

The Sabbath Recorder.

WESTERLY, N. Y., FIFTH-DAY, JULY 20, 1865. Geo. B. Utter, Editor.

ORIGIN AND NATURE OF THE SABBATH.

PART II.—HISTORY. Chapter XVII.

Thus the contest was fairly opened. The Puritans continued to teach and practice the new doctrine, as best they might, and the Church continued to oppose it. Among the more notable acts of opposition, on the part of the ruling power, in the early part of the seventeenth century, was the declaration of King James, commonly called the "Book of Sports," published in 1618, in which he declares, that for the good of his people, it was his pleasure that lawful recreations should be allowed them, and therefore—

"After divine service, they should not be disturbed, hindered or discouraged, from any lawful recreations; such as dancing, either men or women, archery for men, leaping of vaulting, or any other such harmless pastimes, without sinning from having May-games, Whitsun-tides, or May-poles, or other sports therewith used; so as the same be had in due and convenient time, without impediment or hindrance of divine service; also, that women should have leave to carry rushes to the church for the decorating of it, according to their ancient custom; withal prohibiting all games unlawful to be used on the Sundays, only as bear-baiting, bull-baiting, enterludes, and, at all times prohibited among the meaner sort of people, bowling."—See Heylyn, part 2, chap. 8, sec. 10.

About fifteen years later, (1633,) the noted prelate, Archbishop Laud, being at the height of his power in the Church, the contest broke out afresh, after this wise: In certain localities, the civil officers attempted the suppression of the Sunday recreations. Laud took affront at this so-called invasion of the domain of the Church, and complained to the King of their action. The case was tried, and the civil officers severely reprimanded, and ordered to revoke their enactments against the recreations. Thus certain of the laity were found petitioning for the better observance of the day, and the highest power in the Church opposing it. See Neale, vol. 1, p. 311; also, the following, from page 312:

"To encourage these disorderly assemblies more effectually, Archbishop Laud put the King upon republishing his father's declarations of the year 1618, concerning lawful sports to be used on Sunday after divine service, which was done accordingly, Oct. 18, (1633,) with this remarkable addition: After a recital of the words of King James' declaration, his majesty adds, 'Out of a like pious care for the service of God, and for suppressing of those humors that oppose truth, and for the ease, comfort, and recreation of his majesty's well deserving people, he doth ratify his blessed father's declaration, the rather, because of late, in some of the counties of the kingdom, his majesty finds, that under the pretence of taking away an abuse, there hath been a general forbidding, not only of ordinary meetings, but of the feasts of the dedication of churches, commonly called wakes; it is therefore his will and pleasure, that these feasts, with others, be observed, and that all neighborhood and freedom, with manly and lawful exercises, be used, and the justices of the peace are commanded not to molest any in their recreations, having first done their duty to God, and continued in obedience to his majesty's laws. Also, that publication of this command be made, by order from the bishops, through all the parish churches of their several dioceses, respectively.'"

This revived the discussion of the morality, and also of the day of the Sabbath. One of the ablest works of this time was that of Theophilus Brabourne, (sometimes written Bradbourne,) who argued at length, that the "Lord's day was not God's Sabbath," and that the seventh day was yet binding. To refute this, and to counteract its influence, the works of Bishop White, Dr. Pockling, Dr. Heylyn, and others, followed. The extreme lawlessness of their theory was unfavorable to the spread of their ideas among the more candid minds, and in the end no doubt aided the growth of the stricter doctrine. Not a little persecution followed, and many of the Puritan clergymen had their livings taken away, or were deposed, for refusing to read the "Book of Sports" from their pulpits, according to the King's order. The opposition, however, strengthened the new doctrine more than it weakened it.

This question was but one of several which were being agitated, and concerning which the Puritan party sought reform. Pictures in churches, position and arrangement of altars and railings, physical postures and movements in worship, and kindred questions, were lengthily discussed, and great reform, or entire disuse, was advocated by the Puritans, and opposed strenuously by the Church and Court. Indeed, the efforts at a reformation of the observance of Sunday, and the new theories now advanced in its support, seemed to

spring more from an opposition to things as they had been, than from any wide-spread or deep-laid conviction of a God appointed sacredness in the day itself. The time had come when a step in advance was to be taken. The elements at work which urged this were in a great degree political; and in the general movement for reform, the question of the Sabbath came in for its share; not so much, we repeat, as regarded the authority upon which it was based, as the manner of its observance.

EYES WEST.

