

The Sabbath Recorder.

WEDNESDAY, 11, FIFTH-DAY, NOV. 2, 1865.

Geo. B. Utter, Editor.

NATIONAL THANKSGIVING-DAY.

A PROCLAMATION BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

Whereas, it has pleased Almighty God, during the year which is now coming to an end, to relieve our beloved country from the fearful scourge of civil war, and to permit us to secure the blessings of peace, unity and harmony, with a great enlargement of civil liberty; and whereas, our Heavenly Father has also during the year graciously averted from us the calamities of foreign war, pestilence, and famine, while our granaries are full of the fruits of an abundant season; and whereas, righteousness exulteth in a nation, while sin is a reproach to any people;

Now, therefore, I, Andrew Johnson, President of the United States, do hereby recommend to the people thereof, that they do set apart and observe the first Thursday of December as a day of National Thanksgiving to the Creator of the Universe for these His mercies and blessings; and I do further recommend that on that occasion the whole people make the confession, and recommending His infinite goodness, and with one heart and one mind implore the Divine guidance in the ways of national virtue and holiness.

In testimony whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this 11th day of October, in the year of our Lord 1865, and of the Independence of the United States of America the 91st.

(Signed,) ANDREW JOHNSON, By the President, W. R. SWANSON, Secretary of State.

A PROCLAMATION BY THE GOVERNOR OF THE STATE OF ILLINOIS AND PROVISIONAL PLANTATIONS.

Complying with an ancient and honored usage, I, James V. Smith, Governor of the State of Illinois, and Provisional Plantations, do hereby recommend to the people of this State, that they do set apart and observe the 30th day of November next, as a day of Thanksgiving, and recommending the assembling of our citizens on that day at their usual places of worship, to unite in praise to God, for his merciful dealing with us, that he has preserved our country from our enemies, and the blessings of Peace instead of the calamities of War. Let us now before the Lord, as a nation, give thanks for His mercies, and praise Him for His care and protection. He has preserved our arms and not at liberty to oppress the weak. Let us now give thanks for His mercies, and praise Him for His care and protection. He has preserved our arms and not at liberty to oppress the weak. Let us now give thanks for His mercies, and praise Him for His care and protection. He has preserved our arms and not at liberty to oppress the weak.

Given under my hand and the Seal of the State, at the City of Springfield, this 25th day of October, in the year of our Lord one thousand eight hundred and sixty-five, and of the Independence of the United States the 91st.

By His Excellency the Governor: JOHN R. BARTLETT, Sec'y of State.

NATURE'S GOD AND HIS MEMORIAL SECOND DISCOURSE—SECOND PART.

The Theory of a Change Examined.

Our opponents having assumed that a change was predicted, proceeded to quote certain passages in the New Testament for the purpose of showing that such a change had taken place. They quote Matt. 28: 1, "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre." The same in essence is stated in Mark 16: 1-6, Luke 24: 54-56, 24: 1-12, John 20: 1, 19. These narratives were written from eight to thirty years after the resurrection, and in connection with none of them is a single hint of any change of the Sabbath, or that the first day received any sacredness, or that the seventh day lost any, on account of that event. All that can be made out of them is, simply, that when the women visited the sepulchre on first-day morning, while it was yet dark, Christ was risen and gone. How long he had been out of the sepulchre before they went there, is left entirely in the dark. For aught any one can know from the New Testament, he arose the evening before, at the dividing point between the Sabbath and the first day of the week. This indefiniteness in the apostolic narratives of this event, is unaccountable, if God designed this event should be the basis, or reason, for changing one of his own institutions, so clearly enforced, and defined as is the Sabbath. If he did, it has not a parallel in all the history of his dealings with men.

Again, the meeting of Christ with the women, as they set at meat that evening, is claimed as a design on his part to give a sacredness to the first day of the week, and to sanction their meeting to commemorate his resurrection. But, in the first place, he gave no intimation of having any such design, nor is there anything in the writings of the apostles to show that they got any such impression. God tells us that "secret things belong to him, but those things that are revealed belong to us." No such design having been revealed, we have, therefore, nothing to do with it. In the second place, the narrative gives positive evidence that the disciples were not assembled there for the purpose of commemorating his resurrection, but "for fear of the Jews." Besides, they did not yet believe that such an event had taken place. Mark (16: 11-14) says, "When they had heard that he was alive, and had been seen of her, (Mary,) they believed not. After that, he appeared in another form unto two of them, as they walked and went into the country. And they went and told it unto the residue; yet they believed them not." These two disciples referred to, traveled

about fifteen miles, going and returning, and there is no evidence that it was for any religious purpose; and Christ went all that distance also, and instead of teaching them that they ought not thus to secularize that day, he made as though he would have gone further. There is no account on record that Christ, or his apostles after him, ever thus secularized the seventh day in any shape. "Afterwards," we are told, on that same evening, "He appeared unto the eleven, as they sat at meat, and upbraided them with unbelief and hardness of heart, because they believed not them which had seen him after he was risen." This meeting, also, fails to furnish any evidence in favor of a first-day Sabbath, from the fact that no act of sanctifying the day is even hinted at, nor any sacred title given to it, nor any hint that it was to occupy a different rank in the hebdomadal cycle from what it had always held; nor that it was ever to take the place of any other day in their esteem. And that was the time and place for it to be done, if ever, since that was the time and place where the alleged change was authorized and effected, if at all. If this is the way God tears down and sets up institutions for man's guide in duty, pray tell us how we can know what we ought or ought not to do? God has told us, that the highway of holiness (or path of duty) is so plain that a way-faring man, though a fool, shall not err therein. And no man can err as to which day is the Sabbath, who takes the Bible only as his guide. "To the law and the testimony; if they speak not according to this, it is because there is no light in them."

