

# The Sabbath Recorder

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

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### THE BEAUTIFUL.

Walk with the beautiful and with the Grand,  
Let nothing on earth thy feet deter,  
Sorrow may lead thee weeping by the hand,  
But give not all thy bosom thoughts to  
Walk with the Beautiful.

"Hear these say, 'The Beautiful what is it?'"  
O, thou art darkly ignorant! Be sure  
'Tis no long dreary road thy form to visit,  
For thou canst make it smile beside thy  
door."  
Then love the Beautiful.

Aye, love it! 'Tis a star that will bless,  
And teach thee patience when thy heart is  
lonely;  
The angels love it for they wear its dress,  
And thou art made a little lower only.  
Then love the Beautiful.

Some boast its presence in a Credian face;  
Some in a favorite whorl of the skies;  
But no devoted warrior's three eyes may  
trace,  
Seeking the Beautiful, it will arise;  
Then seek it everywhere.

Thy bosom is its mint; the workmen are  
Thy thoughts, and they must coin for me,  
Believing  
The Beautiful exists in every star.  
Thou must be so, and art thyself receiving,  
Or otherwise thy faith.

Dost thou see Beauty in the violet's cup?  
'Twill teach thee miracles! Walk on the  
earth,  
And say to the neglected flower, "Look up,  
And be thou beautiful!" If thou hast faith,  
It will obey thy word.

One thing I warn thee, bow no knee to gold,  
Less innocent it makes the guileless tongue;  
It turns the feelings of the truest friend,  
And they who keep their best affections  
young  
Best love the Beautiful.

### LYMAN BEECHER.

The second volume of Dr. Beecher's autobiography embraces the most important part of his public life—his removal to Boston, and labors there, his migration to the West to take charge of a Presbyterian school of theology, his trial for heresy, the many tribulations growing out of his doctrinal disagreements with his brethren, his retirement from the ministry, the gradual decay of his faculties, and his death. It is the life of a man of war. Lyman Beecher's character was one of positive qualities. Intrepid, jealous for the orthodox faith as against Unitarianism, jealous for revivals as against formalism, he was the center of an impulse and activity which were felt all over the country. No one can lay down this volume without feeling that it is the record of the work of a great man and a noble soldier of the cross.

Readers of this and its companion volume will be most interested in the sketches of the subject's personal character. Dr. Beecher was a genuine man; fresh, hearty, humorous, and in every way original. Mrs. Stowe gave a delightful picture of his Boston life, from which we quote: "When Dr. Beecher came to Boston, Calvinism or Orthodoxy was the despised and persecuted form of faith. It was the dethroned royal family wandering like a permitted mendicant in the city where once it had held court, and Unitarianism reigned in its stead. All the literary men of Massachusetts were Unitarians. All the trustees and professors of Harvard College were Unitarians. All the elite of wealth and fashion crowded Unitarian churches. The judges on the bench were Unitarian, giving decisions by which the peculiar features of church organization, so carefully ordained by the Pilgrim fathers, had been nullified. The church, as consisting, according to their belief, in regenerate people, had been ignored, and all the power had passed into the hands of the congregation. This power had been used by the majorities to settle ministers of the fashionable and reigning type in many of the towns of Eastern Massachusetts. The dominant majority entered at once into possession of churches and church property, leaving the orthodox minority to go into school-houses or town-halls, and build their churches as best they could. Old foundations, established by the Pilgrim fathers for the perpetuation and teaching of their own views in theology, were seized upon and appropriated to the support of opposing views. A fund given for preaching an annual lecture on the Trinity was employed for preaching an annual attack upon it, and the Hollis professorship of divinity at Cambridge was employed for the furnishing of a class of ministers whose sole distinctive idea was declared warfare with the ideas and intentions of the donor.

"So bitter and so strong had been the reaction of a whole generation against the bands too stringent of their fathers—such the impulse with which they broke from the cords with which their ancestors sought to bind them forever. But in every such surge of society, however confident and overbearing, there lies the element of a counter reaction, and when Dr. Beecher came to Boston, this element had already begun to assert itself.

"The effect of all this on my father's mind was to keep him at a white heat of enthusiasm. Within a stone's throw of our door was the old Copp's Hill burying-ground, where rested the bones of the Puritan founders; and, though not a man ordinarily given to sentiment or to visiting of graves, we were never left to forget in any prayer of his, that the bones of our fathers were before our door.

"His family prayers at this period, departing from the customary forms of unexcited hours, became often upheavings of passionate emotion such as shall never be forgotten. 'Come, Lord Jesus,' he would say, 'here were the bones of the fathers rest; here where the crown was being torn from thy brow, come and recall thy wandering children. Behold thy flock scattered on the mountain—these sheep, what have they done?'

Gather them, gather them, O good Shepherd, for their feet stumble upon the dark mountains.'

"My father's prayers in ordinary moods and those under excitement were as different as can be conceived, and there was a power sometimes in these daily supplications which seemed to shake our very souls. What was to be remarked of them was those direct and earnest addresses to the Saviour and to the Holy Spirit, which, notwithstanding the orthodox belief of Congregationalists, are seldom heard except in the worship of the old liturgic churches. In hours of earnest excitement his petitions to the different persons of the Trinity would remind one of those antique, fervid invocations of the earlier church. It must not be inferred from this, that his air and manner was continually solemn. On the contrary, that hilarious cheerfulness which was characteristic of him was never more manifest; and it seemed perfectly wonderful, with his public labors, with what unflinching spring and vivacity, and with what a flow of ready sympathy, he would converse with every one who came near him, at any hour of day or night.

"He kept a load of sand in his cellar, to which he would run at odd intervals and shovel vigorously, throwing it from one side of the cellar to the other, on his favorite theory of working off nervous excitement through the muscles, and his wood-pile and wood saw were inestimable means to the same end. He had also, in the back yard, parallel bars, a single bar, ladder, and other simple gymnastic apparatus, where he would sometimes astonish his ministerial visitors by climbing ropes hand over hand, whirling over on the single bar, lifting weights, and performing other athletic feats, in which he took for the time as much apparent delight and pride as in any of his intellectual exertions.

"His care of what he called regimen, diet, sleep, exercise, etc., went on with all his other cares without seeming to interrupt them. He seemed to navigate his body, as an acute mariner would work his ship through a difficult channel, with his eye intent on every spar and rope, each sail kept trimmed with the nicest adjustment. The harsh climate of Boston, with its east winds, had long been famous for making all its literary workers dyspeptics; yet it was in this climate that his work lay; here he must conquer, notwithstanding he brought with him his life's disease. So careful was he of atmospheric influences upon the sensitive surface of the body, that he would often undress and dress again completely three or four times a day, to meet various changes of the mutable Boston weather.

"He had a different relay of garments for every turn of the weather-cock, till it stood at that harsh, dire east, which necessitated both flannels and a leather jacket to keep out the chill and keep in the vital warmth.

"The time that he spent in actual preparation for a public effort was generally not long. If he was to preach in the evening he was to be seen all day talking with whoever would talk, accessible to all, full of every-day's affairs, business, and burdens, till an hour or two before the time, when he would rush up into his study (which he always preferred should be the topmost room in the house), and, throwing off his coat, after a swing or two with the dumb-bells to settle the balance of his muscles, he would sit down and dash about, making quantities of hieroglyphic notes on small, stubbed bits of paper, about as big as the palm of his hand. The bells would begin to ring, and still he would write. They would toll loud and long, and his wife would say 'he will certainly be late,' and then would be running up and down stairs of messengers to see that he was finished, till, just as the last stroke of the bell was dying away, he would emerge from the study, with his coat like a hurricane, stand impatiently protesting while female hands that ever lay in white adjusted his cravat and settled his coat collar, calling loudly the while for a pin to fasten together the stubbed little bits of paper aforesaid, which being duly dropped into the crown of his hat, and hooking wife or daughter like a satchel on his arm, away he would start on such a race through the streets as left neither brain nor breath till the church was gained. Then came the process of getting in through crowded aisles, wedged up with heads, the bustle, and stir, and hush to look at him, as with a matter-of-fact, business like push, he elbowed his way through them and up the pulpit stairs.

"After his evening services, it was his custom to come directly home, and spend an hour or two with his children, as he phrased it, letting himself 'run down.' This was our best season for being with him. He was lively, sparkling, jocose, full of anecdote and incident, and loved to have us all about him, and to indulge in a good laugh.