Changes of location, arising from personal wants, necessitate changes in condition, and call for change of labors. A small island, washed all around by ocean waters, once contained the Seventh-day Baptist denomination in America. And one house and one minister was all that was required for their spiritual edification. Today myself and another are engaged in a mission; to explore portions of the West, lying both sides of the Mississippi and Missouri Rivers, for the sake of giving spiritual help to our covenant brethren located there. We are the Society, and Board of Officers, and Missionaries, of this enterprise, and are following what we believe to be the promptings of the Spirit of God, in carrying the gospel to the scattered. We have the endorsement of the Missionary Board in this labor, and hope, under the blessing of God, it will not be in vain. We propose occasionally to give to the denomination, sketches of what comes under our notice, for the benefit of those who may be seeking western homes.

The ruling idea that has induced emigration from the East to the West, is to secure a better worldly condition. Locations have been selected for this purpose. The idea of securing religious advantages has commonly been secondary. From this the fruitage has been most unfavorable, and this day the denomination is weaker by many hundreds of members, on this account. Generally, those who have selected their western homes solely with reference to temporal interests, have apostatized. Some have held fast their integrity; but have sacrificed their children. Some have removed, so as to secure the advantages of society and church privileges, and saved both themselves and their families. In one day, since the fourth of July, we have visited families numbering more than fifty persons, who have been lost to the Sabbath, because of their locations. We hear of them in every direction where we have not yet visited. There is now but one Seventh-day Baptist Church in the State of Illinois. We have a list of a dozen places where there are small settlements of Sabbath-keepers. Had all Sabbath-keepers that have located in this State been true to their religion as to their worldly interests, there would have been six times as many churches and members as there now are. These emigrants to these rich prairie lands, who are now lost to the Sabbath, are not alone responsible for these results. Those who have described special localities, to induce emigration, have frequently given too high commendations or descriptions. Many, who have received these descriptions, have been disappointed and disgusted, and have sought other localities, where they have lost Sabbath privileges. Sometimes the leaders in these settlements have been the wrong men in the right place, and by their injudicious management have broken up the forming and hopeful societies. Sometimes worthless elements in the East have been worse than worthless in the West, and have prevented the good that others would do. In some cases, the neglect to furnish needed and prayed-for help has caused hopeful interests to perish. Had timely and judicious efforts been made, to foster and encourage Sabbath interests in this State, it would have stood first as a home for Sabbath-keepers, as it does stand first in agricultural resources and wealth. It still has its attractions for Sabbath-keepers, excelled by no State, if properly managed. But a loose and careless method of location will be simply suicidal. It would be a proper prudential matter for those who propose to rush carelessly, or with a purely worldly purpose, into an emigration to this country, to blow out their Sabbatarian brains before leaving home, for they will be sure to have them impaired or turned out here by such a policy.

Myself and my yoke-fellow do not propose to invite any one to any locality. We may sometimes give such facts as may come in our way, and give warnings of dangers we see, by pointing out those dangers. Thus far, two facts stand prominent before us. The first is, a rich, fertile, beautiful country, in Illinois. The second is, apostasy from the Sabbath, because love of this country has overborne the love of God and his truth. Our opinion is, that it would be religiously wiser to live and die in a poor country, than to sacrifice connection with God, and a hope of eternal life, in the richest country on earth.

There must, and will, and should, be emigration of Sabbath-keepers to the West from the East. Those who have good homes and good surroundings in the East, might as well remain there, to take care of the church and their work there. Those who are indolent and inefficient, and indisposed to develop their energies to build up and improve religious societies, are not needed here. The contentious and unruly, who create strifes and division, would do less harm by emigrating to State's Prison somewhere, than by emigrating to the West. Those who have energy and integrity, can find use for them in the West, in building up sufficient earthly fortunes, and in building up religious interests. There are many of this class, in our eastern churches. There is much capital which should be put into their hands, with proper securities, by which to locate settlements, build up colonies, and establish churches. They who do this will make a good investment in the Lord's treasury, and lose no money. Those who now emigrate should do it to societies already established, or in sufficient numbers to establish and maintain a new society. Minnesota on the North, and Kansas on the South, with the intervening localities, furnish a sufficient variety of climate and productions, and other desirable interests, to satisfy reasonable men. But all these advantages do not exist in any one place. Paradise is above, and is not on earth. It is better that it is so. Let those who emigrate do it discreetly, and it will be done well. Let those who can not thus do it, stay where they are. J. BALLEY.

