenter, and he to us, as to the use of the money, and the condition and prospects of the cause.

AMERICAN TRACT SOCIETY.

The Financial Committee of the American Tract Society have issued an appeal for \$60,000 in donations before the first of April. The following extract from the appeal shows that this Society, like the other national Societies, is largely engaged in labors for the benefit of the soldiers:

"In addition to the ordinary grants of publications to the destitute, and the large expenditures for missionary colportage, and to aid the press abroad, over \$200,000 worth of the publications of the society have been furnished for the army and navy and freedmen, since the commencement of the war. Among these are included 2,227,500 volumes and 4,259,000 tracts, issued expressly for their use; of hymn-books, 778,500 copies; also 2,335,142 copies of the American Messenger, in English and German. Of these, besides 70,000 copies distributed monthly through other channels, packages are sent every month directly to over 200 regiments. Notwithstanding the supplies of reading matter from other sources, the appeals to this society for aid have greatly increased of late; more than one hundred applications having been received from chaplains and others within a few weeks."

Besides the expenditures for publications and the occasional labors of the secretaries and assistant secretaries, the society sustains a number of permanent army missionaries, three of whom have been two years in the army of the Potomac, and in North and South Carolina. This work needs to be greatly enlarged. Only means are wanting.

CONSOLIDATION OF BAPTIST NEWSPAPERS.

The two leading Baptist newspapers in New York, the Examiner and the Chronicle, were last week consolidated into one journal, which starts with a circulation exceeded by that of but one religious paper in the country, and far outstripping that of any other of its own denominational cotemporaries throughout the world. The combined paper is called The Examiner and Chronicle, and is owned by the proprietors of the separate papers. The Rev. Dr. Church, who has for many years conducted the Chronicle, and who is widely known in his own and other denominations as a writer of ability, has improved the occasion of the consolidation of the two papers to retire from active editorial duties with which he has been so long familiar; but he continues as one of the chief proprietors of the Examiner and Chronicle, to which he thus gives the benefit of his name and influence.

Vertical text on the right edge of the page, partially cut off.



PIANO-FORTE MANUFACTURERS.

699 BROADWAY, NEW YORK.

The attention of the public and trade is invited to our New Scale of Octave... Piano Fortes, which for volume and purity of tone are unrivaled by any other offered in this market.

The "Grovestein Piano Forte" received the highest award of merit over all others at the Celebrated World's Fair.

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

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

Prices.—No. 1, Seven Octaves, round corners, Rosewood plain case, \$375.

No. 2, Seven Octave, round corners, Rosewood heavy moulding, \$300.

No. 3, Seven Octave, round corners, Rosewood, Louis XIV style, \$225.

TERMS: NET CASH, IN CURRENT FUNDS.

Descriptive Circulars sent free.

PENDELTON'S PHOTOGRAPH GALLERY.

No. 10 CHATHAM SQUARE, Between East Broadway and Division Street, New York.

Wm. S. Pendleton respectfully invites the attention of the Public to his beautiful style of

CARTES DE VISITE, LARGE SIZE PHOTOGRAPHS, Plain and Mounted in Oil.

Also his EXCELSIOR AMBROTYPES. Having increased facilities for producing First Class Work, I challenge competition in regard to Finish and Durability.

2,000 P. M. Express, Buffalo and principal intermediate stations.

7:00 A. M. Express, for Cleveland direct, via Erie and Lake Erie.

8:30 A. M. Mail, Buffalo and intermediate stations.

10:00 A. M. Mail, Buffalo and intermediate stations.

12:45 P. M. Express, for Otisville, Newburgh, Warwick and intermediate stations.

2:00 P. M. Express, for Buffalo, Dunkirk, Buffalo, Rochester, Canandaigua, and Buffalo.

3:30 P. M. Express, for Buffalo, Dunkirk, Buffalo, and Buffalo.

5:00 P. M. Express, for Buffalo, Dunkirk, Buffalo, and Buffalo.

7:30 P. M. Express, for Buffalo, Dunkirk, Buffalo, and Buffalo.

11:10 P. M. Express, for Buffalo, Dunkirk, Buffalo, and Buffalo.