"Often his old faithful friend the violin was called in requisition, and he would play a few antiquated contra dances and Scotch airs out of a venerable yellow music-book which had come down the vale of years with him from East Hampton. And Lang Syne, Bonnie Doon, and Mary's Dream, were among the inevitables; and a contra dance which bore the clerical title of 'Go to the devil and shake yourself,' was a great favorite with the youngsters. He aspired

with ardent longings to Money Musk, College Hornpipe, and sundry other tunes arranged in unfavorable keys, although he invariably broke down, and ended the performance with a pshaw! In after years, after his mind began to fail, nothing would so thoroughly electrify him as to hear one of his sons, who was a proficient on the violin, performing those old tunes he had tried so many times to conquer.

"These musical performances sometimes inspired him and his young audience, to the verge of indiscretion. When mother was gone to bed before him, he could be wrought upon by the petitions of the children to exhibit for their astonishment and delight the wonders of the double shuffle, which he said he used to dance on the barn floor at corn huskings when he was a young man. But the ravages of these salutatory exercises on the feet of his stockings caused them to be frowned upon by the female authorities to such a degree that the exhibition was a very rare treat. These innocent evening gala hours, like everything else, were a part of his system of regimen. 'If I were to go to bed,' he would say, 'at the key at which I leave off preaching, I should toss and tumble all night. I must let off steam gradually, and then I can sleep like a child.'

"Such was the effect of his system of regimen, that at eighty-one years of age he could leap a fence by laying his hand on the top rail. One has only to read this volume to see that there was some 'muscular Christianity' in the world before the days of Charles Kingsley.

### O MOTHER DEAR, JERUSALEM.

The hymn, "Jerusalem, My Happy Home," one of the most beautiful of Christian songs, is marked in our hymn-book "unknown" as to its authorship. It has been long a favorite of the Christian church, and finds a place in nearly every collection. It is evidently very ancient in its origin. The present form of the hymn is based upon one still more ancient, "O Mother Dear, Jerusalem," whose history Mr. W. C. Prime has endeavored, in a little volume just issued by Randolph, to trace out. Of that he says:

"This hymn has grown to be very sacred. It was sung by the martyrs of Scotland in the words we have here. It has rung in triumphant tones through the arches of mighty cathedrals; it has been chanted by the lips of kings and queens and nobles; it has ascended in the still air above the cottage roofs of the poor; it has given utterance to the hopes and expectations of the Christian on every continent, by every sea-shore, in hall and hovel, until it has become, in one or another of its forms, the possession of the whole Christian world.

"And I think that in tracing its history, we may find that of all our sacred poetry, this has a higher lineage, a more ancient, honorable, and even holy origin, than any other hymn or song of the church, which is not a direct paraphrase of the inspired writings."

It is remarkable that the Jews had but a dim conception of the glories of the future life, and we have in the Old Testament but few references to them. Even the ancient Egyptians seem to have been in advance of them in their ideas of the resurrection. The doctrines and anticipations of the kingdom prepared for the saints seem to have been realized with some distinctness by the Mohammedans; but they evidently borrowed them from the Christians, with whose creeds and writings they were well acquainted.

But the teachings of Christ shed a new light upon the mysteries of the future world, which were illustrated with peculiar vividness when John published his vision. From that time they became favorite subjects of joyous anticipation with the saints, and in these must we look for the origin of this hymn. Mr. Prime says:

"The origin of the hymn which is here published is of course in the Apocalypse. This needs no elucidation. Many of its very words and phrases may be traced directly to that source.

"It would seem as if the fathers of the church received from John the spirit of rejoicing when they looked to the future life. They preached and wrote in the most exalting manner, celebrating the glories of the New City. The whole character of religious writing, preaching, and teaching, felt the change and gave evidence of the new inspiration. One and another broke forth into strains of rapturous description of its beauty and majesty. Augustine, more, perhaps, than any other, seems to have been filled with a holy fire when he spoke of eternal glory and blessedness.

"There is in all his works more or less of the evidence that his eyes were constantly fixed on the glories of the Celestial City, and the unaffected but impassioned style in which he expressed his longings for the joys it contains, seems to have given to our hymn some of its most eloquent passages.

"The verses of Bernard de Clugny give evidence of his frequent meditations on this subject, and intimate acquaintance with the writings of Augustine, but 'the indebtedness of our hymn to the New Jerusalem' of Gregory is probably greater and more immediate than to any other of the fathers. While brief extracts, thoughts, and expressions, seem to

have been gathered from time to time out of different sources and brought together in this old song, we find almost literal translations from Gregory, leaving no doubt of the direct transfer of passages."

Other authors have contributed Latin versions, similar in spirit but varying in language. The origin of the English hymn has been investigated by the Rev. Horatius Bonar, who has published a work on the subject. Mr. Prime gives the following summary of his conclusions:

"The authorship of the hymn in English has been commonly attributed to David Dickson, a Scotch clergyman of the seventeenth century. A careful examination of the authorities, as well those cited by Dr. Bonar as others, leads to the conviction that we are indebted to Dickson for the present form of the hymn, and probably for a considerable portion of the verses. It seems not unlikely that the translation from Gregory, to which we have directed attention, was his work. But portions of the hymn had earlier existence in our language. Dr. Bonar found a manuscript volume in the British Museum containing a portion of the hymn, under the title 'A Song, by F. B. P., to the Tune of Diana,' and from his examination it is manifest that this song is of earlier origin than the time of Dickson, who was born about A. D. 1582, and died in A. D. 1662.

"It seems probable, on a critical examination of the hymn, that it has received contributions from various hands, additions, which are mostly translations from the fathers, or from medieval Latin hymns, having been made by one and another author. So entirely diverse is the style of different stanzas that this theory alone can explain it, and it is possible that David Dickson only put into shape and polished a little the work of his devout predecessors. This, however, is certain, that to the noble Church of Scotland we owe this hymn in its present state. Like very much more of our devotional poetry, it has come from the land of martyrs and faithful men, bearing the evidence of its passage through that country in many quaint and not inelegant words and phrases."

"The versions which exist," we are told, "are so many, that a volume would not contain them." We regret that all of these versions are too long to be given here in full. We give the first four stanzas of the standard English rendering:

"O Mother Dear, Jerusalem!  
When shall I come to thee?  
When shall my sorrows have an end—  
Thy joys when shall I see?  
O happy harbor of the saints!  
O sweet and pleasant shore!  
In thee no sorrow can be found,  
No grief, no care, no toil.  
In thee no sickness is at all,  
No pain, no death, no ugly sight,  
No life for evermore.  
No cloud nor darkness doth thee,  
No cloud nor darkness doth thee,  
But every soul shines as the sun,  
For God himself gives light.  
Thy gates of ivory cannot dwell,  
There's no hunger, thirst, nor heat,  
But pleasure evermore.  
World God I were in thee!  
Oh that my sorrows had an end,  
Thy joys when shall I see?  
No pain, no pang, no grieving grief,  
No woful night is there;  
No sigh, no sob, no cry is heard—  
Thy gates of ivory cannot dwell,  
There's no hunger, thirst, nor heat,  
But pleasure evermore.  
There's no death, nor ugly devil,  
There is life for evermore.  
No damp mist is seen in thee,  
No cold nor heat can harm thee;  
There's no sorrow as in the sun,  
There God himself gives light.  
There's no heat, nor cold, nor dew,  
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The Sabbath Recorder.

WEEKLY, R. I., FIFTH-DAY, MARCH 16, 1865. Geo. B. Utter, Editor.

ORIGIN AND NATURE OF THE SABBATH.

PART II.—HISTORY. Chapter VIII.—Continued.

Standing now at the threshold of the fourth century, let us glance a moment backward at what we have passed, and the results of our examinations.

1. The two selected from among those writings attributed to apostolic men, and brought forward in support of Sunday, are found, the one to be a forgery, and the other an interpolation.

2. The heathen writer sought, merely to prove that the Christians met before light on a stated day, to sing songs to Christ, &c.

3. The first mention of Sunday as a day to be in any way regarded, is by Justin Martyr, about the middle of the second century; but the reasons rendered for it are neither philosophical nor scriptural, while his own words show him to have been a decided opponent of the idea of a Sabbath, or any set time as sacred.