Agreeable to an appointment by the Executive Board of the American Sabbath Tract Society, as well as to my own conviction of duty as a gospel minister, I have presented the claims of the Bible Sabbath to my own congregation, and such others as were pleased to listen, in six consecutive discourses on the Sabbath day. Besides the ordinary congregation, a goodly number of students from the Academy were present. The Congregational minister of this place, brother Smith—the Methodist, brother Farnham—and the United Brethren, brother Potts—with brother Paine, Presiding Elder of the last mentioned order—were in attendance most of the time, by invitation. Besides these, several First-day brethren gave me a hearing. The subject was treated under the following headings:

First discourse—Nature and Obligations of Law. Second discourse—The Sabbath Law. Third and Fourth discourses—The Sabbath Day. Fifth discourse—The Sabbath Unchangeable. Sixth discourse—The Sabbath in History. Supplementary to these, and especially for the encouragement and admonition of my own congregation, I gave two discourses, entitled—1st, Christian Growth, based on Isa. 40: 31—"But they that wait on the Lord, shall renew their strength," &c.; 2d, Perseverance Under Difficulties, Matt. 5: 10—"Blessed are they which are persecuted for righteousness sake," &c. In this last discourse, I endeavored to make the Sabbath appear sacred by the memory of what it has cost to preserve it against the persistent and almost fiendish assaults of the Papal Power, ever its most implacable enemy. It would be a profitable chapter, this chapter of "Martyrdom for the Sabbath," to our inveterate Sabbatarian, who skulk the duty on the flimsy plea of "inconvenience."

Of the effect of these discourses, I can only judge as they develop. I think, as regards our own people, they were strengthened in their conviction of the unanswerable arguments which sustain our cause, and encouraged to ply more faithfully that most unanswerable of all arguments, viz., consistent Sabbath-keeping by all those who profess to honor the Bible Sabbath. One good-natured Methodist said, "Maxson had got him across the fence, but the Methodists had him by the coat-tail." The Presiding Elder of the United Brethren, on being earnestly urged by one of his flock to show some Scripture for Sunday, very adroitly replied, "There was not as much as he wished there was." Elder Potts candidly concedes the unanswerableness of our arguments, in leading our tracts, and already sees light ahead. Mrs. Potts, his wife, a most excellent woman, and devoted, praying Christian, has come to the light clear as day, and rejoices, like a new-born convert, in the truth which has set her free. She is a faithful attendant of all our services, and brings five bright-eyed, intelligent girls, to our Sabbath-school. We hope this may be but a beginning of success in our efforts to vindicate the long-neglected Sabbath of Jehovah. I hope before long to report successful labor elsewhere.

I take this occasion to say to somebody, that I want a big bundle of Sabbath Tracts directed forthwith to D. E. MAXSON, Milton, Wis.

The Quarterly Meeting of the Scott, DeRuyter, and associated churches, convened with the church in Cuyler, on Sixth-day, June 30th, at 9 o'clock P. M. The introductory discourse was preached by Eld. Wm. M. Jones, from Rev. 3: 18—"I counsel thee to buy," &c. After the discourse, Eld. A. A. Lewis was appointed Secretary pro tem., and a Committee of Arrangements was appointed, consisting of the pastor and deacons of the Cuyler church. Some time was spent in listening to reports from the several churches; after which, the Committee reported in part, and the meeting was dismissed.

Sabbath evening, preaching by Eld. C. M. Lewis, from 1 Cor. 6: 19, 20—"Ye are not your own; for ye are bought with a price," &c. A brief but spirited season of conference followed, and the meeting dismissed.

Sabbath morning, prayer meeting at 10 o'clock, conducted by Eld. Wm. M. Jones. At 11 o'clock, Eld. C. M. Lewis preached from 2 Cor. 8: 9—"For ye know the grace of our Lord Jesus Christ," &c. Communion followed, administered by Elds. Jones and Stillman. At the close of the exercises, a collection was taken for missionary purposes, amounting to \$4 83, which was subsequently applied for the benefit of the Otselic church.

In the afternoon, Dea. J. B. Wells read an excellent essay on Personal Piety, which was followed with a discourse by Eld. H. Stillman, from Matt. 6: 33—"But seek ye first the kingdom," &c.

The evening after the Sabbath being the time set apart by some of the churches for a monthly concert of prayer for missions, it was devoted to that object. After a season of prayer, Eld. Jones gave an address on the subject of Missions, followed by some stirring remarks by Eld. C. M. Lewis on the same subject, when the meeting was dismissed by singing the doxology.

First-day, at 10 o'clock, a discourse was preached by Eld. Jones, from Mark 10: 28—"Then Peter," &c. After a short intermission for refreshments, Eld. A. A. Lewis preached a short discourse, from 2 Tim. 3: 5—"Having a form of godliness, but denying the power thereof," followed by a season of conference, in which a goodly number took an active part, and evinced by their remarks that it had been good for them to be there.

The exercises of the meeting throughout were characterized by earnestness and zeal for the upbuilding of the cause of Christ, and the salvation of souls.

to preach the introductory discourse, and Eld. A. A. Lewis alternate. On motion, Bro. C. H. Maxson was appointed Treasurer of the Quarterly Meeting. On motion, it was voted, that the Clerk be requested to forward the minutes of the Quarterly Meeting to the office of the SABBATH RECORDER for publication. The meeting then adjourned.

