

# The Sabbath Recorder

Published by GEORGE B. UTTER.

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

TERMS—\$2 50 a Year in Advance.

VOLUME XXI.—NO. 13.

WESTERLY, R. I., FIFTH DAY, MARCH 30, 1865.

WHOLE NO. 1668.

## The Sabbath Recorder.

### HE DIED ON THE SHORE.

For the Sabbath Recorder.  
BY MRS. G. H. SOUWELL.

Francis Xavier, who accompanied an embassy to China in 1552, and who earnestly desired to introduce the Christian religion into the country, was not allowed to land, but he induced a Chinese to put him ashore in the night. He was not permitted, however, to do more than to land, and die on the shore.

He died on the shore—  
On the shore of that dark, mysterious land,  
Which in ardent yearnings his great soul  
Spurned, when he longed to live, and labor, and pray,  
While the years of his life glided slowly away;  
He died on the shore.

He died on the shore—  
In his heart, death, when he earnestly de-  
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### HINTS ABOUT HOME MATTERS.

I. PARENTAL INDULGENCE.

Every little child who is familiar with Bible stories has heard about "little Samuel." Everybody knows, that as Samuel was laid down to sleep, the Lord called him, not only once, but thrice. But how many know why he called him? How many parents know the full purport of the message Samuel was to deliver to Eli? God sent a message by Samuel; Eli had sinned; God was going to punish him; and this was his sin: "His sons made themselves vile, and he restrained them not." David, too, had a pet child, Adonijah, of whom it is recorded, that "his father had not displeased him at any time, saying, 'Why hast thou done so?'" And, as usual with spoiled children, both Adonijah and Eli's sons came to a disgraceful end. These parents were good men; but they could not bear to say "No" to their children. They would on no account "displease" them. Instead of governing them, they revered the divine ordinance, and were governed by them. Putting away their inflexible guide, and following the impulses of a blind affection, they allowed their sons to have their own way. Solomon thought this was the sure method to ruin a child. He wrote a variety of proverbs embodying this sentiment, and recommending a discreet use of the rod. He had seen his brother Adonijah fall a victim to parental indulgence, and he sounded the alarm to other parents. The common feeling in our day seems to be that Solomon was needlessly anxious on this point; or, at least, that however judicious his maxims might have been in a "rude age," they are not adapted to a refined state of society, like that which it is our felicity to enjoy. A large proportion of the present generation of youth are growing up under the benign sway of this improved code, the essential provision of which is, that parents may counsel, but must not command their children. A father is still allowed to say to his son, "I would advise you to do this," and a mother may venture to express her wishes to her daughter, "I should prefer your doing so and so;" but it would be very rigorous to put these suggestions into the form of commands. According to the Bible theory, the family has a head; the new theory makes the entire family assessors, with the father on his throne. The consequences are just what might be expected from this bold attempt to improve a divine institution. On all sides the complaint is made of increasing willfulness and insubordination among the young. Let us take up the histories of Eli's sons and Adonijah; let us read, remark, and learn; for all Scripture was given for our learning, and is designed for our instruction, reproof, and correction.

II. FILIAL INSUBORDINATION.

Disrespect to parents has come to be one of the prominent characteristics of the times, one which stands out so conspicuously, that he must be blind who does not see it. If a man had a stubborn and rebellious son, who would not obey the voice of his father or the voice of his mother, 'twa after he had been chastised, his parents should bring him to the elders of their city, and the case being stated to them, they should conceive the men of the place in the gate thereof, and have the disobedient youth stoned to death. If such a law were enforced in our large cities, executions of this kind would become an every day affair. It is the injunction of God, "Honor thy father and thy mother." Honor thy father and thy mother. Honor them by doing everything in your power to promote their comfort, and happiness. Reason suggests this; Revelation commands it. But there

are young persons who will not suffer the Bible to dictate how they shall treat their parents. A parent's wishes have little or no influence with them. They may go so far as to set their known wishes at defiance, and act in opposition to their explicit instructions. This habitual irreverence and disobedience towards such parents, affixes a stigma upon the reputation of a child, for which no beauty of person, no splendor of endowments, no accumulation of accomplishments, can compensate.

### III. DISRESPECT TO PARENTS.

If I could whisper a word in the ears of the young men who are casting about for a companion for life, I would say to them, "See to it that you do not choose your companions; you learn the character of the other party at her own fireside; and let no outward attractions ensnare you into a union with an undutiful daughter. She who is disrespectful to her parents, will, after the heyday of marriage is over, be equally disrespectful to you; and this counsel is equally appropriate to the other sex. The first guarantee a young girl can have for conjugal happiness, is in marrying a man of decided and cheerful piety. Next to this, perhaps, the surest pledge they can have lies in strong filial affection. The young man who loves his mother well, and cares for her comfort, will not neglect his wife. It is one of the finest endowments pronounced in the familiar intercourse of society, when it is said of this or that man, "He is so kind to his mother." And daughters who are wise, instead of allowing themselves to be fascinated by mere external graces or intellectual gifts, will inquire, before taking that irrevocable step, whether a suitor is "kind to his mother." It must not be forgotten, however, that very much of the prevalent irreverence for parents, and for age in general, is to be ascribed to the excessive indulgence with which children are trained. More firmness in governing the young, would insure from them both more obedience and more affection. Multitudes are ruined through

### GEN. SHERMAN'S MARCH.

The daily papers are largely occupied with accounts by their correspondents of General Sherman's march through South Carolina. Of course we have not room for the details; but from the N. Y. Evening Post we clip such incidents as will show the state of feeling in the regions traversed. Under date of Chesterfield, March 2d, the correspondent writes:

### RAPID MARCHING.

Although for the last three days we have not seen the sun, and the rain has fallen now and then, the left wing has made some superb marches. The Fourteenth corps yesterday traveled over eighteen miles of the road which had already been used by the Twentieth corps, and to-day the Twentieth corps have marched twenty-one miles since daylight. Fortunately, the route has led along the high ridges, and through the pine barrens, where the soil is sandy, and all the better for the light fall of rain. Thus we were able to reach this place early in the afternoon, driving before us at a good marching pace Butler's, or rather Hampton's, cavalry, who opposed the advance.

### A NEGRO WOMAN SHOT.

During the skirmishing of one of our men who, by the way, was a foreigner, was slightly wounded. The most serious accident of the day occurred to a negro woman, who was in a house where the rebels had taken cover. When I saw this woman, who would not have been selected as a type of South Carolina female beauty, the blood was streaming over her neck and bosom from a wound in the jobe of her ear, which the bullet had just clipped and passed on.