4. Dionysius, Origen, Clement of Alexandria, and the other writers at the close of the second century and the beginning of the third, were all advocates of a continued holy living, and opposers of the Jewish idea of Sabbaths and festivals.

5. That the very important testimony, obtained from Irenaeus, in the latter part of the second century, is not found in any of his writings; but something similar was interpolated into the Epistle to the Magnesians, ascribed to Ignatius, which is now expurgated from the received versions of that epistle; also, that the important question claimed to have been put to the martyrs, in this century, cannot be found in the records, nor anything like it, for two hundred years after.

6. The whole resulting in this conclusion, viz: Sunday, for several vague reasons, began to be observed as a sort of religious festival about the middle of the second century; the supposition that it was the resurrection day gradually gaining the ascendancy as a reason for this notoriety; while, at the same time, the idea of a Sabbath, such as the seventh day was to the Jews, was carefully excluded; and most of the writers of the third century, who refer to it, oppose even this festival observance of it.

7. Down to this time, and much later, the Sabbath was kept by all the Church; though by this time a custom of fasting upon that day had obtained, in and about Rome, thereby stigmatizing what they called Jewish. Please read again chapters 6 and 7, on this point.

8. A most significant fact: No writer, up to this time, has ascribed the observance of Sunday to any precept of Christ or his immediate apostles, or referred to Scripture for proof of the divine appointment of the observance.

We now come to where the history of Sunday, as a sort of Sabbath, begins. Previous to this, its observance, both as to the manner and the authority upon which it has been based, has placed it side by side with Wednesday and Friday, more especially the latter, as one of three days made in a degree notable, as remembrancers of Christ's sufferings and death. The next act in the drama, viz, its recognition and enforcement by civil power, began the change in its character, and gave it especial prominence.

So much has been said concerning Constantine, as the first Christian Emperor, and so faulty is the popular idea concerning him, that I must needs say something of the man before speaking of his famous "Sunday edict." In doing this, I prefer to quote largely from standard authority, differing from myself on the question of the Sabbath, that I may not be charged with drawing his character to suit my own wishes. I quote mainly from an article in the Continental Monthly for August, 1864, written by the Rev. Philip Schaff, D. D., and being a part of the forthcoming second volume of his Ecclesiastical History; stopping to say, that the praises of Constantine are mainly drawn from his biographer Eusebius, whose known partisan tendencies are such as to put every candid man in doubt as to his reliability on this question. Constantine came to the throne of the Empire in 306, but was not in full possession before 324. He died in 337. Dr. Schaff says of Constantine:

"He was distinguished by that genuine political wisdom, which, putting itself at the head of the age, clearly saw that idolatry had outlived itself in the Roman Empire, and that Christianity alone could breathe new vigor into it, and furnish it moral support."

"But with the political, he united also a religious motive, not clear and deep indeed, yet honest, and strongly infused with the superstitious dispo-

sition to judge of a religion by its outward success, and to ascribe a magical virtue to signs and ceremonies. Constantine adopted Christianity first as a superstition, and put it by the side of his heathen superstition, till, finally, in his conviction, the Christian vanquished the pagan, though without itself developing into a pure and enlightened faith. At first, Constantine, like his father, in the spirit of the Neo-Platonic syncretism of dying heathendom, revered all the gods as mysterious powers; especially Apollo, the god of the sun, to whom, in the year 308, he presented magnificent gifts. Nay, so late as the year 321, [the year in which his Sunday edict was issued,] he enjoined regular consultations of the soothsayers in public misfortunes, according to ancient heathen usage; even later, he placed his new residence, Byzantium, under the protection of the god of the Martyrs, and the heathen goddess of Fortune; and down to the end of his life, he retained the title and dignity of a pontifex maximus, or high priest of the heathen hierarchy.

With his every victory over his pagan rivals, Galerius, Maxentius, and Licinius, his personal leaning to Christianity, and his confidence in the magic power of the sign of the cross increased; yet he did not formally renounce heathenism, and did not receive baptism, until, in 337, he was laid upon the bed of death. He was far from being so pure and so venerable as Eusebius, blinded by his favor to the Church, depicted him in his bombastic and almost dishonestly eulogistic biography; with the evident intention of setting him up as a model for all future Christian princes. It must with all regret be conceded, that his progress in the knowledge of Christianity was not a progress in the practice of its virtues. His love of display and his prodigality, his suspiciousness and his despotism, increased with his power. The very brightest period of his reign is stained with gross crimes, which even the spirit of the age, and the policy of an absolute monarch, cannot excuse. After having reached, upon the bloody path of war, the goal of his ambition, the sole possession of the Empire; yet, in the very year in which he summoned the great council of Nicea, he ordered the execution of his conquered rival and brother-in-law, Licinius, in breach of a solemn promise of mercy, (324.)

Not satisfied with this, he caused, soon afterward, on political suspicion, the death of the young Licinius, his nephew, a boy of hardly eleven years. But the worst of all is, the murder of his eldest son, Crispus, in 326, who had incurred suspicion of political conspiracy, and of adulterous and incestuous purposes toward his step-mother Faustina, but is generally regarded as innocent. His first public tendencies toward Christianity came not from any sense of sinfulness, or personal need of Christ, or desire to obtain new truth; but from a vision he claimed to have seen during a military campaign against his heathen rival Maxentius, in which the sign of the cross appeared in the heavens, and with the inscription, "By this conquer." The accounts concerning the affair are vague, and in some respects contradictory, and we know little more than that something natural or supernatural occurred, or seemed to occur, just before the battle, and that, being victorious, he ascribed his success, in part or whole to the assistance of the God of the Cross. The story is significant only as it shows how he first came to look with favor or confidence upon Christianity.

Concerning his early edict of toleration in favor of the Christian worship, in 312, Dr. Schaff speaks as follows:

"In this notable edict, however, we should look in vain for the modern Protestant and Anglo-American theory of religious liberty as one of the universal and inalienable rights of man. The Constantinian toleration was a temporary measure of State policy, which, as indeed the edict expressly states the motives, promised the greatest security to the public peace, and the protection of all divine and heavenly powers for Emperor and Empire."

Of the several edicts favorable to Christian, he speaks as follows:

"He exempted the Christian clergy from military and municipal duty, (March 313;) abolished various customs and ordinances offensive to the Christians, (315;) facilitated the emancipation of Christian slaves, (before 316;) legalized bequests to the Catholic Churches, (321;) enjoined the civil observance of Sunday, though not as dies dominica (the day of the Lord,) but as dies solis (the day of the sun,) in conformity to his worship of Apollo, and in company with an ordinance for the regular consulting of the haruspex, (321.)"

From this time he was more devoted to the outward forms of the Christian religion, and advised his subjects to adopt it. But his life shows that he acted from motives of policy, rather than principle. He did this because his shrewdness saw political success in it, not because his heart was converted to Christ. His course toward heathenism proves this. We quote again from Dr. Schaff:

"Nevertheless, he continued in his later years true, upon the whole, to the toleration principles of the edict of 313, protected the pagan priests and temples in their privileges, and wisely abstained from all violent measures against heathenism, in the persuasion that it would in time die out. He retained many heathens at court and in public office, although

he loved to promote Christians to honorable positions. In several cases, however, he prohibited idolatry, where it sanctioned scandalous immorality, as in the obscene worship of Venus in Phœnicia; or in places which were especially sacred to the Christians, as the sepulchre of Christ and the grove of Mamre; and he caused a number of deserted temples and images to be destroyed or turned into Christian churches. Eusebius relates several such instances with evident approbation, and praises also his later edicts against various heretics and schismatics, but without mentioning the Arians. In his later years he seems, indeed, to have issued a general prohibition of idolatrous sacrifice; Eusebius speaks of it, and his sons in 341 refer to an edict to that effect; but the repetition of it by his successors proves that, if issued, it was not carried into general execution under his reign."

Another proof that he acted from policy alone, is shown by the following:

"With this shrewd, cautious, and moderate policy of Constantine, which contrasts well with the violent fanaticism of his sons, accords the postponement of his own baptism to his last sickness. For this he had the further motives of a superstitious desire, which he himself expresses, to be baptized in the Jordan, whose waters had been sanctified by the Saviour's baptism, and no doubt also a fear that he might by relapse forfeit the sacramental remission of sins. He wished to secure all the benefit of baptism as a complete expiation of past sins, with as little risk as possible, and thus to make the best of both worlds. So passed away the first Christian Emperor, the first defender of the faith, the first imperial patron of the papal see, and of the whole Eastern Church, the first founder of the holy places, pagan and Christian, orthodox and heretical, liberal and fanatic, not to be imitated or admired, but much to be remembered, and deeply to be studied." GLEANER.

