

The Sabbath Recorder.

Western, R. I., Fifth-day, March 15, 1866. GEORGE B. UTTER, EDITOR.

WHAT IS PREACHING THE GOSPEL?

To answer this question properly the terms must be defined. The word gospel literally signifies good news. The word is of Saxon origin, and answers to the Greek, euaggelion, which also signifies a joyful message. Wherever the term gospel occurs in the New Testament, the corresponding Greek word is euaggelion. According to this definition, any joyful message is a gospel. In the Scripture, however, the word has an appropriated signification, being always used to denote the record, or testimony, which God has given concerning his Son Jesus Christ. This record, or testimony, is a message of joy to those who feel that they are under the condemnation of the divine law. For, as this condemnation is unto death, so a testimony which assures that God hath given to us eternal life, and that this life is in his Son, must be a message of great joy. Accordingly, the angel announcing the advent of Christ says, "Behold, I bring you good tidings of great joy, which shall be to all people."

The word preach signifies to proclaim, or publish. The idea is taken from a herald, who, before the days of printing and newspapers, was sent out to make publication of any important matter by word of mouth; in order to which, he was to take his stand in the most public places, at the street corners, at the gates of the city, wherever in fact he could command an audience of people. To preach the gospel is, therefore, to herald it. It is a most important matter of news, that Jesus Christ is risen from the dead, with power to bestow eternal life on all that come to God by him: to go herald the good news to every creature; he that believeth it, and is baptized, shall be saved. Such is in reality the import of the Great Commission, which our Saviour gave to his apostles. On whom does the duty of preaching the gospel devolve?

It would seem to be the dictate of common sense, that the duty devolves upon any, and upon all, who have themselves heard the message, and are persuaded of its truth. If in a beleaguered city, whose inhabitants are reduced to the greatest distress by the severity of the siege, proclamation was made in one ward that relief was at hand, it would certainly be the duty of those hearing it to publish the news to others, and make it fly as fast as possible through all the remaining parts of the city; that so the distressed inhabitants might be encouraged not to surrender. It would be ridiculous, not to say criminal, for any one to withhold the intelligence, on the ground that he had not been commissioned by authority to make publication of it. The common interest which the whole city has in the news, is his authority for telling it. And so, if our apostate world—the City of Destruction—is beleaguered by the forces of Divine Justice, reducing the inhabitants to multiplied sorrows and despair, and proclamation is made of relief through the atonement of Jesus Christ, though the announcement is made only in Judea, the common concern which all nations have in the news makes it the duty of those who first receive it, and are persuaded of its truth, to proclaim it everywhere, as they may have opportunity; also, of those who next receive it, to proclaim it in turn to others; and so on, till the whole world is made to know that Jesus Christ is the author of salvation to them that believe. Common sense teaches that those who refuse to make publication of the news, on the ground that they are not regularly commissioned as religious instructors, are acting a criminal part.

The conclusion is, that the work of preaching, or heralding the good news of salvation by the cross of Christ, devolves upon every person, who has himself received and believed the report. There seems to be no room for controversy here, so far as the simple work of making known Jesus Christ to the author of eternal salvation is concerned. It is not simply the ministry, but the entire church, which is constituted. A chosen generation, a royal priesthood, a holy nation, a peculiar people, for the express purpose of "showing forth the praises of Him who called them out of darkness into his marvelous light."

At the same time, it must be owned that when Jesus Christ gave the great commission to his disciples, he appears to have contemplated something more than the simple publication of the fact that he was risen from the dead, with power to save. The work of teaching was made part of their duty. "Go teach all nations baptizing them, &c.—teaching them to observe all things whatsoever I have commanded you." Here, the word teach, in the first instance, would seem to denote the giving of just so much instruction as will suffice for a foundation of discipline, which is fully done, when the good news of

Christ's death and resurrection is heralded. But in the second instance, the word implies a thorough instruction in all the great principles of Christianity;—a work which calls for greater skill, and more varied knowledge, than the simple office of a herald. Accordingly, an examination of the inspired original shows that two different terms are used, though in our translation they are both rendered by the same word—teach. The first of these terms means to make disciples; the second, to give instruction in doctrine. And it would be a good rendering of the text to make it read thus: "Go ye therefore into all the world, and make disciples of all the nations, (or, as Doddridge has it, proselyte all the nations,) baptizing them, &c.—teaching them to observe," &c.

In regard to this higher kind of teaching, which is included in the work of preaching the gospel, it certainly does not devolve with equal obligation upon all believers indiscriminately to undertake it. From one class of believers it is especially interdicted. "I suffer not a woman to teach," says the Apostle. Again he asks, "Are all teachers?" But this very question implies that, though teaching is not the office of all, it is nevertheless the proper office of some. Upon whom then does it devolve? In meeting this question, it is admitted that, though the work of teaching does not devolve with equal obligation upon all believers, it is nevertheless the privilege of all, (women alone excepted,) who may have the requisite time and talents to devote to it. Just as it is the privilege of every person to exercise his skill in healing of disease such of his neighbors as may be willing to take his prescriptions; or as it is the privilege of every person to give legal counsel to others who choose to receive it; so, in the kingdom of Christ, it is the privilege of every brother to instruct his neighbors and fellow creatures in divine things. But it is a privilege, which must of necessity be exercised sparingly, occasionally, and only to a limited extent, owing to lack of time, lack of early education, the pressing nature of other duties, &c.