3:55 P. M. Express, for Buffalo, Dunkirk, Buffalo, and Buffalo.

CENTRAL RAILROAD OF NEW YORK & NEW ENGLAND.

Two Express trains daily for the West, except Sundays, when one evening train.

Sixty miles and Two Hours saved by this line to Chicago, Cleveland, St. Louis, &c.

WINTER ARRANGEMENTS.—Commencing Feb. 9, 1865, Leave New York for Buffalo, Hamport, Wilkesbarre, Mahanoy City, etc.

5:00 P. M. Express, for Buffalo, Hamport, Wilkesbarre, Mahanoy City, etc.

8:00 P. M. Express, for Buffalo, Hamport, Wilkesbarre, Mahanoy City, etc.

11:00 P. M. Express, for Buffalo, Hamport, Wilkesbarre, Mahanoy City, etc.

3:55 P. M. Express, for Buffalo, Hamport, Wilkesbarre, Mahanoy City, etc.

THE HIGHLAND WATER CURE is again fitted up for the reception of patients.

MRS. MARY BRYANT BURDICK, M. D., PHYSICIAN.

GOLD PENS FOR THE MILLION!

Pen to Suit the Hand, and Pencil to Suit the Pocket.

THE BEST GOLD PENS IN THE WORLD!

On receipt of the following sums, we will send, by mail, or as directed, a Gold Pen or Pencil, selecting the same according to the description, namely:

GOLD PENS, IN SILVER PLATED EXTENSION CASES, WITH PENCILS. For \$1 No. 2 pen; for \$1 25 No. 3 pen; for \$1 50 No. 4 pen; for \$2 No. 5 pen; for \$2 25 No. 6 pen.

THE SAME GOLD PENS, IN SOLID SILVER OR GOLD-PLATED, EBONY DESK HOLDERS AND MOROCCO CASES.

For \$2 50 a No. 1 pen 1st quality, or a No. 2 pen 2d quality; for \$2 25 a No. 2 pen 1st quality, or a No. 3 pen 2d quality; for \$2 00 a No. 3 pen 1st quality, or a No. 4 pen 2d quality; for \$1 50 a No. 4 pen 1st quality, or a No. 5 pen 2d quality; for \$1 25 a No. 5 pen 1st quality, or a No. 6 pen 2d quality; for \$1 00 a No. 6 pen 1st quality, or a No. 7 pen 2d quality.

Our pens rank throughout the country as equal in all respects to any gold pens manufactured elsewhere, and of the highest quality but durability and elegant finish.

Parties in ordering must specify the name, number and quality in all instances, and whether stiff or limber, coarse or fine.

TO CLUBS. A discount of 12 per cent. will be allowed on sums of \$15, if sent to one address, at one time; 15 per cent. on \$25; 20 per cent. on \$50.

All remittances by mail, Registered, are at our risk. To all who enclose 20 cents extra for registering, we guarantee the safe delivery of the articles by express.

Stationers and Jewelers are requested to correspond with us, as we can offer them great inducements.

AMERICAN GOLD PEN CO., No. 200 Broadway, N. Y.

L. LYONS' PURE OHIO CATAWBA BRANDY.

Equal in Quality and Cheaper in Price than the Brandy and Wines of the Old World.

FOR SUMMER COMPLAINT, COLIC, PANTUM, COLIC, AND DIARRHÆA.

A sure cure is guaranteed, or the money will be refunded.

In support of the above statements, are presented the Certificates of Dr. James R. Chilton, Chemist, New York; Dr. Hiram C. Chemical Inspector, Ohio; Dr. Charles Nichols, Chemist, Boston; Dr. N. E. Jones, Chemical Inspector, Circleville, Ohio; Prof. C. T. Jackson, Chemist, Boston; Dr. Charles Urban Shepley, Chemist, N. C.; and J. Y. Z. Blaney, and G. A. Mariner, Consulting Chemists, Chicago, all of whom have analyzed the Catawba Brandy, and pronounced it in the highest terms, for medicinal use.

Analysis of the Massachusetts State Assayer, January 25, 1858.