LIFE-CULTURE. "Can rulers or tutors educate The semgird whom we await? He must be musical, Tremulous, impressionable, Alive to gentle influence Of landscape and of sky. And tender to all spirit-foam: But to his native center fast, Shall into Future fuse the Past, And the world's flowing fates In his own mould recast."

Some lives manifest themselves as pure power, vitalized with concentrated energy. Such lives, bent to some noble purpose, move on in majesty to success. Some lives are clear-eyed, far-visioned, lives with great inlooking eye-power, seeing quite through the mists of error, and the outward seemings, at whose glance truth springs up, radiant with its own purity. Some lives are possessed of most acute, delicate, far-reaching ear-power, hearing the most subtle harmonies. Some are great-hearted lives, all love, in whom all the beatitudes seem collected into one benediction for humanity, coming as world-blessings.

A thousand lives for one such. Yet, here a consolation comes. Less lives, though not so grand, may be just as perfect in their degree, just as beautiful, just as lovely. Though they go on messages for the great; yet necessary are these messages. Though dwelling in the shadow of those forest monarchs; yet graceful and fragrant and verdant and fruitful are their lives. Though the aloë sends up its solitary flower-stem, lofty and graceful, growing slowly through many summers, to be crowned at last with its single panicle of magnificent flowers; yet every sprig-time gladdens all hills and vales and glades with the beauty of common flowers.

Life, fit to make history of, must be consecrated to noble endeavor, high trust, heroic labor. It must be sincere, pure, earnest, natural, manly, graceful, self-possessed, self-reliant, full of intrepid energy, chivalric, luminous, shedding goodness, as sky and cloud and flower shed beauty—unconsciously elevating, ennobling, all coming within its influence.

It is, however, at the point of free, self-sovereignty of the will, that all supernatural affinities, all divine allegiances, manifest themselves—where all heavenly ministries may come with their sweet influences—where the behests of the holy may be heard in still-voiced conscience—may be heard and obeyed. In this sovereignty of the soul there reigns the power to transmute all circumstances, all conditions, all opportunities, all appetites, all propensities, all affections, into character. Character is the fruitage of all life-culture, all pursuits, modes, disciplines. That is the best life-culture which gives the highest possible perfection of character. It is the high self-art of life. It transcends all other art works in nobleness and beauty. It is the great work for thyself and for others. The great help thy neighbor needs is in this.

A character into which has been wrought the fullness of all nobility, efficiency, self-possé, glad services, sweet sympathies, world-reaching philanthropy, is more beautiful than the flowers of many spring times, more lovely than many genies, more sublime than Alp or

Niagara. In its potentiality it has the sweep of the universe, the stretch of the overreaching eternity.

Such being the object of life culture, what calling nobler, what more exalted? In such service, life may become a continued thank-offering, an entire and joyful dedication, all duty lifted to the higher plane of glad service. It may become luminous with the revelations of faith, all aglow with the warmth of love, all fragrant with the blossoming of truth, all laden with the fruitage of good deeds. Each hour is lifted into that land of Beulah, called devotion, all labor is changed into the glitter of soul-vestment on the Mount of Transfiguration.

HOME NEWS.

MINISTERS WANTED WEST OF THE MISSOURI. The Seventh-day Baptist church of Long Branch, Richardson Co., Nebraska, consisting of some forty members, with twelve who have lately moved in, and who are professors, want a pastor, very much. The Executive Board of the Missionary Society has appropriated \$100 per year towards his support, provided he should be such an one as they can approve. The people composing the society are industrious, liberal, and wide awake, well calculated to stay up their pastor's hands and render his labors among them successful. The country, too, in a material point of view, is about all that need be desired.

Our society in Fremont, Lyon Co., Kansas, is also in want of a pastor, to whom, no doubt, the Executive Board of the Missionary Society would extend the same aid. The war, with other causes, has taken from the society several families, which has somewhat of a tendency to discourage, yet the prospect for building up is good, if the necessary labor could be performed among them. But what about the ague, and the want of rain? It must be confessed, that there is a little too much of the former, but not quite enough of the latter. Were it not for these drawbacks, it would be hard to conceive of a more desirable location anywhere; abounding in rivers and creeks, with their borders lined with valuable timber, and a large amount of rich bottom land, land, too, that produces very good crops, even in a dry season. But for stock raising, (and that is considered to be the most profitable branch of husbandry, almost everywhere,) it cannot well be beat. When there in January, much stock was still grazing on the prairies, and doing well. Nor was this an exception to the general custom. Of the ague, I believe that there has been much less of it in Kansas than in the first settlement of most Western States. In nearly three years, experience in Kansas, I have seen but four or five cases of the complaint. In traveling, I have slept at nights in wagons, with insufficient covering, and this too in storms, and have not yet had the first symptom of the ague. Ordinarily, it is easily cured. Unfortunately, Bro. T. E. Babcock came here with an impaired constitution, caused by two or three chronic complaints of years, standing, and the ague used him somewhat roughly.

Manhattan, too, needs a pastor, as well as some more members. This, no doubt, would be an encouraging field for ministerial labor, as well as a desirable place to locate.

Lands can now be bought in the vicinity of all of our societies. In some of them, very good bargains are to be had. These chances are growing less. Settlers are coming. This is not at all strange, when we think of the many inducements that they have to do so. Two railroads running west through the State from the Missouri River, to connect with the main Pacific road, are in progress. On one, the cars are now running for forty miles out; on the other, they are confidently expected to be running twenty miles by the first of July next.

A. A. F. RANDOLPH. PARDEE. Besides the Seventh-day Baptist, there is a Campbellite church in this vicinity with a few Friends, Lutherans, Baptists, Methodists, &c., all together an industrious, intelligent community. Under the promptings of benevolence, they have been since the war began aiding the numerous families of soldiers in the service. Lately we have been having a Festival and Supper, in aid of the Sanitary Commission, the proceeds amounting to \$310. The winter here has been rather a pleasant one, but little wind or rain. Three or four snows have fallen, from one to three inches in depth, remaining but a few hours. Most of the time the roads have been dry and smooth, very favorable for team work. Indeed, Kansas excels in good roads. There has been much hauling of hay and grain to Leavenworth this winter from this vicinity; distance about 23 miles. The Fort is quite a city in itself, many of the buildings being large and expensive. The city proper, two miles distant, contains a population of fifteen or twenty thousand

inhabitants. The fort is the general depot for the forts and military posts westward, maintained at great expense by the General Government, and affords an excellent market for Kansas produce, hay selling from thirty to thirty-five dollars per ton, and other produce in proportion.

Atchison City, twelve miles distant, is also a good market for us. The many thousands of mules and oxen employed in the overland trade from that point, help materially to make it so. A. A. F. RANDOLPH. ALBION, WIS. ALBION, March 5th, 1865.

Presuming that a statement of what the Lord has done for us in Albion, Wis., would be both gratifying and profitable to the readers of the Recorder, I give you the following:

Pursuant to the vote of this church, taken Sabbath, Jan. 14th, we commenced a series of meetings the evening following, which we continued day and night for the first two weeks, every night the next two weeks, and four evenings each week since. We have also held a meeting of inquiry every day since the first two weeks, which has been an important auxiliary. The faithful few among us, who had on the panoply of God, and were ready for the work, such as we find in all the churches, courageously faced the foe, and wrought valiantly. From the very first, and indeed through the past summer and autumn, God has given us unmistakable tokens of his visitation in mercy. The work has gone steadily forward, until wanderers have been reclaimed, and almost the entire membership of the church quickened and revived, and the host of God upon this field marshaled for the fight. About sixty have already professed hope in Jesus, and thirty-three have publicly confessed Christ in the ordinance of gospel baptism, and others will go forward soon. The students in our excellent school have shared largely in this precious work of grace, among whom is Prof. J. Q. Emery, who with others promise well, if faithful, to make their mark for Jesus. During the pastoral year, which closed yesterday, forty-one have been baptized upon this field, and sixty-five added to this church, thirty-one by baptism, six by experience, and twenty-eight by letter.

"This is the Lord's doing, and is marvelous in our eyes." O that all men would help us praise Him for his great goodness to us, and to the children of men. Pray for us, that this gracious work may still go on. J. CLARK.