### UNCLEANLY PEOPLE.

To-day is the first instance within a week that I have seen a household where the women were neatly dressed and the children cleanly. The people who have inhabited the houses along the roads for fifty miles behind us are amongst the most degraded specimens of humanity I have ever seen. Many of the families I now refer to do not belong to the class known as the "poor whites of the South"; these are large landowners, and holders of from ten to forty slaves. The peasantry of France are uneducated, but they are usually cleanly in their habits; and the serfs of Russia are ignorant, but they are semi-barbarous; and have, until lately, been slaves. The working classes (many of them) in England are debased, but they work; the people I have seen and talked to for several days past are not only disgusting,

filthy in their houses and their persons, but are so provokingly lazy, or "shiftless," as Mrs. Stowe has it, that they appear more like corpses recalled to a momentary existence, and I have felt like applying a galvanic battery to see if they could not be made to move. Even the roads of our foragers do not start them into life; they loiter about like sloths, and barely find energy enough to utter a whining lament that they will starve.

### HORRORS OF SLAVERY.

During this campaign I have seen terrible instances of the horrors of the institution of slavery. I have seen men and women as white as the purest type of the Anglo-Saxon race, the very white, who were bought and sold like animals, who were slaves. I have looked upon the mutilated forms of black men who had suffered torture at the caprice of their cruel masters, and I have heard tales of woe too horrible for belief; but in all these I have never been so impressed with the degrading, demoralizing influence of this curse of slavery, as in the presence of these South Carolinians. The higher classes represent the scum and the lower the dregs of civilization. South Carolinians they are, and not Americans.

### A LADY'S SENTIMENTS.

The clean people whom I met this afternoon were refusing to look at several of the ladies—for the men ran away at our approach—were attending school at this place, where a seminary has been situated for many years. One of these ladies, in reply to my question why she had not gone to her home, forty miles down the river, answered:

"What is the use? Your people go everywhere; you overrun the state, and I am as well off here as at my father's house."

### GENERAL SHERMAN AND THE NEGROES.

I happened to be present this afternoon at one of those interviews which so often occur between General Sherman and the negroes. The conversation was piquant and interesting, not only as being characteristic of both parties, but it was the more significant because, on the part of the General, I believe it a fair expression of his feelings on the slavery question.

A party of ten or fifteen negroes had just found their way through the lines from Cheraw. Their owners had carried them from the vicinity of Columbia to the other side of the Pedee, with their mules and horses, which they were running away from our army. The negroes had escaped, and were on their way back to find their families. A more ragged set of human beings would not have been found out of the slave states, or perhaps Italy. These negroes were of all ages, and had stopped in front of the General's tent, which was pitched a few feet back from the sidewalk of the main street.

### WHO SLEW ALL THESE?

About twenty years ago, a man and his wife—decent and respectable people—removed from the country to a neighboring town, where they purchased a small house, and lived very comfortably. After a time, they removed to the shore, the town being situated near a navigable river, and, in addition to their former means of living, erected a sign, and provided "entertainment" for such as chose to call upon them. They were temperate people, accounted honest, and sent their children to the most respectable school in the place.

In a short time, it was perceived that they, too, frequently partook of the "entertainment," as it is called, which they provided for their customers. The habit of daily measuring the poison to others induced them to taste for themselves; and, although they were not drunk, they bore evidently the first symptoms of the working of the deadly drug which they so fearlessly handled. If the temperance reformation had at that time commenced, they might have been warned of their danger, and saved from ruin; but nothing arrested their progress in the path of the destroyer.

you will be entitled to it sure; you have a right to be all that you can be, and you must be industrious, and earn the right to be men. If you go back to your families, and I tell you again you can go with us if you wish, you must do the best you can. When you get a chance go to Beaufort or Charleston, where you will have a little farm to work for yourselves.

### AMERICAN SLAVERY—PROPHOXY.

BY MRS. HENRIETTA WELLS-GOOD.

The following lines were written in Europe twenty years ago, in answer to a slave-traveler in the Southern States. The author says: "You tell me of a bright land far off, but, ah! can you call it the land of the free? Where the image of God, for a handful of gold, Like a beast in the field, in the market is Where the child from the mother's fond bosom is torn, Where the father is chained, leaving orphaned Where the maiden is bartered like merchandise, Where the mother is wailing in the groan of despair."

### THE LADY'S REPENTANCE.

In the life of Dr. Raffles, recently published, the following story is told in connection with a preaching journey in 1814:

"On our way from Wem to Hawkestone, we passed a house, of which Mr. Lee told me the following occurrence: A young lady, the daughter of the owner of the house, was addressed by a man who, though agreeable to her, was disliked by her father. Of course he would not consent to their union, and she determined to elope. The night was fixed, the hour came, he placed the ladder to the window, and in a few minutes she was in his arms. They mounted a double horse, and soon were at some distance from the house. After a while the lady broke silence by saying, 'Well, you see what proof I have given you of my affection; I hope you will make me a good husband.' He was a surly fellow, and gruffly answered, 'Perhaps I may, and perhaps not.' She made him no reply, but after a silence of a few moments, she suddenly exclaimed, 'O! what shall we do? I have left my money behind me in my room.' 'Then,' said he, 'we must go back and fetch it.' They were soon again at the house, the ladder was soon placed, the ill-matched lover waited below. But she delayed to come, and so he gently called, 'Are you

coming?' when she looked out of the window, and said, 'Perhaps I may, and perhaps not'; then she shut down the window, and left him to return upon the double horse alone."

### BE IMPORTUNATE.

I was sitting in my study, engaged in the preparation of a sermon for the coming Sabbath, and had determined to have the time exclusively to myself.

There was about the house a little mischievous, blue-eyed boy, who seemed an enemy to all quiet; for from early light till darkness came, two little hands found baby-work, and feed seemed never tired. Our Willie was a little one then; how he would chatter, and how he would stare, with dimple chin and tottering step, and never silent tongue. He could not talk then—only a few little words, but the chatter was continuous. I need describe no further, for many of you have or had just such a boy.

But I was going to say—I was sitting in my study, busily engaged, when—patter—patter—I heard a pair of little feet. I knew in which direction the toes were turned, and I pressed my lips together and gave a nod, saying, mentally, "I'll not let him in. I thought when I sat down I would not, and I will not." Patter—patter—and somebody said "I know who it was, but he must not disturb me."