When evaporated through clean linen it left no oil or offensive matter. In every respect it is a rare spirituous liquor. The Oil which gives to this Brandy its flavor and aroma, is wholly unlike fatty, or grain oil, or color particles of any kind, and of oil of grapes. With acids, it produces others of a high fragrance. The substitute of this Brandy for Cognac Brandy, is a common and dangerous fraud.

Respectfully, A. A. HAYES, M. D., Assayer to State Assayer, 16 Boylston-St. Boston, July 20, 1864.

I have analyzed "L. LYONS' PURE CATAWBA BRANDY" with reference to its composition and character, being the same as that produced in Ohio. Our Catalogue taken from ten casks afforded the same results with regard to purity; a slightly increased amount of alcohol, on which its flavor depends was determined by comparison with former samples.

The indications of analysis show that this Brandy is produced by the same process as most of the imported Brandy.

Respectfully, A. A. HAYES, M. D., State Assayer, 16 Boylston-St. Boston, July 20, 1864.

E. & H. T. ANTHONY & CO., MANUFACTURERS OF PHOTOGRAPHIC APPARATUS.

Wholesale and Retail. 50 BROADWAY, N. Y.

In addition to our main business of PHOTOGRAPHIC APPARATUS, we are Headquarters for the following: Views, STEREOSCOPES AND STEREOSCOPIC VIEWS.

Of these we have an immense assortment, including War, American and Foreign Cities and Landscapes, Groups, Statuary, &c., &c. Also, Revolving Stereoscopes, for public or private use. Our Catalogue will be sent to any address on receipt of Stamp.

PHOTOGRAPHIC ALBUMS. We were the first to introduce these into the United States, and we manufacture immense quantities, in great variety, ranging in price from 50 cents to \$100.

Our Albums have the reputation of being superior in beauty and durability to any others. They will be sent by mail, free, on receipt of price.

OUR FINE ALBUMS made to order.

OLD PHOTOGRAPHS. Our Catalogue now embraces over FIVE THOUSAND different subjects (to which additions are continually being made) of Portraits of Eminent Men, &c., &c. of about 100 Major Generals, 250 Statesmen, 200 Brig. Generals, 130 Divines, 275 Colonels, 125 Authors, 100 Lieut. Colonels, 60 Artists, 250 Other Officers, 125 Soldiers, 75 Navy Officers, 50 Prominent Women, 150 Prominent Foreign Portraits, &c., &c.

Including reproductions of the most celebrated Engravings, Paintings, Statues, &c. Catalogues sent on receipt of Stamp. An order for One Dozen Pictures from our Catalogue will be filled on the receipt of \$1.80, and sent by mail, free.

Photographers and others ordering goods from us will please remit twenty-five per cent. of the amount of their order.

E. & H. T. ANTHONY & CO., MANUFACTURERS OF PHOTOGRAPHIC APPARATUS, 50 BROADWAY, NEW YORK.

The prices and quality of our goods cannot fail to satisfy.

THE HIGHLAND WATER CURE

is again fitted up for the reception of patients.

H. P. BURDICK, M. D., PHYSICIAN.

MRS. MARY BRYANT BURDICK, M. D., PHYSICIAN.

Send for a Circular.

Address: Alfred, Allegany Co., N. Y.

PRINTING IN ALL ITS VARIETIES NEATLY AND PROMPTLY EXECUTED, AT THE OFFICE OF THE NARRAGANSETT WEEKLY.

Power Press, for Small and an extensive assortment of Job Type, mostly new and modern styles, enable us to do work economically and to the satisfaction of the most fastidious tastes.

BOOKS, HANDBILLS, PAMPHLETS, CIRCULARS, CATALOGUES, BILL-HEADS, REPORTS, &c., &c. Special attention given to printing in Oil and Water Colors.

J. H. UTTER & CO. Westbury, R. I.

SOCIABILITY.

It is often said of persons, in a complimentary way, that they are sociable, meaning that they are friendly and talkative; but it depends somewhat on the character of a person's speech, as well as its quantity, whether their acquaintance is desirable or not.