A. A. LEWIS, Chairman, H. STILLMAN, Sec'y.

ALBION ACADEMY. The Anniversary Exercises of the Academy at Albion, Wisconsin, took place on the 28th of June. Failing to receive a report prepared for the Recorder, we copy the following from the Wisconsin State Journal:

The closing exercises of the eleventh anniversary of Albion Academy took place June 28th. The day opened very unpleasant, but cleared away about noon, and a large number assembled in the spacious church in the village, to listen to the exercises of the graduating class and other members of the school. It has been customary to have these exercises in the grove near the institution, and preparations had been made for that purpose this year, but the rain compelled the use of the church. The exercises were all that the faculty and patrons of the institution could hope for. The beautiful grounds were dressed in their most pleasing robes. The students were all happy in view of the prospect of soon being loose from academic restraint. The teachers rejoiced with them, and made no effort to restrain the universal exuberance of merriment among them. Visions of home and friends floated in the airy brains of the younger students, while juniors and seniors built castles in the air, as they contemplated the respect and admiration hard-earned degrees would command at home. Parents and friends came to meet them, and to their dotting eyes they looked so much improved. They espied love and "knowledge deep" in every feature. If the former youthful rudeness had gone, it was replaced in the classic dignity of the academy. Their hopes were being realized. The cold, stern, professional man—the lawyer or doctor of to-day—whose youth was spent in such institutions, can realize the scenes. After years of separation from the beloved alma mater, their mention will recall many happy reminiscences. Boyhood will come vividly back, and once more they will dwell in academic shades—

"Titled men Will grow back to college boys again." Sunday evening, Rev. Mr. Tomlinson, of Jefferson Co., N. Y., gave the annual sermon. His sermon has been much talked of as one of rare interest and merit.

Tuesday evening, the address before the societies was given, by Prof. Emerson, of the Beloit College, upon the "Fine Arts," which was eloquent, scholarly, very interesting and instructive.

During the days of Monday and Tuesday, the academic classes were examined. This examination evinced a thoroughness in the discipline and instruction on the part of the faculty, and hard study and zeal on the part of the students. Prof. Cornwall, the Principal, may be congratulated on the scope of mind under his care, and the success which attends his labors and those of his assistants.

Wednesday afternoon, at 1 o'clock, the closing exercises commenced, in the church. On account of the storm, and not holding the exercises in the grove, the band engaged for the occasion did not come, but the exercises were interspersed with music by the academic choir, under the direction of its teacher, Mr. J. Q. Emery, of Rutland.

The exercises were opened by prayer by Rev. Mr. Gillette, of New Jersey, followed by an oration from F. O. Burdick, of Utica, "What's a Name?" which was well received, as was that of H. S. Pomeroy, of Fulton, "Counting the Cost." Miss Carrie Johnson, of Pleasant Springs, followed with an essay on "Peace," which was read in a clear and audible voice, and was well written. Mr. J. L. Gilbert, of Dunkirk, gave an oration upon "The Unseen Power," which was creditable, both in delivery and composition. Miss Belle McClure, of Blue Monnds, had for a theme, "Monotony," and Miss Addie Levake, of Wyoming Valley, "came tumbling after," with "Jack and Jill" for a subject. Both of these subjects were well handled. Miss F. L. Ainsworth, of Waukesha, next appeared, with an essay upon "Responsibility." Miss A. reads, perhaps, more clearly and pleasingly than any other who was on the stage during the day, and this, combined with well expressed and good thoughts, made her very popular with the audience. "Trustworthiness" was the subject of the next oration, by O. G. Jacobs, of Dunkirk, and was well delivered. J. O. Johnson, of Oakland, gave an oration upon "Dancing," which he held to be an innocent amusement, though liable to be perverted. He reasoned well. A. M. Roberts, of Dunkirk, showed the importance and value of "Discipline," in a very well written and well delivered oration. Mrs. M. S. Clarke, of Albion, followed with one of the best essays of the day, read in an almost inaudible voice. Her appearance was graceful and modest.

arguments, made this oration the most amusing and marked of any during the day. He exhibited more of the abandon than would suit the fastidious student, but in this respect pleased the general audience. He will make a mark in the world, which will do credit to his alma mater.

Miss H. E. Hull, of Wausaja, Minn., gave an essay on "Service," and Miss L. Thompson, of Janesville, one on "Little Foxes," both of which were excellent in matter, and well read. Mr. J. Q. Emery, of Rutland, read the cause of "Negro Suffrage," in which he argued very clearly and conclusively, that this right could not be justly denied that race. The last three essays—by Miss N. A. Clarke, of Brookfield, N. Y., subject, "What Next?" by Miss E. A. Clarke, of Berlin, subject, "Losses," and by Miss H. I. Jones, of Wyoming Valley, subject, "On the Heights"—were all well prepared and admirably read with self-possession and refined modesty.