I ran my fingers through my hair, and tried to study.

"Papa."

I heard the latch rattle, and I knew somebody was raising on tiptoe to reach it. I remembered a golden pen I once lost by Willie's hand—broken by sticking it in the table like a scratch awl. It did not take me as long to think as it does to write, or you to read it now.

### THE EFFICIENT MEN.

It is a fact of history and of observation, that all efficient men, while they have been men of comprehension, have also been men of detail. I wish it would be possible to produce as high an example of this twofold character among the servants of God and benevolence in these times, as we have in that fiery prodigy of war and conquest, who, in the beginning of the present century, desolated Europe. Napoleon was the most effective man in modern times—some will say all times. The secret of his character was, that while his plans were more vast, more various, and, of course, more difficult, than those of other men, he had the talent, at the same time, to fill them up with perfect promptness and precision, in every particular of execution. His vast and daring plans would have been visionary in any other man; but with him every vision flew out of his brain a chariot of iron; because it was filled up, in all the particulars of execution, to be a solid and compact framework in every part. His armies were together only one great engine of desolation, of which he was the head or brain. Numbers, spaces, times, were all distinct in his eye. The wheeling of every legion, however remote, was mentally present to him. The tramp of every foot sounded in his ear. The numbers were always supplied, the spaces passed over, the times met, and so the work was done.

### THE ARAB'S PROOF.

The nearest moral approximation I know of was Paul the Apostle. Paul had great principles, great plans, and a great enthusiasm. He had the art, at the same time, to bring his great principles into a powerful application to his own conduct, and to all the common affairs of all the disciples in his churches. He detected every want, understood every character; set his guards against those whom he distrusted; kept all his work turning in a motion of discipline; prompt to every duty. You will find his epistles distinguished by great principles; and, at the same time, by a various and circumstantial attention to all the common affairs of life; and in that, you have the secret of his efficiency. There must be detail in every great work. It is an element of effectiveness, which no reach of plan, no enthusiasm of purpose, can dispense with.

Thus, if a man conceive the idea of becoming eminent in learning, he cannot toil through the million of little dreggeries necessary to carry

him on, his learning will be about zero. Or, if a man undertake to become rich, but despises the small and ordinary advantages by which wealth is ordinarily accumulated, his expectation will, of course, be about zero. Accuracy and detail, the mind of common sense, the small things, combined with great scope and vigor, is the secret of all the efficiency and success in this world.—Dr. Bushnell.

### THE TWO CIVILS.

A collection for foreign missions was being made at a church door. Up walked the richest man in the congregation, and laid a five pound note upon the plate. The people admired the gift, and praised the giver, but it gave no thrill of joy to heaven. Directly after him came a poor, pale, poor, thin, shabby old man, yet with a countenance full of sweetness, and a tear trembling in his eye, and laid beside the rich man's note a single penny. The crowd pushed her ready by. The rich man noticed or cared for her gift? Not a jot. But the poor man's gift, which he accepted, it is far more precious than the rich man's note, and will make a record of it to his honor. You will ask how come this difference? That same morning, the rich man had said within himself, "What shall I give to the collection today for foreign missions? I must give a five pound note, for that is what will be expected of me; and I wish my donation to be above all the others. That same morning the little girl had seen the story of the 'love of Jesus,' and loved him in return. She thought within herself, 'If Jesus did so much for me, oh, what can I do to show my love to him? There is to be a collection for foreign missions today, and I have only a penny, but I will give my penny for Jesus' sake, and it may be will accept it from me, for I love him very much.' The little girl took her penny, laid it on the chest before which she was kneeling, and prayed, 'O my God, bless my penny, which I will give to the Lord, although I am not worthy to give it; and bless it so that it will do good to the poorest of them.' Then, rising from her knees, she took it to the church, and gave it."

### DEMEANOR AT HOME.

First and foremost, (says a modern Chesterfield), don't try to be polite. It will spoil all. If you keep over-whelming your guests with ostentatious attentions to make them feel at home, they will very soon wish they were there. Let them find out that you are happy to see them, by your actions, and not by your words.

Always remember to let the best people alone at first; it is the only way to get them at their ease. Trying to draw them out has sometimes the contrary effect—of driving them out of the house.

Leading the conversation is a dangerous experiment. Better follow in its wake; and if you want to endure yourselves to talk, learn to listen well.

Never make a fuss about anything; never talk about yourselves; and always preserve perfect composure, no matter what solicitude or business others may commit.

Remember, that it is a very foolish proceeding to lament that you do not offer to your guests a better house, furniture or stands. It is fair to presume that the visit is to you—not to your surroundings.

Give people a pleasant impression of themselves, and they will be very sure to go away with a pleasant impression of your qualities.

On just such slender, trifling things these the whole fabric of society turns. It is our business then, to keep them in perfect revolving order.

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WESTERLY, R. I., FIFTH-DAY, MARCH 30, 1865. Geo. B. Utter, Editor.

ORIGIN AND NATURE OF THE SABBATH.

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

In further proof that the Sunday edict of Constantine was a heathen document, put forth by him as a heathen, we offer—

1. Such prohibitions were usual with reference to the Romish festivals. This was not, therefore, a new thing, resulting from the influence of Christianity. In support of this, I quote from the "Antiquities of the Christian Church," by Joseph Bingham, (London, 1856.) Book 20, chap. 2, sec. 9, speaking of the Sunday edict, says:

"This was the same respect as the old Roman laws had paid to their feriae, or festivals, in times of idolatry and superstition. Now, as the old Roman laws exempted the festivals of the heathen from all judicial business, and suspended all processes and pleadings, except in the fore-mentioned cases, so Constantine ordered that the same respect should be paid to the Lord's day—that it should be a day of perfect vacation from all prosecutions, and pleadings, and business of the law, except where any case of great necessity or charity required a judicial process and public transaction."

Bingham here states clearly the fact; that such prohibitions were made by the Roman laws in favor of their festivals, and adds, incorrectly, that Constantine made the same in favor of the Lord's day; for we have seen that it was not the Lord's day, but the "venerable day of the sun," which the edict mentions; and it is impossible to suppose that a law, made by a Christian prince, just converted from heathenism, in favor of a Christian institution, should not in any way mention that institution, or hint that the law was designed to apply to it.