The same authority is necessary to change or annul a law, as to enact one, and the act must be as clearly stated; otherwise, the evidence is all in favor of the original law as it was. But there being no record of any such change or abrogation, nor even a hint that any such was ever intended by the Lawgiver, we are left under the full force of the original institution, and bound by all its sacred obligations. Besides, the fourth commandment is so worded as forever to prohibit any such change, as may readily be seen by putting it into a form necessary in order to render it capable of enforcing the observance of the first day: "Remember the Sabbath day to keep it holy," &c. "The first day is the Sabbath (or rest day) of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the first day; wherefore the Lord blessed the Sabbath day and hallowed it." If the first day is the one now enforced by the fourth commandment, (which must be the case if the alleged change has taken place,) then it belongs in that commandment wherever the seventh day originally did; and the reason there assigned must apply to it. But would it not make that commandment a most glaring falsehood? It would make it declare that God rested on the first day of the creation week, and sanctified it to a holy and religious use, in direct contradiction of his own statement. And yet this is asserted every time that command is quoted to enforce the observance of the first day.

In order to enforce the first day of the week, it would be necessary to have an entirely new command, as follows: "Remember the Christian Sabbath, to keep it holy; (the first day of the week is the Sabbath (or rest day,) of our Lord Jesus Christ; and on the first day of the week he arose from the dead, (and did not rest on it,) therefore he blessed the first day and hallowed it." This is exactly what is claimed, and the reason assigned for observing the first day as a Sabbath. But where is there any such law or sanctifying act to be found in the Bible? Where there is no law, there is no transgression; and therefore, secularizing the first day of the week is no sin, and can never subject one to divine condemnation. For the same reason, observing the first day as a Sabbath is no obedience, for there is no divine law of that kind to obey; and therefore can never entitle one to a reward, because rewards are conferred for obedience. And there being no such law to obey, it must therefore be an act of disobedience, since a moral action can have no neutral ground. Presuming beyond the Word of the Lord is as much condemned as to fall short. God has most solemnly forbidden us to practice or teach anything in his name which he has not clearly authorized. It would be like signing the name of the President of the United States to a private document, without his consent, and then enforcing it as his law, to the subversion of his own enactments.

And here let me allude to another most astonishing position assumed by the advocates of a change. Not finding any inspired record of a transfer from the seventh to the first day, by which they are cut off from the

privilege of using the fourth commandment to enforce its observance, they turn round and acknowledge that there is no direct command for keeping Sunday, nor do we need any, for apostolic example is sufficient, being equivalent to law. I recently heard a Methodist minister make, in substance, this confession and statement, after having delivered two or three sermons endeavoring to prove that God changed the Sabbath, so that the fourth commandment now applies to the first day of the week, as it once did to the seventh. Now look at it. With one breath it is claimed, that the Sabbath has been changed by divine authority from the seventh to the first day of the week, so that the fourth commandment applies to the first day, with all the force that it formerly did to the seventh; and then, with the next breath, acknowledge that there is no direct command for keeping the first day at all; and then, perhaps before they are done talking, claim that secularizing of the first day is a sin and a breach of the fourth commandment! Was there no direct command for keeping the seventh day? And if the change contended for has taken place, is there no direct command for keeping first day? How can one who claims that such a change has taken place, make such statements? Such an acknowledgment is virtually yielding up all claim of a change, and confessing that the fourth commandment cannot be made to apply to the first day. Then why will they continue to argue it, and preach it?

OUR CHINA MISSION—NO. 5.

REBECCA.

She is the wife of one of our Elders, Keang-Kwang, and is brought to your notice now as a trophy of Divine grace, an illustration of the triumphs of Christianity over heathenism. She had never been in Shanghai previous to her husband's conversion; after which he brought her there, from her far-away home in the country, that she might be near him, he being then in our employ; and a more unpromising specimen of untutored humanity you will scarcely find in your walks about Shanghai. So inert, inefficient, and indifferently did she appear, that we scarcely regarded her as a hopeful subject of enlightened conversion. This doubt, ever resting on our minds, instead of causing us to double our diligence on her behalf, as we should have done, most likely prevented us exercising ourselves to do her the good we ought. So when, after many months, she came to us, pricked in heart, and grieving for her sins, we were taken by surprise. It was so evidently from above, that we could only exclaim, "What hath God wrought!" Her conviction seemed pungent and clear, and we wondered to find how well she had understood the preaching she had heard, and how far the faithful instruction of her Christian husband had brought her on in the road of Christian experience, even while we had been seeing nothing but darkness and hopelessness enshrouding her mind. Her sense of pardoned sin was as clear as had been her convictions of its exceeding sinfulness. Her welcome to the fellowship of the church was most cordial, and it was at this time that we gave her, at her request, a Scripture name. It seemed well fitting the change that had come over her. From that time, the development of this great change has been most wonderful. Her hitherto vacant face became sweetly expressive, and her manners interesting. The domestic virtues began to exhibit themselves in her, to our constant and grateful astonishment.

All this was prior to our visit home, in 1858, and also previous to the gathering of that first class of learners, about which I have told you, and of which her husband was a member. But she was not; and so, when we left them, it was with the understanding that he was to attempt teaching her to read. It was done; and on our return, she met me with her Testament in her hand, rejoicing that she was able to read from his blessed pages; and two better students of the Bible, or more familiar with its contents, as far as they can have them in the colloquial, you will not find in our little church there. I doubt if you would in all Shanghai.