"Adversity the crucible of character," was the subject of the valedictory oration, by Knute Nelson, of Deerfield, which was marked by firmness, common sense, a fine appreciation of manliness and self-reliance, and delivered with self-possession and modesty. He illustrated by historical references, and showed by a system of reasoning, that adversity is the crucible in which true character is tested and moulded. There were many gleams of talent in it, which argued well for the young man's future.

The diplomas were received from the hands of Prof. Cornwall of the Faculty, who received them from Hon. C. R. Head, President of the Board of Trustees.

Principal Cornwall made a few earnest remarks to the graduates, and the exercises closed with a benediction.

The students had a reunion in the Chapel in the evening, which was a social and happy time for the students and their friends.

Several improvements of grounds and buildings have been made during the past year, and more will be made during the vacation. Through the energy and perseverance of Prof. Cornwall and the Trustees, the institution is now nearly out of debt, and will soon be entirely so.

This Institution should be endowed. The time is past when academies can long prosper without endowment. On the whole, the Institution is in a very flourishing condition, and may well be a source of pride to the people of this country. Its location, removed from temptations and vices—its discipline—its calculated to make it one of the best academies in the West for educating young gentlemen and ladies.

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kept the Sabbath.) we stopped at Clyde, Sandusky Co., Ohio, and spent one day like this. Their history is something like this: About twenty-nine years ago, Luke Greenman and family, (wife and five children, I think,) from Clarence, N. Y., and Iphigene Babcock and wife, (daughter of Luke Greenman,) from 2d Alfred Church, N. Y., moved into that country, having had encouragement from other Sabbath-keepers, that they would follow them and form a society and church of our order. The country was new, and somewhat unhealthy. Luke Greenman died in about five years; and some of his daughters married outside and left the Sabbath. Of the original settlers and their descendants now living, there are forty-four, of whom only seven now keep the Sabbath. This is only one instance of poverty of which I have already heard since leaving home. Two copies of the SABBATH RECORDER are taken among them, and I seldom find our people anywhere better posted in our denominational affairs, so far as the Recorder gives them, than this people. They have never seen a Seventh-day Baptist (save one family) since twenty-nine years ago. Dea. Alvin Ayres, when moving from New York State to the West, stopped and staid a few days with them, about twenty years ago. They hold meetings every Sabbath at Iphigene Babcock's house. Though the finger of scorn is sometimes pointed at them by outsiders, they still maintain their Christian integrity. I must say, I don't find better specimens of true Christian piety anywhere, than among this few isolated people. We visited most of the families during the day, and Mr. Whitford preached to them in the evening, a very warm, affectionate discourse, to which they listened with the most profound interest. On the whole, it was one of the best days of my life. These people now see, (and they have always seen it,) that they made a mistake in not settling among our people, and express a strong desire, and even some hope, of going West, among some of our churches. If any of our ministers, deacons, or brethren, going West (or returning) would like to enjoy a feast of fat things themselves, and comfort the hearts of these disciples of Jesus, just let them address Mr. Francis Greenman, Townsend, Sandusky County, Ohio, a few days in advance, when to meet them at Clyde, and he will do so cheerfully, and take them back again when they wish. They reside about seven miles from Clyde, on the Lake Shore Railroad.

DR. FULLER ON SLAVERY.—The papers report, that at a meeting in Beaufort, S. C., Rev. Dr. Fuller, of Baltimore, made a telling address to a great assembly of whites and blacks, military and civilians. Dr. Fuller referred to the fact that Beaufort was his native place, that here he had preached the Gospel of Christ, and that here were his colored playmates when a child, and his slaves of later years. He spoke of the sin of slavery, and of his own wretchedness while sustaining the relation of slaveholder. He referred to his failure in efforts to have his slaves taught, and to have them colonized, but now he rejoiced and blessed God that the Emancipation Proclamation of President Lincoln has freed both himself and his slaves. Some suggested that it had taken from him \$150,000 worth of property. He replied, "It has taken 150,000 pounds from my conscience." He expressed himself desirous of seeing them have the right of suffrage—so soon as least as they might be able to read a chapter in the Bible.

THE SABBATH-SCHOOL PAPER is suspended for the present, but will probably be resumed when the cost of paper and printing is somewhat modified, and the excitement of war are sufficiently abated to allow the friends of the enterprise to contribute the necessary original matter to make it really a denominational publication. We repeat this statement for the benefit of several persons who, overlooking our former announcement, have sent orders for the paper within the past week.

A CATALOGUE of Albion Academy and Normal Institute, for 1864-65, has reached us. It contains the names of the Board of Trustees, the Faculty, the Graduates since 1858, and the College Students, together with a variety of information relative to the departments of instruction, text-books, expenses, &c. From the summary, it appears that there were 263 students the past year, of whom 150 were ladies, and 113 gentlemen.