Persons may be ever so well meaning, but if their conversation is only of the prevailing sickness, or the last horrible murder in the papers, unless you incline particularly to such kinds of entertainment, they will be likely to prove dull companions in the end.

Or, if an acquaintance is simply proxy, and talks with as dignified an air as if he fancied himself to be delivering a lecture on some moral subject, without any of the familiar language which makes intercourse with friends so charming, you will be as likely to go to sleep during his discourse as you would on the cars while they were in motion, and wake up when he stopped.

Or, if your caller should happen to be full of his or her own petty cares, who will treat you to a history of all their little vexations, you will soon become tired, or irritable, or both; but no matter, you must hear all their plans for the present and future, whether you will or not.

Sometimes, too, you will hear nothing but bits of flying gossip about people you are not at all interested in from this kind of sociable people.

But when a friend enters of about your own stamp, and you cannot speak without calling up a response from his mind; when your ideas and experiences correspond, and your heart grows lighter with the friendly interchange of thought, you are enjoying one of the highest pleasures of social intercourse.

Such hours need not be counted among the vanishing pleasures, for the recollection of them is agreeable to both ever after.

THE WASTE OF THE WAR.

Whether through negotiations or by war, peace in some way is not far distant. It is a good time, therefore, to note what has been the waste of life by the war.

Official statements, carefully made up in the War Department, will show, it is said, that the number of soldiers in our service who have died since the war began, will reach the startling number of two hundred and forty thousand, or very nearly a quarter of a million!

Of these, two hundred and twenty-one thousand have actually died in the service from wounds or sickness, in the fields and in hospitals. The authorities estimate the number of deaths from wounds or disease contracted in the service, which did not prove fatal till after discharge, and do not therefore appear in the foregoing statement, at twenty thousand more.

These figures will prove to many a pleasing disappointment. So much has been said of our "hundreds of slain," that nearly everybody had supposed only millions could enumerate them. That our whole loss in four years has not been nearly so great as our increase by immigration, to say nothing of the natural increase of population, is itself the strongest proof that we are in no sense reduced by exhaustion to make peace on any terms save the absolute submission of the insurgents.

—Cor. Cincinnati Gazette.

SUCCESS IN LIFE.

You should bear constantly in mind, that nine-tenths of us are, from the very nature and necessities of the world, born to gain our livelihood by the sweat of the brow.

What reason, then, have we to presume that our children are not to do the same? The path upwards is steep and long. Industry, care, and skill, excellence in the parent, lay the foundation of a rise under more favorable circumstances for the child.

The children of these take snobbery, and by and by the descendant of the peasant laborer become gentlemen. This is the natural progress. It is by attempting to reach the top at a single leap that so much misery is produced in the world.

The education which is recommended, consists in bringing children up to labor with steadiness, with care and skill—to show them how to do as many useful things as possible; to teach them to do all in the best manner; to set them an example of industry, sobriety, cleanliness, and neatness—to make all these habitual to them, so that they shall never be liable to fall into the contrary—to let them always see a good living proceeding from labor, and thus remove from them the temptation to get the goods of others by violent and fraudulent means.

—William Cobbett.

SHERMAN.—The Army and Navy Journal.

after a review of the pretensions of the various military leaders brought out by the war, on one side and the other, and noticing some singular parallels, gives its judgment of Sherman as follows:

"To Sherman we can afford no parallel in the history of this or any other modern war. An abler tactician than Joe Johnston, whom he out-maneuvered from field to field; as determined as a fighter, when the necessity arises, as either Hooker or Hood; as good an executive officer, when under Grant, as either Jackson, Meade, or Warren, he has shown in the combinations of his last campaign the days of Napoleon. His able government of Savannah exhibits a sound judgment and prudence, which, combined with his other unequalled excellencies, make him the greatest soldier the American people have yet produced."

HOW TO MAKE A FLAG.—Rev. Dr. Tyng, in a recent address, gave the following incident:

"Last July, amid all the horrors of the Libby Prison, our soldiers there confined, in filth, negligence, and beggary, wretched, poor and almost forgotten, determined to have a celebration of their country's independence among themselves. (Applause.) But as they looked around upon the necessities of their condition, they found themselves without a flag; and a celebration of their country's independence without a flag seemed impossible.