Soon after our return, we brought them to live near us, for our mutual good. A dear little baby, their third, but only surviving son, was at this time the pet of our compound, and many were the hopes and expectations anchored in this child of uncommon promise. But they were not to be fulfilled. He was to be taken from them, and they to be written children. One night, about two o'clock, Keang-Kwang knocked at our door. The baby was very ill. We hastened to the sick room. The child was in spasms. He was lying on a mat upon the floor, partly supported on his mother's lap, who

was sitting on the floor beside him, he being an uncommonly strong, large child, of a year and a half old. He was evidently dying, and nothing could be done to save him. But how unlike a usual death scene in China! There was no loud wailing, no low complaining. Christianity had triumphed over heathenism, and stood sentry in that trying hour. The heart-stricken parents watched with quiet mournfulness, or silent tears, those eyes, quivering in the death struggle, held the convulsed hands, and listened to the receding breath, as the little life went out, until just as the day was breaking, when all was over, and the loved one was at rest. Then, while the father closed the sightless eyes, the poor mother softly adjusted the little mat pillow for the unconscious head, composed the relaxed limbs, and releasing him from the loving embrace in which she had so long held him, she rose up, and with a bearing which one might sooner have looked for in the grandmother of the patriarchs, than in this her humble namesake, she looked around the room, and inquired for an absent one, saying, "Now let us have prayer." Then she knelt by the side of her dead baby, and her own voice was the first to lead in the mournful service. And such a prayer! It was as if she had stood at the very gate of heaven, with her son upon her bosom, presenting him as her best gift at the feet of her Saviour and her God. Never can I forget that moment. Other prayers followed, but that mother's prayer had gone before, and the rest were but as echoes, faint yet true, of the love and grief of that stricken yet submissive spirit. Towards evening, we buried him; and another occasion for great weeping among the Chinese generally, but not so here, for this was indeed the Christian burial of a child of Christian parents.

The following summer a little daughter was laid in the arms of this thrice bereaved mother, and for a while she was very well, and very thankful and happy. But disease supervened, and insanity followed, and for many weeks her condition was a sad one. Still, through it all, Christ was her theme, and some sweet passage of Scripture was ever at hand, blending with her conversation, as if from her childhood she had been familiar with those passages. An illustration or two on this point will suffice. One day I called to see her, and she said, "Mr. Carpenter was here yesterday, and I asked him for a book for my child." "And did he send it to you?" I asked. "Certainly he did," she answered, "does not the Bible say, Ask and you shall receive?" and then, without stopping, she went on to repeat the succeeding verses, far down, if not quite to the end of the chapter.

Another day I called, and she wished me to write a letter for her, to a missionary lady who had inquired after her, and who she understood intended to call and see her. "Write to her," she said, "as the centurion sent word to Jesus, I am not worthy that she should come under my roof, but let her only say the word, and all will be well."

I find in my journal of those days a note to this effect, under date, Sept. 20th, 1862: "Visited Rebecca. . . . She talks incessantly, and her conversation continues to be of religion, repeating Scripture, and telling of her trust in God, and his goodness to her."

Afterwards, there came a sad change. Her physical strength increased, and with it her insanity. She would roam about the neighborhood, doing very singular things, even to the bringing her baby out of doors, laying it down, and leaving it by the wayside. Or she would come away, leaving it at home, determined not to return to it. Yet it is affecting to remember, how even at such times an appeal to her better nature would generally suffice to restrain her, or to calm for the moment her agitated mind.

Many weary months elapsed before this affliction finally passed away, and she again took her place among us, "clothed and in her right mind." And then that mind seemed no whit the less clear, for the dark cloud that had so long rested upon it. Would that I could shew her to you now, as some of you may yet behold her in China, ever cheerful in the way of letting her light shine, one of the few with whom you will find it a privilege to converse by the hour, and worthy to be, as she is, the wife of one of our most eloquent native preachers, one whose ability is known and appreciated there, and who, at least accounts, was being solicited by a missionary of another denomination, to preach to their congregations every alternate Sabbath.

L. M. CARPENTER.

BREKID, Oct. 17th.

following: \$250 to Greenwood Cemetery; \$5,000 to the American Bible Society; \$5,000 to the General Synod of the Reformed Protestant Dutch Church; \$1,000 to the Patriot Orphan Home, located at Flushing; and \$1,000 to the Soldiers' Children's Home, Trenton, N. J.

REV. MR. DENISON ON THE SABBATH

To the Editor of the Sabbath Recorder:

Consistency is a gem of inestimable value, especially in respect to the conduct of men who move in circles of importance, and thereby influence the tone of public sentiment. Doubtless some allowance should be made, in view of the disorder and disorganization of the times. But while considerations of this kind may serve as an apology for small inadvertencies or improprieties of opinion and practice, it is by no means proper to claim such indulgence in favor of certain fundamental inconsistencies, which involve results of great importance in regard to the welfare of those concerned.

These reflections are suggested by the attempt of Mr. Denison to "define his position," and to defend, or rather modify, the sentiments which he recently uttered regarding Sabbatarianism, and those who observe the seventh day as the Sabbath. We allude to his letter, copied into last week's Recorder from the Narragansett Weekly, in which he gives that portion of his lecture which related to Sabbatarianism, and attempts to convince the public, that the "remarkable communications professing to be a report of statements made by him," ascribed to him remarks which he never made, and criticised opinions which he never held. After giving the extract from his lecture, he adds:

"It will be seen, the historical question before me, and before the community, is this: What has Sabbatarianism, in its two hundred years of history here, achieved, which has not been as well achieved by other Christian denominations? What mission has it accomplished higher and better than the common faith, although professing to keep that peculiar and identical time which God has set apart and sanctified for his worship and service? How far does history furnish proof of the soundness of the belief of the Sabbatarians?"

Now I ask, in all candor, if this is a statement of all the questions in regard to Sabbatarianism on which Mr. Denison uttered his views? Do the above questions give the readers a just idea of all the leading points of the extract from Mr. Denison's lecture which appeared in last week's Recorder? Let us see. In his lecture he said:

"It is a very serious matter for a class of persons to disturb the public peace, and derange the proper observance of God's Institution for the spiritual good of all men. It is plainly a question of Christian charity and Christian ethics, whether those holding the Sabbatarian views, being in the minority (one church,) ought not, out of a proper regard for the weal of the majority, (five churches,) to form themselves into a community by themselves. We believe in religious liberty, but not in religious annoyance. Our worship was annoyed this day by a steam whistle. It hardly comports with Christian philosophy for one class of men to put stumbling blocks in the ways of others."