LEONARDSTVILLE—MORE ANGELS. What if the angels were to keep coming? Sometimes they come uninvited; but if they are the right kind of angels, they are none the less welcome, especially if their visits confer benefits upon us. On the evening of March 2d, friends, chiefly not church members, chartered the hotel in our village, from cellar to garret, for a sociable and a supper. A hard rain and snow storm prevented many from coming, but those who did come evidently were bound for a good time, in a good way. By previous arrangement, and the concurring feelings of all, the gathering was entertained with singing by the Glee Club, speaking, and social conversation. At the close of the meeting, it was found that \$107 had been paid in, out of which my humble self received the very acceptable sum of \$80, which, added to my other donations which came flying along, amount to \$225, which lifts me over the shoal places in the current of the year, and starts my little boat in deep water again, and I hope will, with God's blessing help her to sail through another year of hard times. That God may bless the good people of Leonardsville, is the prayer of JAS. SCHMIDT.

CARLESTON, MINNESOTA. We are having a pleasant winter up in these northern regions; very little severe cold weather, little snow, and only short runs of sleighing. There is a prospect of a flood of new settlers next spring and summer. The broad prairie, which three years ago was an uninhabited waste, is being dotted over with the cabins—many of them yet rude and uncouth, but forming the foundation of a future home—of the hardy pioneer. Come out and see them. Yours truly, D. P. CURTIS.

COLD WEATHER. A letter from Ephraim Maxson, of West Edmeston, says of the weather in February: We have had a very cold month. The thermometer has been below zero nine mornings during the month, as follows: Feb. 2d, 9 degrees; 3d, 12; 12th, 9; 13th, 30; 14th, 9; 15th, 9; 21st, 10; 22d, 2; 25th, 7.

HOUNSFIELD. The Church of Hounsfeld, N. Y., has met with a great loss in the death of their beloved Deacon, Elias Frink, who breathed his last on the morning of the 28th of February, 1865. His complaint was ulceration of the stomach. He retained his senses until the last, talking to all

his family, and winding up all his business, temporal and spiritual, like a Christian. Blessed are the dead that die in the Lord. Brother Frink was in the 61st year of his age. E. BARNES.

BAPTISMS. On Sabbath, March 10th, eighteen persons were baptized at Shiloh, N. J., by Eld. W. B. Gillette.

On Sabbath, March 11th, four persons were baptized at Pawcstuck, R. I., by Eld. A. H. Lewis.

MILTON ACADEMY.

The Trustees of Milton Academy are making strenuous efforts to raise funds among its friends and supporters. Never before have the needs of the school pressed so heavily upon them; and they feel that never before the pecuniary assistance they may receive from the public, can be made so useful. In a circular issued last year, they say:

"The most essential need of the Institution is money. The public have not been called upon for subscriptions, during the past seven years; nor have they ever largely contributed funds to erect the buildings or purchase the apparatus. Its present condition is a worthy monument of the wise and generous enterprise of a few individuals. While the country has been growing in riches, the Academy has received small contributions. Since other institutions are strengthened by efficient aid from the State, or by large donations from wealthy friends, this School must also augment its present facilities, by the liberal help of its supporters, to maintain its present position, and insure a permanent success. Funds are especially needed to extinguish a debt against the Institution, to build an addition to the main edifice for recitation rooms, to enlarge the grounds, to supply better furniture for the Chapel and the recitation rooms, to buy a suitable library, to increase the apparatus, and to accommodate the students with better-furnished rooms in the academic buildings. While we are doing the work equal to that of the more wealthy institutions, we are thus hampered by the most galling poverty."

The Academy has, under three different forms, been in operation twenty years. There lies before me an annual catalogue published in the third year of its history, in which the names of sixty-seven students are reported. It says, "All the branches taught in the best Eastern Academies, are taught here. About three-fourths of the students studied the higher branches of English Education, and eleven the Languages." The Principal of the Academy at that time, writes in a letter as follows: "My pupils were studious, exemplary in their habits, seemed to rightly appreciate the advantages of an education, and used most diligently the means necessary to acquire it. And no where have I witnessed the exhibition of more zeal and public spirit in behalf of education, than among the citizens of Milton."

Steadily the school enlarged its influence and patronage; and ten years since, the students in attendance during the year numbered two hundred. At the breaking out of the present war, four years ago, the catalogue shows the attendance of three hundred eighty-four students. Since that time, the number of scholars yearly has varied but little.

In their circular, the Trustees further say, "The Academy now holds a foremost position among the literary institutions of the State. In the number of the studies pursued, and the students taught yearly, it ranks with many of the oldest and well-endowed schools in the Eastern States. Very many teachers have been trained for our public schools and academies, a good quota has been sent to our higher seminaries and colleges, and a large number of young people have been qualified for honorable positions and the useful pursuits of life. These results have been attained mainly by the noble benefactions of its founders, by the earnest labors of its faculty, and by the unsurpassed interest of this community in the School."

The following extracts from editorials published in the papers of our State, during the past year, indicate the high character of the School: "This prosperous school, located in a central and well-populated region, has the largest attendance, we believe, of any Academy in the State. No Academy furnishes so many teachers annually for the surrounding schools as this. The army list shows that a large number of the former students have gone at their country's call."—Wisconsin Journal of Education.

"It (the Milton Academy) is one of the best and most popular educational institutions in the State. It is surpassed by few schools in the country, in the patriotism it has evinced by encouraging its students to enlist in the army."—Wisconsin State Journal.

"A most successful school."—Fond du Lac Commonwealth.

"Most excellent and prosperous institution, and much of its popularity and success is due to the energy, integrity, and scholarly qualifications of its teachers."—La Croix Democrat.

"This Institution has been conducted with ability and marked success. It is rapidly gaining ground in popular favor. Its well-filled

classes heretofore are the best recommendations of its future success. It is still in a very flourishing condition, and under its present able management, is doing a good work in the education of the youth of this vicinity."—Janesville Gazette.

"The buildings are finely located in one of the handsomest and healthiest portions of the State. We regard the Milton Academy, in many respects, superior to any school in the State, and, in all respects, a most excellent one. It deserves well at the hands of our people, for many reasons; besides its pleasant situation and healthful locality, it is only a few minutes removed from us by the railway; it is not an expensive school for the students; it is in a quiet, orderly town; and its faculty is as good as can be found in the West. Every attention is paid to the mental wants of the student; and, under the management of its principal, assisted by so excellent a corps of teachers, it cannot but be prosperous."—Whitewater Register.

Statistics could be given, showing the prominent religious influence of the school upon its students and the people of this section. But I forbear presenting them, as this article is already too long. It is sufficient to say, that few churches have been as instrumental in opposing scepticism, and in gaining converts to Christ, as this Institution.

It is hoped that the friends of the Academy will second the exertions of the Trustees, and place it above its present wants. Many of our people in the eastern and western churches, interested in promoting education among us in the West, will have an opportunity, I presume, during the year, to aid the Academy, by their funds, in improving its facilities. \* \* \*

MILTON, Wis., Feb. 28th, 1865.

READING FOR THE SOLDIERS.

I think the suggestions of "Gleaner," in the Recorder of Feb. 16th, under the above heading, ought to receive an immediate response from our people. I have often wondered why there was no concerted effort among Sabbath-keepers to bring the Sabbath truth to the attention of this largely tract-reading class. It is far more difficult to induce the same number of men to read our publications in civil life, where every society is flooded with reading matter, than in the army, where there is more leisure time, and less to read.

Through the invaluable agencies of the Sanitary and Christian Commissions, very much has been accomplished in the circulation of reading matter throughout the army. Not only the floating literature of the country, which claims neutrality in religion, but the tracts and special organs of most religious denominations, have been liberally distributed. The peculiar tenets of the Baptists, Presbyterians, Methodists, Episcopalians, Lutherans, Unitarians, Spiritualists, and Materialists, have been indiscriminately scattered, and eagerly read by thousands, who are glad to get anything to satisfy the cravings of the mind, and while away their lonely hours in camp. Thus they are brought in contact with many important truths, as well as many errors, which under other circumstances might never have reached them.

Shall this golden opportunity be lost, and the great truth of the Lord's Sabbath not receive its share of promulgation?