LIBERAL BEQUESTS.—Miss Mary A. N. Swain, daughter of the late Rev. Mr. Swain, who died recently, made several liberal bequests just before her decease. She gave to the Massachusetts Baptist Charitable Society for the relief of the widows and children of deceased Baptist ministers \$1000. She also gave to the American Baptist Missionary Union \$5000, and provided by will for \$5,000 additional. In her will is a bequest of \$10,000 to the American Baptist Home Mission Society. The whole amount of her bequests will reach at least \$25,000.

FORM'S TRAVEL, in which President Lincoln was assassinated, did not go into the hands of the Young Men's Christian Association, the young men not being able to raise the money. Since then, Ford has advertised to open it for theatrical purposes, but the Secretary of the Y. M. C. A. has moving out that also.

DEA. ISAAC D. TITWORTH, of New Market, N. J., is traveling in the West, partly on a tour of observation, and partly as a kind of independent lay missionary. We are sure our readers will be interested in the following extract from a letter of his, dated Walworth, Wis., July 2d:

"I am enjoying excellent health—better than when I left home. Elder Bailey and myself expect to start tomorrow for Southampton and Farina, Ill., thence to Kansas, &c. Had a good time at the North-Western Association; harmony and union, and a good Christian spirit, prevailed throughout the whole session. The subject of Elder Bailey's mission was discussed with very good feeling, and much commended by the brethren generally. On my way out West, I am company with brother W. G. Whitford, (he having learned that he had some distant relatives in Ohio, who formerly

Miscellaneous.

FIFTEEN FOLLIES.

- 1. To think that the more a man eats the fatter and stronger he will become.
2. To believe that the more children study at school the faster they learn.
3. To conclude that if exercise is good for the health the more violent and exhausting it is, the more good it does.
4. To imagine that every hour taken from sleep is an hour gained.
5. To rest on the presumption that the smallest room in the house is large enough to sleep in.
6. To argue that whatever remedy causes one to feel immediately better, is good for the system, without regard to ulterior effects.
7. To commit an act which is felt to be just, and to be prejudicial, hoping that somehow or other it may be done in your case with impunity.
8. To advise another to take a remedy which you have not tried on yourself, or without making special inquiry whether all the conditions are precisely alike.
9. To eat without an appetite, or continue to eat, after it has been satisfied.
10. To eat a supper for the pleasure experienced in the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep, and a wearying in the morning.
11. To remove a portion of the clothing immediately after exercise, when the most rapid dryman in New York knows that if he does not cover up his bones the moment he comes to work in winter, he will lose him in a few days by pneumonia.
12. To contend that because the children in the street or on the highway, are hearty and healthy, therefore it is healthy to be dirty; forgetting that continuous daily exposure to outdoor air in joyous, unrestrained activity, is such a powerful agency for health, that those who live thus are well, in spite of rags and dirt.
13. To presume to repeat, later in life, without injury, the indelicacies, exposures and intemperance which in the flush of youth were practiced with impunity.
14. To believe that warm air is necessarily impure, or that pure cool air is necessarily more healthy than the sufficed air of a crowded and close vehicle; the latter, at most, can only cause fainting and nausea; while entering a conveyance after walking briskly, lowering a window, then being still exposed to a draft, will give a cold infallibly, or an attack of pleurisy or pneumonia, which will cause weeks or months of suffering, if not actual death within forty days.
15. To "remember the Sabbath day" by working harder and later the day before than any other day in the week, with a view to sleeping late the next morning, and staying at home all day to rest, conscience being satisfied with the plea of not feeling very well.—Hall's Journal of Health.

THE WILDERNESS OMBELTERIES.

On the 8th of June, says the Washington Star, in compliance with orders from the War Department, Captain Moore, with his clerks, a Cavalry party, and an escort of 550 men from Hancock's Corps, under General Smith, went down to the Wilderness battle-field, via the Potomac, to the Plain, Fredericksburg, and Chancellorsville. The party bivouacked the first night on Mary's Heights, back of Fredericksburg, the field of Sedgwick's gallant fight, in May, 1862. Very little remained here to indicate the fierceness of that battle. The dead had all been buried, the accoutrements and arms carried off, or hidden by the grass and earth, and the bullet marks on the trees nearly obliterated by the rapidly growing bark. At Chancellorsville, the indications of the fight were more perceptible. The Chancellorsville mansion was marked by a heap of ruins, the flag-staff, rifle pits and breastworks of fallen trees, and here and there a few bones bleached in the summer sun.

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NEW YORK MILLIONAIRES.