2. The edict of the 7th of March, 321, in favor of Sunday, was followed by another, published the next day, which is so purely heathen, that no doubt can be entertained as to the character of the man who was the author of both edicts. (See Roscoe's Index of Dates, page 830, Gibbon's Decline and Fall of the Roman Empire, &c.) The edict of March 8th, commanded that in case of public calamity, like the striking of the imperial palace or public buildings by lightning, the heathen ceremonies for propitiating the Deity were to be performed, and the meaning of the calamity should be sought from the haruspices. The haruspices were soothsayers, who gave their answers from watching the movements of the entrails of slain beasts, and the smoke of burning certain portions. (See Webster, or any standard Latin Lexicon.) This was a proceeding purely heathen, and no Christian prince could have made such a law. There is an evident connection between the two, as we shall see when we remember that Apollo, who was at this time honored as the god of the Sun, was the patron deity of these soothsayers. He was also the patron deity of Constantine, and the one to whom he, in his pride, loved to be compared. Thus the Sunday edict, from its association as well as its language, is shown to have been the emanation of a heathen, and not a Christian religion. Remember, too, that at least nine years later than this, he placed his new residence at Byzantium under the protection of the heathen goddess of Fortune; that he never gave up the title of high-priest of the heathen hierarchy; that he did not formally renounce heathenism and submit to baptism until he lay upon his death-bed, sixteen years later; and you cannot fail to see that, whatever he did to favor Christianity, and whatever claims he made to conversion, were the outgrowth of a shrewd policy, rather than of a converted heart. And when the impartial historian can say of him, "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, can not excuse," (Dr. Schaff,) we can not well claim him as a Christian prince.

But was he not, during this interim, the patron of the church, the arbiter of theological disputes, and thus in outward form a Christian? In a degree he was. He was likewise the patron of heathenism. If he made any general laws against it, they were never executed; for it was not suppressed in the empire until 390—seventy-nine years after his Sunday edict, and fifty-three after his death. (See vol. 3, chap. 38, "Decline and Fall of the Roman Empire.") He merely modified those points most obnoxious to Christianity, and by every means in his power sought to harmonize the two; or, at least, to prevent actual collisions between them; and thus to hold the control of and gain strength from each; all of

which shows more fully his duplicity and want of Christianity. But we are not lacking in other authority on this, which, while you read, bear in mind, favors the position we oppose, and hence draws the picture in the most favorable light. (See Andrews, p. 255, et seq.)

"The receipt commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce, without scruple, in the sanctity of the first day of the week."

In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world.—Milman's History of Christianity, book 3, chapters 1 and 4.

Mosheim, Historical Commentaries, cent. 4, sec. 7, has the following:

"After well considering the subject, I have come to the conclusion, that subsequently to the death of Licinius, in the year 323, when Constantine found himself sole emperor, he became an absolute Christian, or one who believes no religion but the Christian to be acceptable to God. He had previously believed the religion of one god as more excellent than the other religions, and believed that Christ ought especially to be worshipped; yet he supposed, that there were also inferior deities, and that to these some worship might be paid in the manner of the fathers, without fault or sin."

This, you see, claims for him only an intellectual assent to the idea, that the religion of one God was preferable to the other religions of the time. But he still held to his polytheism, making his heathen deities simply inferior to God, and this subsequently to the death of Licinius, which occurred at least two years after the Sunday edict. The whole matter is tersely told by a late English writer, who, speaking of the time of the Sunday edict, says:

"At a later period, carried away by the current of opinion, he declared himself a convert to the Church. Christianity then, or what he was pleased to call by that name, became the law of the land, and the edict of A. D. 321, being unrevoked, was enforced as a Christian ordinance."—Sunday and the Mosaic Sabbath, p. 4, as quoted by Andrews, p. 259.

RECAPITULATION.

1. The edict in favor of Sunday was not different from those the Romans were wont to make in favor of their festivals.

2. Apollo, the god of the Sun, was the patron deity of Constantine, to whom he continued to do homage, as is shown by the following:

"His coins bore on one side the letters of the name of Christ. On the other, the figure of the Sun-god, and the inscription, Sol invictus, [unconquered Sun,] as if he could not bear to relinquish the patronage of the bright luminary which represented to him, as to Augustus and Julian, his own guardian deity."—(Stanley's History Eastern Church, p. 291.)

This shows why he should especially honor the Sun's day; and the edict of the 8th of March, with reference to consulting the soothsayers, of whom Apollo was also the patron, shows that both edicts were purely heathen, and prompted by a heathen belief.

3. His professed intellectual assent to the idea, that the Christian religion was better than the other religions of the time, did not occur until after this period; and when made, did not exclude belief in and worship of the minor gods of his fathers. His entire course proves him to have been capable of any duplicity or crime necessary to the accomplishment of his personal ends. He favored both paganism and Christianity; modified each in turn to prevent collisions; and leaned most to that which promised most political support.

A few years after the Sunday edict, he assumed the control of the Church, on the ground of his universal political sovereignty, and thus became identified with its history, not as a Christian ruler in truth, but as a ruler of Christians. Hear the words of the learned Niebuhr, as quoted by Stanley, p. 292, History Eastern Church:

"Many judge of Constantine by too severe a standard, because they regard him as a Christian; but I cannot look at him in that light. The religion which he had in his head, must have been a strange jumble indeed. He was a superstitious man, and mixed up his Christian religion with all kinds of absurd superstitions and opinions. When certain oriental writers call him equal to the apostles, they do not know what they are saying; and to speak of him as a saint, is a profanation of the word."—Lectures on Roman History, v. 449.

Such was the character of Constantine. Such was the edict by which the resurrection festival of the Church, heretofore purely non-sabbatic in its character, and the heathen festival of Sunday, through the coincidence of the day in which they were celebrated, and the metamor-

phic state of society, were united, and gradually, by continued effort, and political and ecclesiastical authority, came to be what is called the Christian Sabbath. GLEANER.

THE PRESIDENT'S MESSAGE.

BY REV. D. E. MAXSON.

If the reinauguration of President Lincoln was grand, as an index of the march of opinion, and of the conversion of the American people to the doctrine of "slavery extirpation," as set forth in the platform on which he was re-elected, the inaugural address delivered on that occasion was grander still; grand in its very simplicity and comprehensiveness, and going far to explain how the President had been able to do the more than Herculean task assigned him. Headly, Abbott, and Greeley, who rank among the ablest American writers, have consumed pages and chapters of their histories of the rebellion, in stating the cause of the war. See how our presidential address condenses history, and asserts the cause of the war in a single sentence: "One party would make war rather than let the nation survive, and the other would accept war rather than let the nation perish." Such a master stroke will be imperishable as literature. True as revelation, it shall go down the ages, and if all other records perish, this shall remain in the nation's archives, and those semi-traitors who persist in declaring the war a partizan, a political, an abolition war, shall be put to shame by its rebuking truth.