While many of our own faith are now in the army, exposed to the powerful non-sabbath-keeping influences of army life, ought there not to be an unusual effort, by our people, at least, to gain as much as we are in danger of losing? Must the suggestions of "Gleaner" and others be tabled, after a single insertion in the Sabbath Recorder?

Nearly four weary years of war have passed, and with them many idle weeks and months among the soldiery, because of the scarcity of books, papers, and tracts, and thousands only waiting for light in order to their being benefited. During this time, what has been done by us for the furtherance of the Sabbath cause? If the Sabbath is worthy our adherence, it is worthy our advocacy; and the Lord of the Sabbath will not hold us guiltless, if we fall in the proper discharge of this solemn duty. It is very well for us to read articles in the Recorder urging us to action, and to respond a feeble "amen" to the sentiment expressed; but is this the fulfillment of our mission? Then why not act at once? Let agents, or committees, be appointed, with especial reference to the distribution of tracts and pamphlets in the different departments of the army. Ask for and give contributions, and thus enter immediately upon the work. There is no time to be spent in argument or exhortation. Soon this demand for reading matter will have passed. Let the present Spring be the time for labor.

SOLDIERS.

FRIDAY last was "a day of public fasting, humiliation, and prayer, with thanksgiving," throughout Repubdom, in accordance with a proclamation of Jeff. Davis.



HOW OIL WELLS ARE SUNK.

The Philadelphia Petroleum Journal gives an interesting account of the method in which oil wells are drilled and worked, from which we extract the following particulars:

In the selection of sites for the sinking of wells, very much depends upon chance. There are, however, in many cases, certain outward indications influencing the judgment of experienced operators, and not unfrequently these are so marked a character, as almost from the beginning to insure success.

There are those, however, who pretend to designate the precise points where wells may be sunk with the certainty of success; and many who would be unwilling to admit their faith in these "charlatans, not unfrequently consult them and adopt the points designated by their divinations.

The "oil indicator" is a metallic compound, the secret of which is with the inventor. It is egg-shaped, of the size of an ordinary musket ball, and suspended by a silken cord from two to three feet in length. It is claimed for it, that deposits of petroleum at various points in the vicinity of where it may be held, will give it a circular motion, while in passing directly over such deposits, it will become entirely still, thus marking particular points where wells may be sunk advantageously.

The sinking or boring machinery, in sinking a well, the site being fixed, the next step is the setting of the engine and the erection of the derrick. The engine should not be of less than ten horse-power, and will cost from one thousand five hundred to two thousand dollars.

The derrick, consisting of four upright timbers, forty-four feet in length, twelve feet apart at the base, and about four at the top, is erected directly over the point selected for boring. Midway between the derrick and the engine a walking-beam is erected, one end of which enters the frame-work of the derrick to a point directly over the well.

In driving this pipe, a boulder or soft rock is encountered, the chisel, at once applied, the pipe cleaned by means of a sand pump, the boulder or rock bored, and the pipe driven through, the force used in driving being sufficient to crack the boulder or in case of soft rock, to cause it to crumble beneath the pipe and fall into the chamber.

The pipe being driven, the work of boring commences. The pilot-driver is removed. A cable about two inches in diameter, and from five to six hundred feet in length, is wound upon a cylinder between the back timbers of the derrick, passing thence through a pulley in the top of the derrick, and down to the well.

The tools consist, first of two heavy rods of iron about fifteen feet in length, and weighing from three hundred to three hundred and fifty pounds. One end of each of these rods is divided so as to form a link of about three feet in length, and the two being connected through these links have that much play, breaking the force of their fall in boring.

The tools rise and fall with the movement of the walking-beam, the person in charge of the boring occupying such a position as to have them under complete control, and so turning them at every descent, this way and that, the chisel cuts a circular chamber of its full width, the temperature enabling him to pay out the tools until they have sunk to the depth of three feet. The tools are then withdrawn, a sand-pump about six feet in length is applied, and all the loose earth and gravel in the well removed. This process is repeated until the well has been sunk

through the iron pipe. After each withdrawal of the tools a portion of the cable equal to the distance bored is paid out, and the same process again gone over. When the iron pipe has been passed, after each application of the sand-pump, a reamer is attached to the lower rod in place of the chisel, and being slightly larger than the latter, the boring is triflingly so as to give it a uniform and even surface.

The time ordinarily consumed in boring a well is from eighty to one hundred days, the progress made being from three to ten feet per day in gravelly formation, and from one to three feet in rock. Contracts for sinking wells are made at three dollars per foot, engines and tools being provided; but wells of five hundred and fifty feet in depth cost, at the present price of labor, not less than one thousand eight hundred or two thousand dollars, making the total cost of the well and fixtures about six thousand dollars.

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It will be understood that in sinking wells they are constantly filled with water. The chief water courses are generally found between the surface and the first sand rock, which lies at a depth of one hundred and twenty feet. This rock is from thirty to forty feet in thickness. A soft rocky formation of some hundred feet is then encountered, and at a depth of three hundred fifty feet, the second sand rock is found, about the same thickness as the first, after which comes a second soft, soapy rock, with other formations, until at a depth of five hundred or five hundred and fifty feet, the boring enters the third sand, which is a bluish, slaty formation, or shale, of from forty to sixty feet in thickness, and in the crevices of this oil, and gas are found. It is seldom that much gas is found in Oil Creek wells above the third sand, but after entering the third sand, the evidences increase, and frequently the force of the gas is so great as to throw the water from the well to a distance of thirty and forty feet, much resembling the Iceland geysers, where steam is the motive power.

Ordinary wells are sunk into the third sand from fifteen to thirty feet, but if a strong head of gas is encountered, the work is extremely difficult, the tools themselves being sometimes thrown from the well by the force of the gas, notwithstanding their immense weight. The presence of this gas affords unmistakable evidence of oil, even where the water thrown up is not manifestly impregnated with oil, as is mostly the case, and of a strong saline taste. If oil is found in the water, the well is at once regarded as a success, and further boring is relinquished.

The next step is to tube the well and prepare it for work. Until that is done, large quantities of water mixed with oil continue to be discharged by the force of the gas. The tubing consists of iron pipe two and a half inches in diameter, in sections of about twenty feet, which are screwed together and put down in the well to within a few inches of the bottom. As yet, the water from the water-courses above the first sand rock has been constantly running into the well, finding its way into the oil veins, and being heavier than the oil, forcing it to other localities. To check this flow of water, a seed bag is fastened around that section of the tubing that is to take its place in the first sand rock, and below the water-courses. This seed bag is made of heavy cow hide, of a size, when filled, to fit the chamber of the well, and about eighteen inches in length. Placed around the tubing of the point desired, the lower end of the bag is securely fastened by a strong cord; it is then filled with flaxseed, the upper end secured in like manner as the first, and the tubing progresses to completion, the seed-bag meantime being sunk to the position designed for it, where the action of the water causes the seed to swell so as to completely fill the chamber, and render any further descent of water into the well impossible.

It sometimes happens, in boring, that a water crevice is found below the first sand rock, in which case the seed-bag must be put down in the second sand rock, so as effectually to exclude all water from the oil strata. The work of tubing being completed, sucker rods are inserted in the tubing, and sunk to within a few inches of the bottom, a bucket-lax that is attached to the lower rod similar to that in an ordinary pump. These rods are of wood, an inch in diameter, twenty feet in length, and fastened together by a screw. The tubing is then carefully secured in its place, the machinery for pumping adjusted, and attached to the walking beam, a goose neck and pipe ar-

ranged leading from the tubing to tanks constructed to receive the oil, and the well is ready for work.

It becomes necessary in the first place to free the well from water, that up to the completion of the tubing has been running into it, and until this is done the character of the well cannot be determined. For this purpose the pump is at once set to work, and little else than water is yielded for a couple of days, and in some cases a week; at length, however, the water being exhausted, the oil returns, and is pumped into the tanks in greater or less quantities, according to the productiveness of the veins through which the boring has passed. Some wells produce not more than five barrels per day, others ten, twenty, thirty, fifty, one hundred, and five hundred barrels. The opening of a well yielding only thirty barrels per day is regarded as a fortunate enterprise; but four hundred and six hundred barrel wells are not unfrequently, and the "Coquette" well, opened in November last, on the "Egbert" farm, yielded for a time eight hundred barrels, and has yielded three hundred and four hundred barrels per day through out the winter. A thirty barrel well, with oil at ten dollars per barrel, will yield three hundred dollars per day, nine thousand dollars per month, and one hundred and eight thousand dollars per annum, if steadily productive.