After a while, one man looked upon himself and said, 'I have a red shirt; and another man, 'Why, I have a blue blouse; another man, 'I have a white muslin shirt; and no sooner was it said than they stripped themselves and gave their red, white and blue shirts to be torn up into stripes and pasted together to extemporize their country's flag."

ODDS AND ENDS.

A fac simile of the following inscription on a grave stone in Williamsport, Pa., is in circulation: "Sacred to the Memory of Henry Harris Born June 28th 1831 of Henry Harris and Jane his Wife. Died on the 4th of May 1837 by a kick of a colt in his Bowels peaceable and quiet, a Friend to his Father & Mother & respected by all who knew him and went to the world where horses can't kick and sorrows and weeping is no more."

It is worthy of note, that the States of Europe which boast of having been ruled for the greatest number of centuries by divine right, and whose courts are still surrounded by the most gorgeous royal pageants, are the very powers which are the most decrepit and decaying.

In proof of this may be adduced Spain, Austria, Portugal, and by far the most ancient of the European sovereignties, the court of Rome.

The professor who holds the Hebrew chair at Sorbonne, France, is over sixty years old, and is blind. His name is Manck. He is a Silesian Jew, and a man of great erudition. In 1856, since he lost his sight, he deciphered the hieroglyphs on an ancient sarcophagus at the Louvre, his only guide being his finger tips. He is equally well versed in Sanscrit, Arabic, and Chaldee.

One of the most prominent professors of Berlin University, renowned for his philological lore, has gone mad, on a strange delusion that he has been robbed by a French batter, at whose house he lodges, of certain valuable MSS., of which Napoleon has availed himself in his forthcoming "Life of Cæsar." He awaits the issue of that work to begin a law suit against the French Emperor.

The funder of the recently discovered statue of Hercules, at Rome, presented it to the Pope, who allotted him a pension of two thousand five hundred crowns, and presented him with a gold snuff box, in which was not snuff, but one thousand gold crowns enveloped in a title deed, conferring the title of Marquis on himself and his descendants.

A Philadelphia paper says the ladies of that city have introduced a new custom likely to be popular. They are sending anonymously to their gentlemen acquaintances small pieces of tart and enveloped in white tissue paper, like wedding cake. The meaning of this curious innovation is yet a mystery.

Nevada produced \$15,000,000 in silver last year. This is about twice as much as the annual average production of the mines of Peru or of the mines of Mexico for the last two or three centuries. As the facilities for getting machinery into Nevada increase, the production will also increase.

The high price of pasteboard for boxes has led to the invention of a substitute composed of veneers of wood glued or pasted together, the grain of one running across the other. It is made in sheets of the size of pasteboard, and manufactured into boxes in the same manner.

An order has lately been issued from the Sublime Porte to widen and pave the streets of Jerusalem. The decree is accepted by the Jews as a sign of their Messiah's coming, fulfilling the prophetic command to make broad the way and gather up the stones.

A New York correspondent of a Cincinnati paper states that police returns show more than fifteen hundred deaths among the rioters of the former city during the riots of 1863.

"If you wish to appear agreeable," says Talleyrand, "you must consent to be taught many things which you know already."

Dr. Johnson used to say, that a habit of looking at the best side of every event is better than a thousand pounds a year.

Why should the highest apple on a tree be a good one? Because it is a tip-top apple.

A brave man—one who isn't afraid to wear old clothes until he is able to pay for new.

The East Indies boast of a nutmeg weighing four ounces, and not satisfied, is now asking for "a grater."

LAWYERS OF RHODE ISLAND. Passed at the January Session of the General Assembly, 1865.

An Act in amendment of Title XXV, Chapter 165, of the Revised Statutes—"Of the Court of Common Pleas."

It is enacted by the General Assembly as follows: SECTION 1. The terms of the Court of Common Pleas shall be held yearly and every year, at the time and places following, to wit: At Newport, within and for the county of Newport, on the third Monday in May and November; at East Greenwich, within and for the county of Kent, on the second Monday in October and April.