It is a fact, that the slave holding rebels and their allies in the North, did contemplate and plot the murder of the American Republic, just launched forth from the hand of God, to be the almoner of freedom, and the pioneer of progress, for all the world. Only he who can estimate the worth of the American Republic, and its infinite capacities for good to the human race, can estimate the blackness of the crime attempted by the infamous plotters of its overthrow. Because the despots of the nation, too long tolerated and unhung for their crimes against the slave, had at length found out that the Republic in its healthful action, would at no distant period wipe out the foul stain which they had polluted its escutcheon, they determined its overthrow. Thus this very rebellion of American despots against American institutions, is the highest commendation of those institutions history has recorded. If slavery could have felt secure under Republican government, it never would have plotted its overthrow. When the American people, in a constitutional election, wrested the government from the bloody hands of slaveholders, which had too long polluted it, they swore it should no longer exist. Had the nation consented to give up its existence at the demand of these little despots, it would have been guilty of as black a crime, before God and against humanity, as were these despots in warring against it. War against American Republicanism is the greatest crime in history, next to the murder of Jesus Christ. War in defence of American Republicanism, is the highest duty, next to loving Christ, the world's redeemer.

With this truthful statement of the cause of the war, what man, with a drop of patriotic blood in his veins, will weary of the burdens it brings. Who, with the soul of a man in him, had not rather die a thousand deaths, or live penniless and childless under the glorious stars and stripes, than live a coward to see them trail in the dust under the feet of this bastard confederacy of traitors?

It is no new thing in history, that retribution came into this struggle. It would have belied all philosophy, and shamed all christendom, had not the blow which the slave-power aimed at the Republic been made to rebound on its own guilty head. Its ugliness had been endured too long already. It will be the increasing wonder of all coming time, that its snaky head, thrust up here among purer and better things, in the middle of this nineteenth century, was left on its body so long. The limbs of this devil will howl away; their wrath at the death of their sire; but nobody, twenty years in the future, will wonder that slavery went down in this mighty contest, any more than they wonder that Arnold died loathing himself and detested of all men, or that Judas Iscariot hung himself and burst with rottenness. The wonder will be, that such creatures as Judas Iscariot, Benedict Arnold, and Jeff. Davis, walked a day unhung on God's earth. Mr. Lincoln's recognition of the law of retribution, operating upon the nation for tolerating slavery so long, is in language of surpassing beauty. I have found nothing better in literature: "Fondly do we hope—ferently do we pray—that the mighty scourge of war may pass away. Yet, if God will that it continue, until all the wealth piled up by the bonds-

man's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as was said three thousand years ago, still it must be said, 'The judgments of the Lord are true, and righteous altogether.'"

UNION ACADEMY.

To the Editor of the Sabbath Recorder:

The Winter Term of Union Academy, (at Shiloh, N. J.,) closed March 15th with the usual anniversary, which takes place at the end of this term, although the academic year does not close until the end of the spring term. The exercises were held in the afternoon, in the church, which was very tastefully decorated with evergreens, and the national colors. The students acquitted themselves with honor, and reflected great credit upon their instructors. Upon the whole, the exercises were highly appreciated, and warmly applauded, by the intelligent audience with which the house was overflowing.

We regret that Mr. and Mrs. Whitford intend leaving at the end of the academic year, for they are among the most thorough and efficient teachers ever connected with the institution. None have ever labored more zealously and perseveringly to build up the school than they, during the past two years in which it has been under their charge; and it is gratifying to know that their efforts have not been without decided success. If the people would be as enterprising in furnishing proper accommodations, as the teachers are zealous in giving instruction, Union Academy would soon occupy a much higher position among the schools of the State. Their sin has been, as it must be with all true teachers, to cultivate the heart as well as the mind—to teach that the true object of study should be to expand in knowledge of the Creator, and fit the soul to enjoy the blessings of eternity. May Heaven reward their efforts, and crown with success their attempts to lead the youthful mind in the path of virtue and the knowledge of God. A CITIZEN.

SALON, N. J., March 23th, 1865.

HOPKINTON ACADEMY.

CLOSING EXERCISES.

The Winter Term of Hopkinton Academy closed on Fourth-day, March 15th. Many patrons and friends were present in the Hall in the afternoon, to witness the closing exercises of the school, which consisted of orations, essays, declamations, recitations, and a colloquy, by the students; interspersed with an occasional piece of fine music by Prof. Stillman, assisted by members of his music and voice classes, and followed by an address by Prof. Coon, the Principal.

The orations were good, were well delivered, and reflected credit upon both students and teachers. It would seem that to specify any would be to slight the rest; but it is simply just to remark, that the oration on the "Past and Present of Our Country," was well worthy of an older thinker, both as to composition and delivery. The valedictory was also a very well prepared production. The recitations were well selected, and very well performed. The colloquy, "Valentines," was an attractive piece, comprising four languages, and was performed by some eight or nine ladies. It represented a party of gossipers, chatting in their medley of languages, upon the topic of valentines, and it afforded not a little amusement to the audience. Prof. Coon's address was timely and instructive, well calculated to elicit interest in the cause of education, and well appreciated by the people. The exercises as a whole passed off successfully, each doing well his part, while the excellent music went far toward enlivening the exercises.

As the audience was about to be dismissed, a very pleasant incident occurred. One of the ladies, on behalf of the students, presented to Mr. and Mrs. Coon a fine large photograph album, as a token of their regard for them as teachers and as friends. The fewness of the words spoken in reply, told how deeply they felt on receiving the gift.

The people were pleased and instructed by the afternoon's entertainment, and went to their homes assured that the Hopkinton Academy, though laboring under disadvantages, has succeeded at least in pointing the minds of the youth of the vicinity in the right direction.

The evening following was occupied by a session of the "Parthenia," the ladies' literary society of the institution, which was attended by a large and appreciative audience. It exhibited throughout traces of determined effort for self-improvement in its members, worthy of the encouragement of all lovers of the true. The essays, orations, paper, medley, music, valedictory—all prepared at the expense of great labor and with great care—were in a high degree satisfactory and entertaining, and the session would compare favorably with the sessions of any similar society; at least, the audience told plainly that they were well paid for their attendance. Another pleasant

affair took place here. One of the ladies, for the Parthenia, in token of their esteem for her and regard for her services in founding and aiding the Parthenia, presented Mrs. Coon with a silver cake basket, with the inscription: "Presented to Mrs. L. E. Coon, by the Parthenia, Mar. 15, 1865," which, so unexpected, was received with deep feelings of gratitude.