The richest three of the New York millionaires are thus described: William B. Astor, worth about fifty millions, owns about two thousand stores and dwellings, and has the reputation of being a good and lenient landlord. He is a well preserved old gentleman, on the cloudy side of sixty; industrious, reticent and punctual. He seldom shows his face at a public gathering, rarely makes himself conspicuous in the newspapers, and seems to be devoted almost entirely to the task of taking care of his immense fortune. He is tall, straight, gray and grave. A. T. Stewart is reported to be worth thirty millions. Though an active business man, he finds time to look after the interests of the city, and he has made himself prominent in his patriotic endeavors to put down the rebellion. He is a tall, thin man, of nervous sanguine temperament. He is about sixty years of age, quiet and dignified in his deportment, and charitably disposed when appeals reach him. In New York and elsewhere, many of the currents of charity are dammed at the desks of private secretaries. Commodore Vanderbilt is a tall, white-haired, red-checked, handsome old man of seventy, and fast. He drives a fast horse, sails a fast boat, and sometimes associates with fast men. He is worth at least twenty (some say forty) millions. He is very liberal to the government, and generous to the poor.

SELECTING COWS.

First, I get a broadside view of the animal, at a distance of about two rods, as I have noticed for years, that there was a great similarity in the general proportions of all first-class milkers; being very small in girth just back of their forward legs, as compared with their girth just forward of their hips. I have never known a first-rate milker of any breed not thus proportioned; so that if this form is wanting in any animal I have recommended to me, I do not care to look at her more, unless I want a breeder for some other purpose than the dairy. For breeding oxen I should want a cow of reverse proportions, viz., larger girth forward. I next feel the size of the "milk veins," and trace them to their entrance into the chest, which, in all superior cows, are large, admitting the ball of the largest finger; if divided or sub-divided, as is sometimes the case, I judge of the size of each orifice, as I care less for the size of the vein itself than the orifice. Next, I examine by sight or touch the udder or bag, which must be capacious, in order to hold much milk, with teats wide apart, and free from large seed warts or sores of any kind. I then inquire how long she goes dry before calving, as I don't want a family cow to give milk less than forty-six weeks out of every fifty-two; also as to the quality of the milk; and to close, I milk her with my own hands.—"Vermont," in Michigan Rural.

HALL KING CORN.

Several years ago, a German chemist started a little drug store in the upper part of New York city. His means were narrow, and it was only by the exercise of his national characteristic—thrift—that his family were enabled to keep the wolf from the door. The German was a man of culture, and of a social turn. His shop soon became a gathering place for some of the most intelligent men in the neighborhood, who were wont to converse freely on business and other topics in his hearing. One evening it chanced that two persons engaged in distilling were discussing some of the details of their processes. They united in lamenting the difficulty they experienced in getting rid of the saccharine matter in making whiskey from maize. Could this be cheaply accomplished, they expected a great addition to their gains. The Tautonic mind is not always remarkable for prompt apprehension. But the intellect that sheds a joke, may be very quick at taking a hint. Within six months the German, by dint of severe experiment, had so far perfected his processes as to produce from Indian corn a syrup equal to any in our market for all purposes, domestic and manufacturing. During the last year the patent right for the process has been sold for a very large sum to a large sugar house in New York, who have erected a fine

comrades of the killed were still legible. Over a thousand of this class were found, and in each case a substantial new headboard was erected. The labors of Captain Moore's party extended over twenty miles of territory, and occupied three weeks in their completion. The rebel dead, as well as our own, were interred whenever found unburied, but without record. But few relics are to be found on the battle fields. The arms have all been carried off by the parties sent out by the two armies for that purpose and the inhabitants, and a short time will suffice to almost obliterate the marks of these great battles. The inhabitants were all peaceably disposed, frankly acknowledged their defeat, and expressed a great desire to return to their former relations with the loyal people of the country. At present most of them are supplied by the United States Commissary Department at Fredericksburg, but having put in small crops, will soon be able to support themselves.

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CASUALTIES OF WAR.

Official estimates at the War Department compute the number of deaths in the Union armies since the commencement of the war, including the absence of the wounded, as follows: died, and twenty-five thousand. There are doubtless been fully two hundred thousand Southern soldiers removed by disease and the casualties of battle, so that not less than five hundred and twenty-five thousand lives have been sacrificed in this unholy contest, begun and prolonged by the South in their vain effort to build up a new republic and strengthen the slave power. Our greatest losses during any one campaign occurred at Gettysburg, when 23,287 Union soldiers were killed, wounded and taken prisoners. Hooker's campaign of 1863 in the Wilderness ranks next to Gettysburg as far as regards Union losses, they having amounted to about twenty thousand, though generally reported at only ten. Burnside lost 1,300 in the battle of Fredericksburg, McClellan 11,426 at Antietam, Porter 9,000 at Gaines's Mills, Rosecrans 12,085 at Murfreesboro and 16,851 at Chickamauga, and Sherman about 9,000 in the two days' battles around Atlanta.