Again: "And I begin to question how far Christian charity requires us to be silent in respect to sentiments and practices, however conscientiously held by good men, as some of the Sabbatarians are, that have no solid support, and that tend to mar the high character and happy effects of so great and important an institution as the Sabbath—one of the highest appointments of God for man."

These are no garbled extracts. They are given verbatim from the discourse as published, the italicizing only being mine. The reader will perceive, that there are questions raised by Mr. Denison of vastly greater importance to this community than either or all of the "historical questions" mentioned. They are: Have the Sabbatarians an inalienable right to worship God when and where they believe it is their duty to worship Him? Have they an unquestionable right to remain in this community, work six days of the week, and "rest on the seventh," as they have done for "nearly two hundred years?" Or do "Christian charity and Christian ethics" require that they leave this place en masse, and fix on some isolated spot, and there "form themselves into a community by themselves," to avoid being the cause of "religious annoyance" to those who worship on Sunday?

One additional question is suggested: Does it "comport with Christian philosophy," Christian charity, Christian liberality, and the free and enlightened spirit of the nineteenth century, for Rev. Mr. Denison to deliver a discourse containing such sentiments as we have quoted?

Enough has been said to show, that the opinions criticised by B. F. U., in his "remarkable communication," were not "straw men." No attempt was made to comment on Mr. Denison's "historical questions." The remarks offered were in regard to

the right of Sabbatarians to pursue their avocations on Sunday, and worship on the seventh day, without being called to account for their sentiments and practices in this respect, because they happen to be in the minority.

It is evident, that Mr. Denison's statements are considered very indiscreet and illiberal by the people of this village, including the majority of his own congregation. I have never heard an endorsement of his views by any person of this community. If, in his remarks on Sabbatarians, so far as their rights are concerned, he hoped to express the views and feelings of any considerable portion of the people of Westerly, his attempt was a signal failure; and he has probably learned, that "it does not pay" to disparage any religious class of the community, or to advocate, even in the "mildest phraseology," the abridgement of any of their rights or privileges.

What I have said respecting Mr. Denison's discourse, has not been prompted by "Sabbatarian zeal," nor am I of the Sabbatarian faith. But I believe in the sanctity of conscience, and the equal religious rights of all men. I am inflexibly opposed to every statement or opinion which conflicts with the principle of religious freedom in its broadest sense.

Yours truly, B. F. U. WESTERLY, Oct. 26, 1865.

BAPTISM OF CHINESE CHILDREN.

BREKID, N. Y., Oct. 22d, 1865.

To the Editor of the Sabbath Recorder:

As it has been deemed proper occasionally to refer, through the columns of the Recorder, to the "children" your missionaries have from time to time taken out from the ranks of heathenism, and handed over, with strong hopes, to the better ranks of our enlightened Christianity, so perhaps it would be equally proper now to mention, through the same medium, any results to those hopes and efforts. I therefore send you an extract of a letter from my sister, Mrs. Chase, who has had charge of two of the children for the last six years. It was received since my last date to you, and will doubtless be gratifying to many of your readers.

L. M. CARPENTER.

We have just returned from the Lake, where Susie and Marie have been baptized. A girl about their own age, knelt by the water, and was sprinkled.

Susie chose the better way, more than two years ago, but at my suggestion, deferred uniting with the church till Marie should tread the same path. Praying earnestly for her, we trust she was changed about one year ago, since which time they have been constantly traveling toward the "land of the living."

Six months since they united with a class in the M. E. Church, and having on all proper occasions been willing witnesses for "Our Father," they were recommended by their class-leader for admission into the church. Leaving them to their "God and their Bible," they found, as they thoughtfully asserted, that to them the seventh day was the Bible Sabbath, and in their childlike manner, when interrogated as to the mode of baptism, said, "Why should they wait till they came where there was much water, if they were to be sprinkled?" &c., showing that they were uncommonly thoughtful for children of their years, being not quite twelve years old.

This beautiful Sabbath-day, (14th Oct.), our pastor, Rev. D. D. Buck, with many other friends, accompanied us to the beautiful waters of the Crooked Lake, where they followed the example of their great Leader, and came up out of the waves, rejoicing that Christ came to save all nations.

Pray for them, that they may "continue steadfast in the faith once delivered to the saints."

F. J. L. CHASE. PENN YAN, Oct. 14th, 1865.

DEBUYTER INSTITUTE.

To the Editor of the Sabbath Recorder:

Will you allow me, as an interested party, and in behalf of other parties interested, through the Recorder, to make a few statements and inquiries respecting the DeBuyter Institute? The effort inaugurated last June, at DeBuyter, to raise an endowment fund, was made on the ground and with the understanding that the property of the Institute should pass into the hands of the Central Association. A financial agent was appointed to raise the fund, who made a good beginning then and there. A committee was appointed, and instructed to take immediate measures to have said property transferred to them as Trustees in behalf of the Association.

Through the Recorder, I learn that the agent has been very successful in obtaining the subscriptions for the endowment fund, that the building is undergoing repairs, and that a teacher has been engaged to open the school in early winter. But I have seen no official announcement that the property has actually been transferred in due form to the Board of Trustees. Nor am I informed who is now endeavoring to run the concern; whether the New Board, the Old Board, or both combined, or some other body. A little light just here is exceedingly desirable.

ble, before we shall be called on to pay in our respective subscriptions. I will put my inquiries in order:

- 1. Has the property been legally transferred to the New Board?
- 2. Is it the New Board that is repairing the house, and that has engaged a teacher?
- 3. What is the body now responsible for this charge?—i. e., in case the property has been duly transferred, to whom does it pertain to elect the Board of Trustees—the annual meeting of delegates, or the churches that send them?
- 4. If the delegates, then have they the constitutional power to act without instruction from the churches?
- 5. Have the churches taken any action in the matter? If not, ought they not immediately to do so, in order that the measures contemplated may be fully carried out, and responsible agents empowered to receive and secure the funds in perpetuity?