This term closes Mr. and Mrs. Coon's and Mr. and Mrs. Hunting's labor in the Academy, and as they go forth to other fields of labor, they carry the grateful thanks of this community for their influence while they have been among us, and the assurance of a hope that they may succeed wherever they engage.

"PROBABLE LORD'S DAY."

In the Recorder for Dec. 1st, was an article on the "Lord's Day," from Kittle's Cyclopaedia. After near three columns, the writer comes out with these words: "The New Testament evidence of the Lord's day amounts merely to the recorded fact, that the disciples did assemble on the first day of the week, and the probable application of the designation 'Lord's day' to that day." Now, why did not the writer show that this meeting of the disciples, (Acts 20: 7,) was an evening meeting, where there were many lights in the upper chamber; and that the word "day" is in italics, (as added by the translators,) so that the text shows plainly a meeting "to break bread" the evening after the Seventh-day Sabbath?

Again, the writer says, "The earliest authentic instance in which the name of 'the Lord's day' is applied (after the passage in the Apocalypse) is not till A. D. 200." Now, is it not a little singular, that the Revelator should call the first day of the week "the Lord's day," and the early disciples never call it so for 200 years afterward?

But in order to understand the Scriptures, we should compare scripture with scripture, and not follow the crooked track of the Popes and Fathers; for if we do this, we shall find Pope against Pope, and Father against Father. We want a "thus saith the Lord" for our foundation and practice. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8: 20.) "The Lord's day," (Rev. 1: 10,) in Brown's Concordance, appears to be rightly reckoned in with "the day of the Lord," (Isa. 2: 12,) and some twenty other places; a day of special revelation and manifestation of the Divine power and glory, which is longer than twenty-four hours. But there appears to be no scripture, nor reason, for calling the first day of the week the Lord's day; and especially, as our Lord did not rise from the dead on the first day of the week. But if there is any particular day of the week which may properly be called the Lord's day, it is the seventh, and not the first day of the week. And this has a thus saith the Lord. "My holy day," Isa. 58: 13, Ezek. 20: 10, Neh. 9: 14, Isa. 56: 4, Exod. 16: 23, 12: 26, Mat. 12: 8, Mark 2: 28, Luke 6: 5.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22: 15. B. CLARK.

HOME NEWS.

BROOKFIELD, LEONARDVILLE, N. Y., March 17th, 1865.

To the Editor of the Sabbath Recorder: In the Recorder of March 9th, I notice an article headed "Unlucky Brookfield," in which it is stated, that a "paragraph is going the rounds of the papers, to the effect that the town of Brookfield has had bad luck in obtaining men under the last call; that the quota was 59 men; that the agent had paid \$40,000 for the men in New York; and that 39 of them proved to be paper men, and the town is left out in the cold." Now, I can assure you, on the authority of the Supervisor, that such are not the fact; on the contrary, that the quota of the town under the last call was 44; that we have credit for 45 living, veritable men, of good bones, sinews, and muscles, of the regular fighting material; that the total cost, instead of \$40,000, was \$29,462 31, or \$654 72 per man, including exchange, interest, &c., for three years' men.

That somebody was careless, and left this town "out in the cold" all winter, cannot be denied; for we had a cold winter, and a deep snow; and the result now is, a rapid thaw, which has so swollen the streams, that much damage is being done to property in this vicinity. The dam of Maxson, Hardin & Co., across the river at this place, was washed away, doing much damage to the manufacturing interests of the place, and causing a suspension of business for a time. CLIFFORD.

At a meeting of the Seventh-day Baptist Church of Clifford, Pa., the following preamble and resolutions were passed: Whereas, our esteemed and worthy minister of the gospel, A. W. Coon,

is about closing his labors with us, for the year ending the first of April next, therefore, be it Resolved, That while deeply regretting that his labors cannot be longer continued among us, we truly appreciate his faithfulness, and the Christian rectitude with which he has discharged the duties of his high commission as a gospel minister; and we do hereby tender to him, and to the Missionary Board, our heartfelt thanks for the sacrifice made in our behalf, praying that the blessing of God may ever attend them in their labors of love.

Resolved, That the above be forwarded to the Recorder for publication. SECOND HOPKINTON. Bro. Samuel R. Wheeler, who has supplied the pulpit of the Second Hopkinton Church for a year past, closed his labors there last Sabbath, and has already started for Alfred, N. Y., where he purposes to continue his studies in connection with the University.

CUTLER—WATSON. Eld. James E. N. Backus, for four years pastor of the Cutler Seventh-day Baptist Church, has resigned the pastoral charge of that church, and accepted an invitation to become pastor of the church in Watson, Lewis Co., N. Y.

MASSACHUSETTS HEATHENISM.—Massachusetts, it seems, has at least one decidedly heathen community. Rev. J. F. Clarke, of Boston, in a recent discourse on the religious philosophy of Ralph Waldo Emerson, said: "If you wish to know what becomes of a community from which its religious customs and influences are taken, you may find an example without going to the Ohio or Mississippi. Near New Bedford is a small place called Freetown. It was settled by Acadians—Roman Catholic fugitives from Canada. But they lost their priest, or left him behind. They lost their sacrament, their religious instruction, their altar, their confessional. As prejudice is often more lasting than faith, their dislike to Protestantism continued after their Romanism was dead. So they were left without any religious institutions. It was a fine opportunity for the development of Mr. Emerson's intuitive religion; but it did not arrive. A brutal murder, committed by Obed Reynolds, one of these pariahs, these half-savage relics of a dead civilization, showed into what a depth of ignorance they had descended. The poor boy who committed the crime, on being examined, was found to be wholly destitute of religious and moral ideas. He had never heard of God, of Christ, or of any immortality. The good Quakers of New Bedford have since gone as missionaries to the Massachusetts heathens."