The official reports of Gen. Grant's losses from the time he crossed the Rapidan until receiving the surrender of Lee, compute them at ninety thousand. In the various engagements fought by Gen. Grant in the West, he lost 13,573 men at Pittsburg Landing, 9,375 in the severe contests around Vicksburg, and in the attack on Missionary Ridge about 7,000. Though our losses in many of the campaigns have been heavy, they yet fall below those incurred in some of the European wars. This has been due, to a considerable extent, to the efficiency of the medical department and the lavish amount of supplies, at least one-third greater than those furnished to any European army. A report recently made to the Imperial Academy of Medicine, by Chena, Physician of the French army, estimates the losses of that army in the Crimean war as follows: killed on the field of battle or missing, 102,400; lost in the Semilante, 702; died of various diseases at Alma, 8,084; died of cold, apoplexy, etc., before Sebastopol, 4,342; died in the field and general hospitals, 79,247; total, 95,616. Thus, of 309,384 men sent by France to the Crimea, about one-third found a soldier's grave. The siege and reduction of Jerusalem resulted, says Josephus, in the loss of 1,000,000 Persians. 90,000 Persians were placed hors du combat at the battle of Arbela, and 100,000 Carthaginians in the engagement of Palermo. 12,000 infantry and 10,000 cavalry perished on the fatal field of Issus. Spain lost 2,000,000 lives during the persecution of the Arabians, and 800,000 in expelling the Jews. Frederick the Great inflicted a loss of 40,000 on the Austrians in the conflicts of Lutzen and Leignitz. The battle of Jena and the lesser engagements immediately following cost the Prussian army over 80,000 men. At the battle of Leipzig, the French suffered casualties to the number of 60,000, and the Swedes and their allies 40,000 more. 50,000 French and Russian soldiers lay dead and dying on the field after the battle of Moskowa, and Napoleon again lost 47,000 men at Waterloo and the Duke of Wellington 15,000 more.

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lot were two odd stockings. Two corresponding to these were found on the feet of the corpse, and the coat was the same one that was worn by the officer when he was wounded at Chancellorsville, the sleeve of which the mother remembered to have mended upon his arrival home. A peculiar filling in a tooth of the deceased served to complete the identification of the soldier, and he was at once removed, and his funeral services were held in this city a few days since.—Boston Traveler.

TAKING COLD.

A "cold" is not necessarily the result of low or high temperature. A person may go from a hot bath directly into a cold one, or into snow even, and not take cold. He may remain out in the coldest atmosphere until chilled through, and still not take cold. On the contrary, he may take cold by pouring a couple of table-spoonfuls of water upon some parts of his dress, or by standing in a door, or before a stove, or by sitting near a window, or other opening, where one part of the body is cooler than another part. Let it be kept in mind, that uniformity of temperature over the whole body is the great thing to be looked after. It is the unequal heat upon different parts of the body, that produces colds, by disturbing the uniform circulation of the blood, which in turn induces congestion of some part. If you must keep a partially wet garment on, it would perhaps be as well to wet the whole of it uniformly. The feet are the great source of colds, on account of the variable temperature they are subjected to. Keep these always dry and warm, and avoid drafts of air, hot or cold, wet spots on the garments, and other direct causes of unequal temperature, and keep the system braced up by plenty of sleep, and the eschewing of debilitating foods and drinks, and you will be proof against a cold and its results.

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and unpretentious—just such women as men of good common sense would select for wives."

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There are said to be literally a thousand islands clustering in the broad neck or estuary of the St. Lawrence. Many of them can scarcely afford a foot-hold to a bird; others support a single miniature tree. Some sustain huge masses of rock, piled in eccentric forms, and holding in their crevices the palms of climbing vines. A few are large and heavy, with turf and woodland, and all are verdant as spring. A voyage among them is like the reading of a poem, or the passing of a dream. One seems to be far lost in a ballad, gazing at the diminished land or sea; for, were there but little folk to inhabit these pigmy continents, we should have Lilliputia indeed. Here, in winter, the drift ice heaps up mounds and monuments, and the flocks and fields crush in summer, as if they would bear the Thousand Isles away to their Arctic home; and the wild birds bring forth their young upon the surface; the cold spaw of the fishes grows warm and vital beneath; the striped and spotted snail lies among their debris, charming the sparrow and the blue-jay; and the wolf, passing from land to land, halts here in the dead midnight to howl. Not a human being tents the Thousand Isles. They are sprinkled here and there in wonderful irregularity. The deep river winds in and out among them as if lost or tarrying; and the tourist passing by is reminded of some tableau in the melodrama, too beautiful and unexpected to be real.

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