Very often, after the water has been pumped from a well, the evidences of a large supply of oil are such as to induce the drawing of the sucker rods, and thereafter the oil flows from the well in a steady stream, sometimes uninterrupted, but generally after the first few months falling off, and rendering the application of the pump necessary. The "Noble" well, opened in May, 1868, and which has recently ceased, or is yielding but little, has flowed upwards of four hundred thousand barrels of oil, earning for its owner nearly two and three-quarter millions of dollars; and the "Sherman," nearly opposite, and which failed some four months since, has yielded over three hundred thousand barrels; the "Maple Shade," nearly two hundred thousand barrels, and several others from fifty thousand to one hundred thousand barrels. In most cases, however, even dowing wells do not yield more than from two hundred to four hundred barrels per day, and for every one exceeding two hundred barrels there are a dozen yielding less, say from fifty to one hundred barrels.

The oil, as it comes from the well, whether pumping or flowing, is often mixed with large quantities of water, and the two run together into immense tanks of the capacity of from one hundred to five hundred barrels, where the oil rising to the surface, the water is drawn from the bottom of the tanks by means of a spigot. The oil is also sold directly from the tanks, the purchasers in all cases providing the barrels, and incurring the cost of filling. Ordinarily there is but a limited stock of oil at the wells, it being bought up and forwarded to market as fast as produced; but during the winter, owing to bad roads and want of proper facilities for transportation, quite a large stock has accumulated, that must await the resumption of river navigation.

Paris, as all the world knows, is as famous for its suicides as its gayety. French statisticians have reduced the number to scientific precision, and from the state of the weather or the condition of the finances, can estimate the probable proportion of this kind of crime. Several interesting cases have recently occurred from causes that are as curious as their triviality as the results were tragical and wicked.

One of them was that of a cultivated gentleman and a whole-souled fellow, who endured a friend's note for \$6,000. His friend was unable to pay it at maturity, and the endorser, in a similar predicament, applied in vain for subsistence. He dismissed his servant, and blew out his brains.

A postman, unable to open the front door of a house in St. Anthony street, forcibly entered the porter's lodge; and found a man, his wife and daughter dead, dressed in their best clothes, enfolded from charcoal funes. They were unable to raise but fifteen dollars to pay a note of thirty, and choked themselves for five dollars apiece.

The manager of the Grand Opera had an application from a melancholy looking man for the part of a Pope, King or Emperor. He could not sing a note, but having been married twelve years, he fancied his wife's affection was diminishing, and that his appearance in gold and purple was the only means of regaining her love. The request was acceded to, and the result was entirely satisfactory to the forlorn husband. Unfortunately the opera changed hands, and the new manager degraded the emperor to a peasant. The first one received a letter asking his interference in behalf of his accepted rights, as the feelings of his wife, on witnessing his mean attire, had again cooled. He threatened suicide unless help was rendered. The letter was a month old. Inquiries resulted in ascertaining that two weeks previous he was found dead in his chamber, hanging by the neck.

Fifty years ago, the prompter of one of the theatres fell in love with a beautiful actress, who laughed at his declarations. He went to the river, and fired a pistol at his breast as he leaped into the water. He was rescued, and in two months was well again. For a whole year, hoping that her heart had been touched by his desperation, he paid assiduous attentions to the actress. On his second rejection, he went home and cut his throat. His death was witnessed by a medical student in the next room, who sewed up the gash and

saved his life. This kept him in bed several months, and in the meanwhile he lost his place in the theatre. So he departed to Mexico with a theatrical company, all of whom perished from the black vomit but himself. He gave music lessons in Mexico, and while teaching twenty-five young men one day, an earthquake shook the house down, and he alone escaped. He is now 80 years old, and doesn't wish to die.

Paris seems to be a pleasant place to live in—a very short time.

Correspondents are beginning to write lengthy accounts of the present appearance of Charleston, some of which are quite interesting. We make the following extract from the Times' letter:

The appearance of the city is desolate in the extreme. While on Morris Island I often heard the report that grass was growing in the streets at the lower end of Charleston, and now I am witness to the truth of the statement. All along the water front, and in fact, for a long distance up the city, the buildings are either partially or wholly demolished. The walls of some present great jagged holes, through which a horse and cart could easily pass, and that is the case not only in one but several streets.

No wonder the rebels were anxious to get beyond the reach of our shells! Such a punishment was never before inflicted upon any city. All of the hotels are closed, the furniture and appointments having been removed by the proprietors to the interior of the State some months ago. The Mills House, was struck seventeen times, and at last the guests announced that they would not risk their lives by remaining longer in the building. The Charleston Hotel was also struck several times, so that it became necessary to close it.

While walking through the upper wards this morning, I was astonished to find that the shells had even reached as far as the Georgia Railroad depot, thus showing that he had traveled a distance of five and six miles.

The first day of our entry into the city I noticed but few citizens made their appearance. I am told that the more prominent secessionists and a great many of the Union sympathizers have gone into the country. But within the past few days a number of the latter have returned here, bringing their furniture with them. Unmistakably there is a strong Union feeling in Charleston. There is also a secess element remaining, which in course of time will die a natural death.

As to the matter of subsistence, the supply is limited, consisting mostly of meal and rice. The entire quantity was seized by our authorities and will be turned over to a committee of citizens, of which committee Dr. G. Mackay, one of the staunchest Union men in the place, is a member, to be distributed among the poor of the inhabitants.

It seems to be inevitable that to prevent suffering, similar measures to those taken by the North in the case of Savannah must be adopted in behalf of the people of Charleston. It is contemplated by the citizens, to hold a public meeting for the purpose of choosing delegates to repair to the North and lay before its people an account of the destitute condition to which the rebellion has reduced them. I have taken special pains to inquire of a number of the inhabitants what general view was entertained in the South as to the results thus far of the war, and in every instance I was informed that the South would do well if it held out two months longer.

Gen. Hardee and other rebel military officers said before they left the city, that their armies must concentrate in Virginia, or all would certainly be lost.

Perhaps it will surprise many to learn that there was really a Union League established in Charleston. Such was the case, and it received the support of hundreds of the citizens, and many of the members were of such prominent standing that the military authorities dare not make arrests.

According to the description given, the most inhuman and outrageous acts of cruelty were committed by the rebels when they evacuated. Women and children who had snatched from the flames a few bags of meal or corn, or an apronful of rice, were pursued by the cavalry and cut down with sabres. The rebels were exasperated to the nature of fiends when they approached a man who showed the least desire to share the fate of the city. Had they been allowed to exercise their own will, not a house would have been left standing.

The firing of the Northeastern Railroad station, together with its contents of rice, meal and flour, was a proof of what they designed to do with all the buildings. The rebels did their work, too, regardless of human life and limb. In that railroad station were stored one hundred kegs of powder, which were purposely ignited while a crowd of half-starved people were within, gathering up a little quantity of meal to keep soul and body together. A most terrific explosion followed, the appalling result of which was the killing and mangling of three hundred and fifty human beings.

THE MARYSVILLE APPLE. The Marysville Appeal, a California paper, thus states some curious effects of the different climates of our Pacific coast upon the growth, productiveness and longevity of the apple tree:

The whole country west of the Rocky Mountains seems to be favorably adapted to the growth of fruit. In the short space of ten years, California exhibits a capacity equal to the consumption of our people. Though we still eat Oregon apples, nine-tenths of our consumption is from California orchards. There are certain characteristics worthy of notice in our soil and climate as compared with Oregon, and with Oregon as classified with Idaho. The apple tree of California is celebrated for its rapid growth and early maturity, for its purity and protuberance. The apple tree of California begins to bear the second year, and instances are not rare where two crops are gathered from older trees the same season. We have in this market—at Fay's—boxes of apples of the second crop, 1864. These apples are of the finest flavor, and in every respect but in size, equally as good as the first pickings. But our apple trees are tender. They arrive at maturity too early, and their constitutions are broken down by profuse nakes. The apple tree in Oregon partakes of this characteristic, but has the advantage of one year. Two-year olds in California are three-year olds in Oregon. If we leave Oregon and go to Idaho, we find another apparent year required to bring the apple tree to fruit bearing. There, they will not bear until four years of age. The trees are tougher than in Oregon, and in Oregon healthier than in California. We like our young-producing trees, and boast of our prolific tree-raising soil and climate. But we will find that the year or two we gain will be bought at a dear price. The one year of early maturity will be balanced by many years of early decay, loss of tree, and depreciation of fruit. But we can meet this loss by repeated planting. Trees are cheap, and while our pioneer orchards are dying out we can be growing new ones.