PRESIDENT LINCOLN A CHRISTIAN.—The Rev. J. E. Carey, of Freeport, Ill., says that a gentleman recently visited Washington on business with the President, and after the business of the visit had been completed, he kindly asked Mr. Lincoln as to whether he enjoyed a Christian faith, hope, and belief. The President buried his face in his handkerchief, turned away and wept. He then turned and said: "When I left my home to take this chair of state, I requested my countrymen to pray for me; I was not then a Christian. When my son died, the severest trial of my life, I was not a Christian. But when I went to Gettysburg, and looked upon the graves of our dead heroes, who had fallen in defence of their country, I then and there consecrated myself to Christ."

SCRIPTURAL PARALLEL.—Large placards have been stuck about Liverpool, England, giving the following from the 18th chapter of Revelation, apropos of the fall of Charleston: "Babylon the great has fallen; for her sins have reached unto heaven, and God hath remembered her iniquities; and the merchants of the earth shall weep and mourn over her, for no one buyeth their merchandise any more. Merchandise of gold and silver, and precious stones, and pearls, and fine linen, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men; and every shipmaster, and all the company in ships, and sailors, and as many as trade by sea (blockade-runners?) stood afar off, and cried, when they saw the smoke of her burning, saying, 'What city is like unto this great city?'"

ONE SENSIBLE SLAVEHOLDER.—A letter from Charleston to the Washington Republican says: "Ex-Governor Aiken is one of the largest slaveholders and wealthiest men of the South. Since the occupation of Charleston by our forces, he has reported the names of all his slaves, seven hundred and fifty in number, to the commandant of the post, and given each family a farm on one of the most fertile and productive islands on the coast, placed them on it, and all are well started in life. Such a deed deserves to be recorded."

RHODE ISLAND POLITICS.—The Democratic State Convention at Providence, last week, nominated Charles S. Bradley, of North Providence, for Governor; Henry Butler, of Warwick, for Lieutenant-Governor; Thomas Steere, of Smithfield, for Secretary of State; General Nicholas Van Slyck, of Providence, for Attorney General; and Henry H. Cooke, of Newport, for General Treasurer.

THE ATLANTIC MONTHLY for April is out. The following is a list of the contributions: Adventures of a Lone Woman, by Mrs. Jane G. Austin; The Spaniards' Graves at the Isles of St. Juan; Off by E. P. Whipple; The Pettibone Lineage; Up the St. Mary's, by T. W. Higginson; Robin Balfellow, by T. B. Aldrich; Ice and Equinox, by D. A. Wasson; Doctor John, III., by Donald G. Mitchell; Our First Citizen, by O. W. Holmes; Needle and Garden, IV.; Memories of Authors—Theodore Hook and his Friends, by Mr. and Mrs. S. O. Hall; the Chimney Corner, IV., by Mrs. H. B. Stowe; Mr. Hosea Biglow to the Editor of the Atlantic Monthly, by J. R. Lowell; "If Massa put Guns into our Han's," by Fitz Hugh Ludlow.

MUTILATED CURRENCY.—The Providence Journal says that the Postmaster General has issued an order to Postmasters, directing them to receive in payment for postage stamps, &c., mutilated notes when not more than one-twentieth (1-20) is missing, and fractional currency when not more than one-tenth is missing. But it is not required to receive the notes except in the regular course of business, nor currency exceeding in amount five dollars at one time. Neither are they obliged to receive them when so soiled or defaced that their genuineness cannot be clearly ascertained.

CHEAT LANDS IN KANSAS.—C. C. Hutchinson, United States Indian Agent, Ottawa, Franklin County, Kansas, says the lands of the Indian Reservation in that county are now for sale at \$1 75 to \$2 50 per acre for farm, and \$6 to \$10 for timber, in the midst of a good settlement, 25 miles south of Lawrence. The soil is deep, black, and good for wheat, oats, corn, hemp, and tobacco. Wood sells at \$2 50 a cord, and coal 35 cents a bushel. Limestone, sandstone, and coal, crop out on the land. The surface is rolling, but not hilly, and well watered with running streams. Forests are of oak, black walnut, hickory, hackberry, etc., on the streams.

THE EUREKA AMBER OIL COMPANY is advertised in our columns. Of the prospects of such companies in general, we are not very well posted. But we know several of the men connected with this company to be energetic, persevering, and honest. If any of our readers want an interest in petroleum, we advise them to look into the claims and prospects of this company.

THE MISSIONARY UNION.—The Secretaries of the American Baptist Missionary Union have issued a most urgent appeal for help in closing the fiscal year. At least SEVENTY THOUSAND DOLLARS will be needed from churches during the month of March—falling in which, there is another burdensome debt on the Union, or a more fatal destitution among the missionaries.

THE PEOPLE'S LINE of steamboats on the Hudson River commenced running on Tuesday of last week. The line consists of the old favorite Hendrick Hudson, and the new and magnificent St. John, both literally "floating palaces." The terminus of the line in New York has been changed from the foot of Courtland-street to the foot of Canal-street.

THE LIBERATOR, published at Boston, by Wm. Lloyd Garrison, has been on our exchange list ever since the Recorder started, more than twenty years ago. We shall miss it, if the report proves true, that Mr. Garrison has concluded to discontinue it at the close of the present volume.

OUT OF THE FRYING-PAN INTO THE FIRE.—In ten years before the war—from 1850 to 1860—Tennessee lost just twenty-nine runaway slaves, according to accurate statistics. How many she has lost since is an unpleasant subject of contemplation to her pro-slavery citizens.

RAILROAD FARE.—In the Legislature of New York, last week, an attempt to get passed a law allowing the New York Central Railroad to take more fare than 2 cents a mile, was defeated, the Senate voting 13 for, and 19 against, the law.

ROBERT C. KENNEDY, a rebel spy, and the incendiary who attempted to fire Barnum's Museum and one of the hotels in New York, was hanged at Fort Lafayette, in New York Harbor, on Saturday, March 25th.

GOLD was selling in New York, at the close of last week, under 160. Of course the prices of merchandise, stocks, &c., have fallen, and a panic has prevailed.

The present endowment of Andover Theological Seminary, including buildings and the various funds, amounts to \$650,000. To carry out the proposed enlargement, there will be needed \$170,000 more, making a total endowment of \$820,000.

On the fortieth anniversary of the settlement of Rev. Dr. Beecher over the First Congregational Church, his city in New Haven, Conn., his friends and parishioners were gathered in a hall, and left us a substantial gift of their regard—a purse of one thousand dollars.







Miscellaneous.

THE ARMY.

The annual report of Secretary Stanton, dated March 1st, has just appeared. Mr. Stanton says that the military events of the year have been officially published by the Department from time to time as they occurred, and are fully known in every branch of this government and throughout the civilized world.