Sec. 2. All business in said courts in any of the said counties shall be and remain therein continued to the term of said Court next to be holden under the provisions of this act, except as hereinafter provided; and all processes which shall have been made returnable to any of the terms of said Court shall be and remain in force and be returned at the term of such Court next to be holden in the county where such process was to be returned, had not this act passed.

Sec. 3. All writs and writs of acts in consequence hereof are hereby repealed. True copy witnessed.

JOHN K. BARRETT, Sec. of State.

BIEN-ÊTRE.

hended by those who are happy, but they cannot possibly be described by any human being. All that I shall do is to thank you, in the name of her who was the disinterested choice of my youth; and who was the ever cheerful companion of my manly years; and who is the sweetest solace of that here and yellow leaf age at which I have arrived. In her name I thank you; and this you may readily believe, for experience I think, will show to us all, that man cannot battle and struggle with malignant enemies unless his heart at home is warm and comfortable—unless the honey of human life is commended by a hand that he loves."

MOUNT HOOD, IN OREGON.

Bierstadt, the artist, who accompanied the late Gen Lander's exploring expedition to the Rocky Mountains, in the summer of 1859, has just completed a painting of "Mount Hood, in Oregon." The New York Evening Post devotes nearly a column to a description of the mountain, and of its representation on canvas by the artist, from which we make the following extracts. Of the mountain itself, the artist says:

"It is over eighteen thousand feet high, and is of volcanic origin. Its top has never, within the knowledge of man, been reached by any human being, though the spur of the mountain, at the right, several thousand feet below the summit, was visited a few years since by an adventurous party, who discovered there the crater of an extinct volcano.

The character of the rocks bordering the river is basaltic, of the nature of the Hudson Highlands, and they rise almost perpendicularly from the edge of the water from three to five thousand feet. The river, at the point where the artist has taken the view, is about two miles wide, and is very deep. It is fed by the ice torrents which come rushing down the mountains, and its exceedingly cold. The peaks seen at the extreme right are Mount Jefferson and the Three Sisters.

The season chosen by the artist is mid-summer, and the time late in the afternoon, when the sun is about half an hour high, and the rays of light of sunset is beginning to creep up the sides of the mountain, leaving the middle and foregrounds in comparative shade. The spectator views the scene from the north side of the Columbia, in Washington territory, looking southward across the river. Nearly three thousand feet below him the deep blue waters flow toward the ocean, and the eye, reaching the opposite cliffs, which rise perpendicularly from the water's edge, passes over a vast extent of country, broken by high gulches, orange piled upon orange, precipices sliding into abysses, rounded knolls, catching the sunshine, upheaved rocks casting dark shadows, yawning chasms, broad swaths of level plain, sloping vales, bounding torrents, and abrupt walls of stone.

Over all these twenty miles and more of country, the eye goes gradually upward until it has attained a height of several thousand feet above the point of sight, and rests upon the summits of the mountainous range of hills that hide the base of Mount Hood from view. Between this point and the mountain itself are other hills and vales, and a light, vaporous atmosphere, just tinged with a rosy light, marks the intervening distance. Aere the eye instinctively pauses before it lifts itself in awe and wonderment to the great snowy peak, a mountain of light, purpling and glowing in the setting sun.

When the spectator accepts the fact that this mountain is at least twenty-five miles distant from this point of observation, he will be able to estimate its grand proportions, realize its vastness as a whole, and appreciate its details. Possessed of this knowledge, every snowy point becomes an immense cliff, every indentation a deep chasm. Centuries of snow and ice hide its original form, and every succeeding cycle will write it on its head."

RAILROADS IN THE EAST.

Nothing seems more incongruous with the indolent luxury of Oriental life, than the modern railroad system. Yet this great invention is finding its way all over the far East. In Hindoostan, English capital and industry have built thousands of miles of railway, and Siam and China will soon see, if rumor be believed; invaded by squads of engineers and surveyors. The Turkish government has just decided on granting a concession for a railway from Jaffa to Jerusalem, and a religious enthusiast of Germany—one Dr. Zinfrid—means to build the road. He expects to raise the necessary funds—about two millions five hundred thousand dollars, at gold (parastandard) by an appeal to the religious sentiment of Jews and Christians throughout Europe.