FACTS ABOUT ADVERTISING. The advertisements in an ordinary number of the London Times exceed 2500. The annual advertising bills of one London firm are said to amount to £40,000; and three others are mentioned who each annually expend for the same purpose £10,000. The expense of advertising the eighth edition of the Encyclopaedia Britannica is said to have been £3000. It is also asserted that £2,000,000 a year are expended in England in extra advertising, by circulars, hand-bills and placards. In large cities nothing is more common than to see large business establishments, which seem to have an immense advantage over all competitors by the wealth, experience and prestige they have acquired, drop gradually out of public view, and be succeeded by firms of smaller capital, more energy, and more determination to have the fact that they sell such and such commodities known from one end of the land to the other. In other words, the new establishments advertise; the old die of dignity. The former are ravenous to pass out of obscurity to publicity; the latter believe that their publicity is so obvious that it cannot be obscured. The first understand that they must thrust themselves upon public attention or be disregarded; the second, having once obtained public attention, suppose they have arrested it permanently, while in fact nothing is more characteristic of the world than the ease with which it forgets.

LOUIS NAPOLEON'S FAVORITE DOG. Hero, recently followed a Parisian lady to her home, who, after keeping him a day or two, handed him over to the police without knowing what a distinguished guest she had entertained. The Emperor presented her with a massive gold collar, to be worn as a bracelet.

THE ILLINOIS LEGISLATURE HAS PASSED A BILL TO PAY THE MEMBERS IN GOLD. Sixteen States have ratified the constitutional amendment.

LAWYERS OF RHODE ISLAND. Passed at the January Session of the General Assembly, 1865. An Act to prohibit persons recruiting soldiers within this State to be credited to the quota of other States. Section 1. Any person who shall within this State enlist, or who shall aid or abet in the enlistment of any recruit for the service of the United States to be credited to the quota of any other State than this State, or any person who shall advise, aid, or procure in any way, any person residing or inhabiting in this State, to leave this State for the purpose of being enlisted in the service of the United States, and of being credited upon the quota of any other State, shall, upon conviction, be imprisoned for a period of six months, and be fined not exceeding five hundred dollars.

THE HIGHLAND WATER CURE. Is again fitted up for the reception of patients. H. P. BURDICK, M.D., AND MRS. MARY BRYANT BURDICK, M.D., PROPRIETORS. Send for a Circular. Address, Alfred, Allegany Co., N. Y.

NEATLY AND PROMPTLY EXECUTED, THE NARRATIVE WEEKLY, Westbury, R.I. Power Press, large and small, and an extensive assortment of Job Type, mostly new, and of modern styles, set up economically and to the satisfaction of the most fastidious tastes. BOOKS, HANDBILLS, CATALOGUES, BILL-HEADS, REPORTS, CARDS. Special attention given to printing in One and Two Colors. J. H. UTTER & CO. Westbury, R.I.

GOLD PENS FOR THE MILLION! Pens to Suit the Hand, and Prices 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 Pens, selecting the same according to the description, namely: GOLD PENS IN SILVER PLATED EXTENSION CASES, WITH PEN-CILS. 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, ESBONY DESK HOLDERS AND MOHOOK CASES. For \$2 25 a No. 3 pen 1st quality, or a No. 4 pen 2d quality, or a No. 5 pen 3d quality, or a No. 6 pen 4th quality, or a No. 7 pen 5th quality, or a No. 8 pen 6th quality, or a No. 9 pen 7th quality, or a No. 10 pen 8th quality, or a No. 11 pen 9th quality, or a No. 12 pen 10th quality.

AMERICAN GOLD PEN CO. 200 Broadway, N. Y. LYONS' PURE OHIO CATAWBA BRANDY. SPARKLING CATAWBA WINES. Equal in Quality and Cheaper in Price than the Brandy and Wines of the Old World. FOR SUMMER COMPLAINT, CHOLERA INFANTUM, BOWEL COMPLAINT, CRAMP, COLIC, AND DIARRHOEA. A sure Cure is guaranteed, or the money will be refunded.

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GROVESTEEN & CO. PIANO-FORTE MANUFACTURERS, 499 BROADWAY, NEW YORK.

The attention of the public and trade is invited to our New Scale of Octave Rosewood PIANO FORTES, which for volume and purity of tone are unrivaled by any hitherto offered in this market. They contain all the modern improvements, French Grand Action, Harp Pedal, Iron Frame, Over-String Bass, &c., and each instrument being made under the personal supervision of Mr. J. H. Grovesteen, who has had a practical experience of over 30 years in their manufacture, is fully warranted in every particular.

The "Grovesteen Piano Forts" 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 Octave, round corner, Rosewood plain case, \$275. No. 2, Seven Octave, round corner, Rosewood heavy moulding, \$300. No. 3, Seven Octave, round corner, Rosewood, Louis XIV style, \$325.

TERMS: NET CASH, IN CURRENT FUNDS. Descriptive Circulars sent free. DENLETON'S PHOTOGRAPH GALLERY, NO. 5 CHATHAM SQUARE, Between East Broadway and Division Street, New York.

Wm. S. Denleton respectfully invites the attention of the Public to his beautiful style of CAMERÉ DE VITRE, LARGE SIZE PHOTOGRAPHS, Plain and Painted in Oil. Also his EXCELSIOR AMBROTYPES. Having increased facilities for producing First Class Work, I challenge competition in regard to Finish and Durability. Particular attention paid to COPIES from Old Daguerrotypes and Ambrotypes to Cards de Visite and Large Photographs, plain and in oil. All Pictures, left at this Gallery to be copied, are kept in one of Herbig's Large Size Fire and Burglar Proof Safes. Also a large assortment of GILT OVAL AND ROSEWOOD FRAMES, at the very Lowest Prices.

D.R.E. RAILWAY.—PASSENGER TRAINS leave, via PAVONTA Ferry (free foot of Chambers Street, New York, as follows: 7.00 A. M. Express for Cleveland direct, via A. & O. W. R. 8.30 A. M. Milk, daily, for Ottaville and intermediate stations. 10.00 A. M. Mail, Buffalo and intermediate stations. 3.30 P. M. Way, for Ottaville, Newburg, Watervliet and intermediate stations. 4.00 P. M. Express, for Cleveland direct, via A. & O. W. R. 5.00 P. M. Night Express, Sundays excepted—for Dunkirk, Buffalo, &c. 6.00 P. M. Lightening Express, daily for Dunkirk, Buffalo, &c. 8.00 P. M. Emigrant Train, for Dunkirk and principal stations. CHAS. MINOT, General Superintendent. Trains leave at the following stations at the times indicated:

HORNELLVILLE. Going East: 8.25 a. m., 1.10 p. m., 8.18 a. m., 9.48 a. m., 10.22 a. m. Going West: 9.30 a. m., 5.50 p. m., 12.45 p. m., 7.17 p. m. ALFRED. 7.33 a. m., 10.28 a. m., 12.02 p. m., 8.51 p. m., 9.28 p. m. PAINTEDVILLE. 11.10 a. m., 3.53 p. m.

CENTRAL RAILROAD OF NEW JERSEY.—From foot of Liberty Street, North River, N. Y.—Connecting at Lamport with the West, Delaware, and Western Railroads, and at Eatons with Hampshire Valley Railroad and its Connections, forming a direct line to PITTSBURG and THE WEST, without change of cars. GREAT MIDDLE ROUTE TO THE WEST. Two Express trains daily for the West, except Sundays, when one evening train. Sixty Miles and Two Hours saved by this line to Chicago, Cincinnati, St. Louis, &c., with but one change of cars. Wagon Express, commencing Feb. 18, 65, for Buffalo, as follows: At 8 A. M. for Buffalo, through Chert, W. Mansport, Wilkesbarre, Mahanoy, Easton, Boston, Water Gap, Scranton, Wilkesbarre, Great Bend, Pittston, Binghamton, &c. Tickets for Buffalo, Erie, and West, with but one change of cars to Chicago, and but two changes to St. Louis, &c. At 8 A. M. for Buffalo, through Chert, W. 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