It will not be difficult, I think, for congregationalists to answer these questions. It is hoped that these matters will all be quickly cleared up, so that nothing shall remain to prevent the subscribers from paying in, or securing the payment, of the sums they have subscribed.

ONE OF THE SUBSCRIBERS. OCT. 24th, 1865.

HOME NEWS.

MINNESOTA.

We are enjoying a very pleasant fall. The equinoctial storm, so terrible in some places, was only a night's rain between pleasant weather. Our rains are apt to fall nights, a great favor to the farmers.

About the first of September, we organized an Agricultural Club, to promote the farming interest of this society. The officers are A. P. Stillman, Esq., President; Rev. J. C. West, Vice President; R. D. Spicker, Secretary; A. E. Crumb, Treasurer. Much interest is taken in the discussion of practical subjects duly presented by committees. Ladies are appointed to present essays, and speakers to lecture before the Club. Periodicals on agriculture are subscribed for, and the Club is favored with documents from the Agricultural Bureau at Washington. Prof. A. C. Spicer is a Committee to present a report on the cultivation and manufacture of Sorghum, of which there has been over forty acres raised in this vicinity. Mr. J. W. Ayars is running a plantation mill and evaporators, assisted by Prof. Spicer and many others, in making the best quality of syrup, at the rate of one and a half to two acres a day.

We are very busy gathering in our produce, securing ourselves from prairie-fires and from the cold winter. It is very healthy here. Births and marriages are more common than funerals. Our laws require a license of the Clerk of the District Court for the parties contracting marriage, such parties making oath, "that there is no legal impediment thereto," and paying the Clerk two dollars, before they apply for marriage. Our soldier friends have mostly come home, and taken their places in the rank of social life. J. O. West, TAYLOR, Minn., Oct. 18th, 1865.

P. S.—Agreeable to a request to report the soldiers enlisted from our societies, I will mention—

- Charles Parvin, at home on furlough, died 1864.
- B. Franklin Pierce, ditto, 1865.
- Richard Ayars, honorably discharged.
- Harrison Pierce, "
- John Kenyon, "
- Daniel Davis, "
- Jacob Pierce, "
- Avard G. Davis, died in hospital.

J. C. W.

THE AMERICAN BIBLE UNION held its sixteenth annual meeting in New York last week. The Treasurer's Report Shows the receipt of \$39,028 41, of which \$6,866 56 was expended for Scripture colportage and distribution, \$4,990 26 for revision of English Scriptures, and \$2,561 14 for salaries and expenses of officers and agents, and general contingencies. The Annual Report shows that about twenty thousand copies of the Revised New Testament were issued the past year; that other editions are in contemplation; and that Dr. Conant has recommenced work on the Old Testament. A Committee was appointed by the Union to prosecute negotiations with the Board of the American and Foreign Bible Society, looking to some amicable arrangement whereby the two bodies may be united in one. Among the speakers at the meeting was Mr. Morton Peto, the English capitalist, now on a visit to this country.

THE AMERICAN MISSIONARY ASSOCIATION held its annual meeting, on the days of last week, in the Plymouth Church, Brooklyn. From the Treasurer's Report, presented in the occasion, it appears that the receipts from all sources were \$184,611 48, and the expenditures were \$189,000 27, of which \$95,785 23 were for the Freedmen, \$5,000 for other home missions, \$10,200 for the Moral Mission, West Africa; \$4,841 for the Female Mission, and smaller amounts for other missions. THE ANNUAL MEETING

THE ASSISTANT TREASURY

THE ASSISTANT TREASURY AT NEW YORK.

The leading financial institution in the United States is the United States Assistant Treasury at New York. Though it is only an assistant treasury, and the treasury proper is at Washington, yet the transactions of the former are so vastly greater in volume than those of the latter, that the chief work of the Washington office is keeping record of the business done by its New York branch.

The vaults are a sight which cannot be witnessed elsewhere in this country. There are two of them; but one is comparatively empty, as it only holds some \$10,000,000. The other contains over \$60,000,000, one-half in coin, the other half in paper. How many readers have ever seen \$1,000,000 in paper or gold? We remember one of the oldest of our judges, a man of large experience and profound wisdom, interrupting a party of talkers who were chattering about millions of gold, with the naive question: "How big is a million of gold? Would it rest on this table? Would it go under this chair? How many men would it take to carry it? What does it look like?" His honor might have gratified his curiosity by a visit to the Sub-Treasury. There \$30,000,000 of gold lie dormant, awaiting the requisition of specie payments.

They are put up in bags containing \$5000 each, and weighing say forty-five pounds. These bags are piled one upon another in closets, which line the inner wall of the vault; a hundred bags fill a closet. When filled, the door is closed, locked, and sealed with the cashier's seal; a ticket attached specifies that in that dark and narrow hole \$500,000 in gold lie hid. Fifty or more such closets may be seen, duly closed, locked and sealed. But in that vault whose wealth far outshines the widest families of Old World story, bags of gold lie around in every corner. You can see them, you can touch them, you can hear them rattling, and so on. They are so plentiful, and so cheaply obtained, by the officials of the Sub-Treasury, that it is not surprising that they should be used for all sorts of purposes.

In these days, the Sub Treasury at New York has its grip on the throats of nearly all the bankers in the country, and we notice that none of them are disposed even to smile when the name of Mr. Van Dyck is mentioned. —Harper's Weekly.

showing evidence of long service, others new and crisp. The larger notes, \$100's, \$500's and \$1000's have the honor of closer room. There is a closet there which contains half-a-dozen millions. Lying on the top of a mountain of these notes was a package which we examined. It could easily have been put in the coat pocket and carried away without inconvenience. It contained 1000 \$500 legal tenders, and was, therefore, worth just half a million. But for the contempt for money which the inspection of these enormous sums for the moment inspire, one might have coveted this little package. How many able and successful men toil for a lifetime in the hope of acquiring just such a parcel!