This railroad, though to be only forty miles long, will vastly facilitate travel to Jerusalem, render the tourist's or pilgrim's journey thither as easy and prosaic as a trip from New York to New Haven. An English writer on the subject suggests that "another locomotive may witness branches of the line to Jericho on the one side, and to Bethleem and the Dead Sea on the other—with tunnels through the Mount of Olives and the hills of Ezer-geddon." This seems almost profane; but a railroad already conveys pilgrims to Loretto, the sacred shrine in Italy, where stands the house of the Virgin Mary, transported, according to the old legend, from Palestine to its present locality. A railroad to Pompeii hardly harmonizes with the reflections which a visit to that marvellous disinterred city suggests; yet every tourist to Naples finds the new mode of conveyance highly agreeable. Indeed, by the year 1900, we shall probably be able to reach by steam every frequented place of resort, sacred or secular, devoted to religion or fashion.

ONE ACRE ENOUGH.

An "Ex-Market Gardener" gives the following illustration of what can be done on a small piece of land, by hard work and high manning. The story looks large, but we do not doubt its truth:

On a fertile acre, within sight of Trinity Church steeple, New York, but in the benighted land of Jersey, lives a man, who, not to offend his modesty, I will call John Smith. John's next cottage and acre cost him some eight years ago, some \$3,000—now worth \$10,000.

In the spring of 1864, he planted on his acre 12,000 Early Wakefield cabbage plants, which, by the first of July, were sold in the New York market at \$3 per 100, \$360. Between the rows of cabbage were planted, at the same time, 18,000 Silesia lettuce plants, which, at \$1.50 per 100, brought \$270. Both crops were cleared off by the 12th of July; the ground, again thoroughly ploughed and harrowed, and planted with 40,000 celery plants, which were sold before Christmas of the same year, at \$3 per 100, for \$1,200, making the total receipts \$2,430.

His expenses were: manure, \$150; keep of horse, \$300; interest on \$6,000, \$420; hired labor, \$400; incidental outlay, \$100; amounting in all to \$1,370; which deducted from the receipts, gives him the net profit of \$1,060.

John is only a common-place man. Some might call him a clock-wopper. He has no particular skill, no great share of "brains"—his only prominent quality is untiring industry; but it would be difficult for any one, no matter how endowed with skill or brains, to make more of an acre than he has done.

Another more ambitious friend, who thinks ten acres no more than enough, has, with nearly the same crop, laid himself liable to pay Uncle Sam's 5 per cent. on his income—on his "truck patch," his profits having been this season, on ten acres of land, \$5,700 over and above household expenses. Both of the above are exceptional cases, their grounds being in the very highest state of cultivation. But it is a fact, beyond all question, that in what is known as the "Communian district," the net profits per acre, for the past three years, have averaged \$500.

No greater mistake can be made, either by farmer or gardener, than spreading himself over a large surface. The market gardeners of New Jersey, in the vicinity of New York, cultivate from one to fifteen acres each. The most successful are those who have been content with six or eight acres. I believe their success will bear favorable comparison with that of the Long Islander, whose fields contain from ten to one hundred acres each. As a class, they are hard-working and frugal, and all who have weathered the storm during the past dozen years are now independent.

A BEAUTIFUL TRIBUTE.—Daniel O'Connell, in response to a toast given at a political meeting, in compliment to his wife, gave the following beautiful reply: "There are some topics so sacred and sweet a nature, that they may be compre-

WALKING FOR A PHOTOGRAPH.

One of our exchanges has the following as to how one should dress when about to sit for a photograph:

A lady or gentleman having made up her or his mind to be photographed, naturally considers, in the first place, how to be dressed so as to show off to the best advantage. This is by no means such an unimportant matter as many might imagine. Let me offer a few words of advice touching dress. Orange color, for certain optical reasons, is photographically black; blue is white; other shades or tones of color are proportionally darker or lighter, as they contain more or less of these colors.

The progressive scale of photographic color commences with the lightest. The others stand thus: white, light blue, violet, pink