Twenty-one depots are established in the principal states for collecting and forwarding to regiments, volunteers, substitutes and drafted men. The Veteran Reserve corps has been of much service in guarding these depots, and escorting detachments to their regiments.

The status of chaplains seems to be misunderstood. From the wording of the act of April 9, 1864, section 1, it is thought by some chaplains that a new rank between that of major and captain is intended for them.

Over two hundred flags captured from the rebels have been received, properly labeled, and deposited for safe-keeping. Medals of honor have been awarded in numerous instances to privates and non-commissioned officers for gallant services.

The supplies produced during the past fiscal year include 1,750 pieces of ordnance, 3,361 artillery carriages and caissons, 803,525 small arms, 794,055 sets of accoutrements and harness, 1,674,344 projectiles for cannon, 12,740,146 pounds of bullets and lead, 8,409,400 pounds of gunpowder, 169,490,029 cartridges for small arms.

The capacity of the arsenal for the manufacture of munitions of war has been increased during the year, and that increase is still going on, so far as the means appropriated will admit. Supplies manufactured at the arsenal are of better quality and less cost than similar articles obtained by contract or purchase.

The national armory at Springfield, Massachusetts, can turn out three hundred thousand of the best quality of rifled muskets annually. Possession has been taken of Rock Island, Illinois, in pursuance of an act of Congress, and the requisite buildings for an arsenal there are in progress.

There is on hand a stock of three quarters of a million of first-class rifle small arms, exclusive of the arms in the hands of the troops, since increased to a million and a quarter. The introduction of breech-loading arms for the military service generally is recommended.

The selection of a site for a general depot of gunpowder, and the erection of suitable magazines thereon, is recommended. In that connection, the construction of a government powder mill of sufficient capacity to make standard and proof powder and gun cotton, is also recommended.

a most efficient and valuable aid to military operations. Six thousand five hundred miles of operation, of which three thousand miles have been constructed during the year. About one thousand persons have been employed in this work.

There are 190 military hospitals, with a capacity of 120,521 beds. The enrollment lists, November 1, contained 2,784,226 names. Enrollment and draft expenses last year amounted to \$4,016,728.

The supply of animals has been at the rate of about five hundred per day, which is also the average rate of their destruction. The cavalry of the Army of the Potomac was twice remounted during the first eight months of the present year.

WASHINGTON A GREAT FARMER. It is not generally known, that the father of his country, while bearing a nation's cares upon his shoulders, was one of the most extensive farmers in the States. I commend his views on the raising of tobacco to the careful and prayerful consideration of the Connecticut valley farmers, who persist in raising the harmful weed.

"Colonel Washington was one of the greatest landholders in North America; his estate at Mount Vernon was computed in 1787 to consist of nine thousand acres, under his own management and cultivation. He had likewise various other large tracts of land in other parts of the State; his annual receipts from his estates amounting in 1776 to four thousand pounds sterling, and it was then believed would have sold for upwards of one hundred and sixty thousand pounds sterling, which is equal to more than six hundred and sixty-six thousand dollars.

His lordship was too unwell to be present at these experiments; so, later in the afternoon, he was taken into the storkship's room with all three of the storks hanging about him on one time, one on his arm, from which he placed the stork on his head and face. So that he was quite blinded, and was led in this condition to the front of his lordship's window. He next requested that a horse might be brought round, which was first well clothed to guard against accidents.

It is worthy of remark, that though there were a great many persons present on this, as on the previous occasion, yet nobody was stung. It is really impossible to explain why they should favor one individual more than another, but they certainly do so. It is related of a Duchess of Rutland, that a swarm followed her all the way from the country to a house in Berkeley square, where they were hired. Accident has sometimes led to what Wildman did with design. A woman named Bennet, living near Birmingham, was beating a frying-pan with a key to keep the swarm from going away, when they all at once settled upon her head and shoulders.

There are over thirty thousand deformed children in Great Britain. Passed at the January Session of the General Assembly, 1865. AN Act enabling any of the Incorporated Banks of this State to close up their business with the view of organizing as National Banks.

LIME AND ANIMAL LIFE. A moorman caught a young alligator in his fishing kral in the Matara river, and I went to see it. It was alive, and to all appearance there was no reason why, if left alone, it should not grow up to alligator's estate—its length was about three and a half feet. Thinking that this would be a good opportunity for testing the correctness of what I had heard in the north of the Island, about the remarkable effect of lime upon the alligator, I asked the man to bring me some, on which he proceeded from a neighboring house a lump of the chunamb, or lime prepared from shells, which the natives are in the habit of chewing along with the nut of the areca-palm, and the leaves of the betel-creepers.

The experiment may appear to have been a cruel one, and yet, perhaps, it was the speediest and easiest mode of killing the alligator. I may now venture to state, that the Trams have an idea, that if a bullet be filled with lime before firing at an alligator, it will, wherever it penetrates, cause a wound that will prove mortal. I have since making the experiment related above, been told that it is not uncommon for the Ginghales to fill the stomach of a bullock with lime, and to place it near an alligator's haunts, knowing that if he swallow the lime, death will ensue.—Trifles from Ceylon.

CAPRIOS OF BEES. It is a peculiarity of bees, that they will suffer some men to handle them with impunity. Wildman was a man who seems to have had an unusual attraction for them, or command over them, as he termed it, though it is not easy to comprehend how a man could have command over four thousand or five thousand insects. On one occasion he paid a visit to Dr. Templeton, the then secretary of the society for the encouragement of arts, to prove to him how completely he was submitted to their influence. He was brought through the city in a sedan-chair, and it is to be presumed, into the doctor's room, for when he presented himself, his head and face were covered with bees, and a huge water of them hung down like a beard from his chin.

Some interesting experiments have been made in Prussia with steel boilers, an account of which is published in Dingler's Polytechnic Journal. A steel boiler of the egg-shaped form, four feet in diameter, and thirty feet in length, without flues, was tried. It had a steam drum two feet in diameter and two feet in height, and the plates were one-fourth of an inch in thickness.

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USE OF THE ARMS IN WALKING. The first time you are walking with your arms at liberty, stop moving them; and hold them to your side. You will be surprised to find how soon your companion will leave you behind, although you may hurry, twist, wriggle, and try very hard to keep up. One reason for the slow walk among girls is to be found in this practice of carrying the arms motionless. Three miles an hour, with the arms still, is as hard work as four miles with the arms free.

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