But if you are going to steal, gentle reader, let us recommend coupons as the most convenient article to "convey." Seven-thirty coupons are so small that you can easily put \$50,000 worth of them in your vest pocket, and as to Ten-forty coupons, a pinch of them between your finger and thumb is a small fortune. These little bits of paper, no bigger than apothecaries' labels, or half the size of a five-cent note is fractional currency, representing sums varying from \$35 in gold to \$366 in current. As interest-day comes round, they pour in from all quarters—from the far West and the lately rebellious South; from Germany and Holland; from crowned heads in Europe, and from industrious washer-women in this country. To examine and sort these papers is no slight task.

The vaults of the Sub-Treasury may really be said to defy burglars. In the first place, they are built on thirty-five feet of solid masonry, so that digging under them and working by a tunnel to the floor would be impracticable. Then they stand in the main hall of the Treasury building, in which a watch is always kept, and into which it would require no small labor to intrude after nightfall. The vaults themselves are iron chambers, with iron floors, roofs, and walls. The latter are two feet thick, and hollow; the hollow being filled with musket balls, which defy the burglar's drill. Four doors of massive iron close the entrance to the vault; each door is locked with two locks, so that eight different keys of peculiar mechanism are required to open the same. Uncle Samuel, poor fellow! is not likely to be robbed at this office, however he may fare elsewhere.

We remember the Sub-Treasury when Mr. Cicco was first appointed its chief in two rooms of the Assay Building—a quiet, retired establishment, in which nobody spoke above a whisper, and a few clerks leisurely counted their gold, and demurely paid the President and other public functionaries. People went there to chat with the Sub-Treasurer—a man of letters and considerable information—and twice a year called to collect their interest. It was a slow and unobtrusive institution, that the small "banker" bankers used to laugh at.

In these days, the Sub Treasury at New York has its grip on the throats of nearly all the bankers in the country, and we notice that none of them are disposed even to smile when the name of Mr. Van Dyck is mentioned. —Harper's Weekly.

DIED OF TOO MUCH RUFFLING. This is the epithet which might truthfully be written on many a good woman's tombstone. Mrs. Stowe, in her last Chimney Corner paper in the Atlantic, treats of this evil in connection with the domestic fault which stimulates a certain class of persons to be ever striving to reach a high standard of excellence which they can never attain, which results in an over-riding of domestic work—destructive to all happiness in the family. Her remarks on the subject are so pertinent, and so well worthy of the serious consideration of the mothers of our land, that we cannot refrain from printing them here: "What if the whole care of expensive table luxuries, like cake and preserves, be thrown out of a house-keeper's budget, in order that the essential articles of cooking may be better prepared? What if ruffling, embroidery, and the entire department of kindred fine arts, be thrown out of her calculations, in providing for the clothing of a family? Many a feeble woman has died of too much ruffling, as she patiently sat up night after night, sewing the thread of a precious, invaluable life, into articles which her children were none the healthier or more virtuous for wearing. "Ideality is constantly ruffling and extending the department of the toilette and the needle into a world of work and worry, wherein distracted women wander up and down, seeing no end anywhere. The sewing machine was announced as a relief to these toils; but has it proved so? We trust not. It only amounts to this—that now there can be seventy-two inches on each little petticoat, instead of fifteen, as before, and that twice as many garments are made and held to be necessary as formerly. The women still sew to the limit of human endurance, and still the old proverb holds good—that woman's work is never done. "In the matter of dress, much wear and tear of spirit and nerves may be saved by not beginning to go in certain directions, well knowing that they will take us beyond our resource of time, strength, and money. "There is one word of fear in the vocabulary of the women of our time, which must be pondered advisedly, to wit: 'trimming.' In old times, a good garment was enough; now-a-days, a garment is nothing without trimming. Everything, from the first article that the baby wears, up to the elaborate dress of the bride, must be trimmed at a rate that makes the trimming more than the original article. A dress once made in a day, but it cannot be

trimmed under two or three days. Let a faithful, conscientious woman, make up her mind how much of all this burden of life she will assume, remembering wisely, that there is no end to idealism in anything, and that the only way to deal with many perplexing parts of life, is to leave them out altogether."

ANDERSONVILLE.

In the report of James M. Moore, Captain and Assistant Quartermaster U. S. A., we find the following information as to Andersonville, the new cemetery, &c.: At Macon, Major Gen. Wilson detailed one company of the 4th United States Cavalry, and one from the 187th Regiment U. S. C. T., to assist me. A member of the former company was killed August 5th, at a station named Montezuma, on the Southwestern Railroad. The rolling stock on all the roads over which I traveled is in a miserable condition, and very seldom a greater rate of speed was attained than twelve miles an hour. At the different stations along the route the object of the expedition was well known, and not infrequently men wearing the garb of rebel soldiers would enter the cars and discuss the treatment of our prisoners at Andersonville, all of whom candidly admitted it was as shameful, and a blot on the escutcheon of the South, that years would not efface.

While encamped at Andersonville, I was daily visited by men from the surrounding country, and had an opportunity of gleaning their feelings towards the Government, and, with hardly an exception, found those who had been in the rebel army penitent and more kindly disposed than those who had never taken a part, and anxious to again become citizens of the Government which they had fought to destroy. On the morning of the 20th of July, the work of identifying the graves, painting and lettering of headboards, laying out walks and enclosing the cemetery, was commenced, and on the evening of August 18 was completed, with the exception hereafter mentioned. The dead were found buried in trenches, on a site selected by the rebels, about 300 yards from the stockade. The trenches varied in length from 50 to 150 yards. The bodies in the trenches were from two to three feet below the surface, and in several instances, where the rains had washed the earth, but a few inches. Additional earth was, however, thrown on the graves, making them of a still greater depth. So close were they buried, without coffins, or the ordinary clothing to cover their nakedness, that not more than twelve inches was allowed to each man; indeed, the little tablets, marking their resting places, measuring hardly ten inches in width, at most touching each other.

United States soldiers, while prisoners at Andersonville, had been detailed to later their companions, and by a simple stake at the head of each grave, which bore a number corresponding with a similar numbered name upon the Andersonville hospital record, I was enabled to mark and identify with a neat tablet, similar to those in the cemeteries at Washington, the number, name, rank, regiment, etc., and date of death of twelve thousand four hundred and sixty-one graves, there being but four hundred and fifty-one which bore the inscription "unknown United States soldiers."

One hundred and twenty thousand feet of pine lumber was used in these tablets fifty acres, and has been divided by one main avenue, running through the centre, and subdivided into blocks and sections in such a manner that with the aid of the record which I am now having copied for the Superintendent, the visitors will have no difficulty in finding any grave. A force of men is now employed in laying out walks and clearing the cemetery of stumps preparatory to planting trees and flowers. I have already commenced the manufacture of bricks, and will have a sufficient number by the first of October to pave the numerous gutters throughout the cemetery, the clay in the vicinity of the stockade being well adapted for the purpose of brick making.

Appropriate inscriptions are placed through the ground, and I have endeavored as far as my facilities would permit, to transfer this wild, unhonored and unmarked graveyard, into a fit place of interment for the nation's gallant dead. At the entrance the words "National Cemetery, Andersonville, Georgia," designate the City of the Dead. On the morning of the 17th of August, at sunrise, the Stars and Stripes were hoisted in the centre of the cemetery, where a national salute was fired and several national songs sung by those present. The men who accompanied me, and to whom I am indebted for the early completion of my mission, worked zealously and faithfully from early in the morning until late at night, although suffering intensely from the effects of the sun. Unaccustomed as they were, one after another was taken sick with the fever incident to the country, and in a brief period my force of mechanics was considerably lessened, obliging me to obtain others from the residents in different parts of the State. All my men, however, recovered, with the exception of Mr. Eddy Watts, a letterer, who died on the 16th of July, of typhoid fever, after a sickness of three weeks. He brought his body back with me, and delivered it to his family in this city. Several of the 14th United States Cavalry, detailed by Gen. Wilson, died of the same fever, shortly after joining their command at Macon. Andersonville is situated on the Southwestern Railroad, sixty miles from Macon. There is but one house in the place, except those erected by the so-called Confederate government as hospitals, officers' quarters, and commissary and quartermaster's buildings. It was formerly known as Anderson, but since the war the

village has been added. The country is covered mostly with pines and hemlocks, and the soil is sandy, sterile, and unfit for cultivation, and unlike the country a few miles north and south of this place, where the soil is well adapted for agricultural purposes, and cotton as well as corn is extensively raised. It is said to be the most unhealthy part of Georgia, and was probably selected as a depot for prisoners on account of this fact.

At mid-day the thermometer in the shade reaches frequently 110 degrees, and in the sun the heat is almost unbearable. The inhabitants of this sparsely settled locality are, with few exceptions, of the most ignorant class, and from their haggard and sallow faces, the effects of chill and fever are distinctly visible. The noted prison pen is 1,540 feet long, and 750 feet wide, and contains 37 acres. The dead line is 17 feet from the stockade, and the sentry-boxes are 30 yards apart. The inside stockade is 13 feet high, the outer one 12, and the distance between the two is 120 feet. Nothing has been destroyed.

As our exhausted, emaciated and enfeebled soldiers left it, so it stands to-day, as a monument to an inhumanity unparalleled in the annals of war. How men could survive as well as they did in this pen—exposed to the rays of an almost tropical sun by day, and drenching dew by night, without the slightest covering—is wonderful. The ground is filled with holes, where they had burrowed in their efforts to shield themselves from the weather. And many a poor fellow, in endeavoring to protect himself in this manner, was smothered to death by the earth falling in upon him. A very worthy man has been appointed Superintendent of the grounds and cemetery, with instructions to allow no buildings or structures of whatever nature to be destroyed, particularly the stockade surrounding the prison pen. The stories told of the sufferings of our men while prisoners here have been substantiated by hundreds, and the skeptic who will visit Andersonville even now, and examine the stockade, with its black, oozy sand, the cramped and wretched burrows, the dead line and the slaughter house, must be a callous observer, indeed, if he is not convinced that the miseries depicted of this prison pen are no exaggerations.

AUTHORS AND PRINTERS.

To those who are inclined to grumble because a slight mistake may happen to occur in any illegible written article they may feel disposed to send to some newspaper, we would commend the following, from the "Reminiscences" of T. J. Buckingham. It contains a great deal more truth than poetry. Many who condescend to illuminate the dark world with the fire of their genius, through the columns of a newspaper, little think of the lot of the printer, who, almost suffocated by the smoke of a lamp, sits up till midnight to correct the false grammar, bad orthography, and worse punctuation. I have seen the arguments of lawyers, in high repute as scholars, sent to the printer in their own handwriting, many words—especially technical and foreign terms—abbreviated, words mis-spelled, and few or no points, and those few, if there were any, entirely out of place. I have seen the sermons of divines sent to press without points or capitals to designate the divisions of sentences—sermons which, if published with the imperfections of the manuscript, would disgrace the printer's devil if he were the author. Suppose they had been printed; the printer would have been treated with scorn and contempt—as an illiterate blockhead—as a fellow better fitted to be a wood-sawyer than a printer. Nobody would have believed such gross and palpable faults were owing to the ignorance or carelessness of an author. And no one but a practical printer knows how many hours the compositor, and after him the proof reader, is compelled to spend in reducing to a readable condition manuscripts that the writer himself would be puzzled to read.

HOW MEN "BURST UP."

Men with unassuming wives never fail. It is the husbands of such women as Mrs. Dash and Lady Brilliant, who find themselves face to face with the Sheriff, and certain mysterious documents, adorned with red tape and wafers, big enough for target exercises. The desire of a New York feminine is to outshine her neighbors—not in mental acquirements, but in gingham-bordered ornaments and gold-edged coal scuttles. If Mrs. Dash gets up a game supper—woodcock stuffed with gold dust—Lady Brilliant takes the wind out of her sails by getting up another, in which the prevailing dish will be birds of paradise swimming in gravy made of melted pearls. It is this rivalry, and not "dabbling in railroad stock," that brings ruination to the fast men of Wall street. The "ill-fortune" of which they complain is no more nor less than a brainless wife. If they would come back to happiness, they should direct their attention, not to the fluctuations of the stock market, but the ravenous absurdities of their own fire-side. Thousand dollar repasts don't pay, while the merchant who purchases hundred dollar handkerchiefs for a "deck of a wife," should not wonder if the time eventually comes when "a goose of a husband" will lack shirts, and be but ill supplied with pants.

Done on New York.—The debt of New York State, at the present time, including annual and general fund debt, but excluding the bounty bonds, is \$35,544,539, it having been reduced eight millions since 1860. The total amount of the bounty bonds is estimated at \$20,000,000. The aggregate value of the real and personal property of the State is put down

at \$1,550,879,685. At the November election the people are to decide, whether the bonds issued for bounties, in accordance with the acts of the last legislature, shall be paid at once by a special tax, or shall become a debt payable in twelve years, with seven per cent interest.

COLD WATER.—In the hot season of the year, a cool draught of water is a luxury which we may enjoy with a little care. By the following method, simple and inexpensive, water may be kept almost as cold as ice. Let the jar, pitcher, or vessel used for water, be surrounded with one or more folds of coarse cotton, to be constantly wet; and the evaporation of the water will carry off the heat from the inside, and reduce it to a low temperature. In India and other tropical countries, where ice cannot be procured, this expedient is common. Let every mechanic and laborer have at the place of his work two pitchers thus provided, and with lids or covers, one to contain fresh water for the evaporation, and he can always have a supply of cold water in warm weather. Any person may test this by dipping a finger in water and holding it in the air on a warm day; after doing this three or four times, he will find his finger uncomfortably cool. This plan will save the bill for ice, besides being more healthful. The free use of ice water often produces derangement of the internal organs, which, we conceive, is due to a property of the water independent of its coldness.—Maine Farmer.

STEAM WITH COAL FOR FUEL.—The question of using super-heated steam in connection with coal as fuel, has been discussed by the New York Association for the Advancement of Science. The net result of the experiments was as follows: One pound of coal, burned in the ordinary way, would evaporate, on the average, 3,821-100 pounds of water; the same amount of coal burned in connection with steam would evaporate 5,491-100 pounds of water, the proportion being as fifty to seventy-five, or fifty per cent, in favor of the steam. The figures were given in detail. It is stated that better results had been obtained, and that the New York Central Railroad was applying the principle on a few of its locomotive engines. The subject was again referred to the committee, which is to examine it thoroughly and report at a future meeting.

PRINTING PAPER MADE FROM BAMBOO.

The Albany Journal is now printed on paper made from bamboo. The bamboo is brought from Jamaica, where it is produced in unlimited abundance, and costs, delivered here, from ten to twelve dollars per cord. It is cut into five feet length, conveyed to the manufactory, where it is soaked in warm water for a time; it is then put in steam guns of the form of ordinary cannon, where it is thoroughly saturated with steam, and then exploded under an immense pressure, which tears it into fibres. When thus torn, it is placed in an immense pulping boiler, where it is boiled under a pressure of 60 lbs. to the inch, and from thence blown into a receiving tank. It is then perfect pulp, ready to be made into paper. The paper has a beautifully smooth surface, and it is said, can be furnished quite cheaply.

A PROPER PLEA.—A mouse ranging about a brewery, happened to fall into a vat of beer, and applied to a cat to help him out. The cat replied: "It is a foolish request, for as soon as I get you out I shall eat you up."

The mouse replied, that that fate would be better than to be drowned in beer. The cat lifted him out, but the fumes of the beer caused puss to sneeze, and the mouse took refuge in his hole. The cat called on the mouse to come out. "You, sir, did you not promise that I should eat you?" "Ah," replied the mouse, "but you know I was in liquor at that time."

WOODEN-LEG RACES.

Races by men wearing wooden legs took place on a recent evening, according to announcement, at the American Institute Fair in New York. The exhibition was given to test the qualities of the various artificial leg patents displayed at the fair. The first exhibition of speed was given by Mr. Calvin Bates, who walked or hobbled a distance of five hundred feet in three minutes, on two artificial limbs. Mr. H. Husberg, with one artificial leg, next walked the distance in two minutes. The last exhibition was that of Mr. Frank Stewart, who walked three thousand feet in nine minutes, on two false legs.

WEIGHT OF COAL.—Coal consumers should know, that short weight can be guarded against by measurement in barrels. An ordinary floor barrel holds three bushels of coal, egg, stove or nut. Red ash coals will average of the above sizes, 8 barrels, or 24 bushels to the ton. Lackawanna—9 barrels or 27 bushels. Lehigh—7 barrels, or 21 bushels; and Schuylkill about 7 1/2 barrels, or 23 1/2 bushels. Every coal dealer knows this, and every consumer has within his power a positive check against robbery.

A well-known clerical writer sent the following sentence, among others, to a certain newspaper: "When I came to the spot, I met a man running towards me with his hands held up." Next day he read: "When the reverend gentleman arrived in close proximity to the scene of action, he encountered an individual proceeding at a rapid pace in the opposite direction, having both his hands elevated in an excited manner." So much for embellishment.

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PUBLISHED WEEKLY, BY GEORGE B. UTTER.

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