Hence arises the necessity for a class of men, who shall be separated to the work giving themselves wholly to it, and not entangling themselves with the affairs of life. This necessity the great Head of the Church has met, by bestowing upon some the gifts and graces which qualify them for the duty. "And when it is considered, that the apostles made arrangement for giving themselves continually to prayer and the ministry of the word; that it is recorded of the house of Stephanus, that they addicted themselves to the ministry; that Archippus was charged, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it; that Timothy was commanded to give himself wholly to the work; that the elders of the church of Ephesus were to take heed to themselves and to all the flock over which the Holy Spirit had made them overseers; that Peter enjoined it upon elders to feed the flock of God, taking the oversight thereof;—these, and many other passages of a like nature, have their true solution in the fact, that when Jesus ascended on high, and led captivity captive, he gave gifts to men, his object and design being to fit holy men for the work of the ministry, in order to the edifying of the Body of Christ.

It is upon this class of believers, thus separated to the work of the ministry, that the business of teaching, that is, of instructing the people in religious doctrine, specially devolves. DR. ALEXANDER CAMPBELL. Several weeks ago, we noticed the death of Alexander Campbell, the founder of the Campbellites, as we saw it announced in the papers. The notice appears, however, to have been premature. The following brief outline of his life, with the correct date of his death, comes to us in several of our exchanges: The famous Alexander Campbell, of West Virginia, died at his home in Bethany, on Sunday night, March 4th, aged seventy-eight. He was a native of Scotland, but came early to this country, and was originally a Presbyterian minister, until 1812, when he became a Baptist. He became separated from the Baptist denomination in 1827, by his denunciation of all human creeds, pronouncing the Bible alone the sufficient rule of faith and practice, and setting forth some peculiar ideas as to the religious efficacy of immersion. His zeal, tact and eloquence gave him many followers, who formed themselves into a denomination calling themselves Disciples. The general community chose to recognize them by the name of their founder, as Campbellites. They prevailed particularly in West Virginia, Tennessee and Kentucky, with scattered churches all over the West, numbering in 1862, by estimate, three hundred and fifty thousand members. In 1841 Mr. Campbell founded Bethany College, of which he was president until his death. The college was successful, having often one hundred and fifty or two hundred students. He aimed to keep clear of the anti-slavery agitation, but the churches have been much rent and scattered by the

rebellion. He was a man of much learning and great activity and energy, and often engaged in religious controversy, both with unbelievers and with Christians of other denominations. THE RIGHT. (An Oration delivered before the Alleghenian Lyceum of Alfred University, on the 22d of February, by Samuel B. Wheeler.) The ultimate right is an eternal principle, immutable and universal. Eternal, for it rested in the bosom of the Eternal One, before the worlds were. Immutable, for it ever was and ever must be the same. If it were ever different from what it now is, it was not right then, or it is not now. If it should ever be different from now, it is not right now, or it will not be then. Again, if the right should change, it would cause a different code of morals; and, at the final judgment, God must both condemn and approve the same acts, because, forsooth, they were performed in different ages. Such a conclusion is absurd, and condemns the premise from which it was deduced. The right is universal. Because different persons have not the same apprehensions of right in reference to specific acts, is not an argument against its universality. Close investigation shows that ideas of right in the abstract do not materially differ. It is not possible for an intelligent being to believe it right to steal; nor to tell as truth that which is not truth; nor can any one, even a Hindu, worshipping by deeds most revolting, ever believe it right not to reverence a power outside of himself, which to him is supreme. Whence comes this idea of right? It could not be derived from human laws. They had their origin in man's ideas of right. They are the result, and not the cause. Nor could it be derived from divine laws. They were given to arouse the idea; but were there no idea to be aroused, the laws could not be comprehended. To illustrate, the brilliant light of the sun cannot enable a person to see if he has no organs of sight. A principle in mathematics, though demonstrated with all possible clearness, cannot be understood by a mind destitute of mathematical powers. So moral laws, though given by Divinity, could have no effect with the human family, if there were no moral faculties. For the same reasons, neither education, nor any other outside influence, could originate the idea of right. But we must look for its true source in God's own nature. In that we may safely say it existed from all eternity; and by the activities of that nature, it was first developed. Spirit originated with the Absolute; and it liveth throughout the eternal ages. It is, then, of more value than all beside. Therefore, to cause spirit to become excellent is the most noble work possible. God is not only a spirit, but the father of all spirits. There must then have been a time, when, in his infinite absoluteness, he was alone. Who did he create? We reply, for the sake of his own spiritual excellence. In other words, as the Scriptures declare, for his own glory. When now he was arranging a plan for what was about to be, he saw that all things must be made thus and thus, in order that they might answer the end of their creation. To have made them otherwise, would have been contrary to the best of His holy nature, and wrong. The idea of right must then have been present in that absolute mind. Now it is but reasonable, that all spirits should partake of the nature of their father. And indeed, long ago, it was recorded, that God created man in His own image. Therefore our spirits, by virtue of their parentage, have ideas of right.

Again, will-power is the prerogative of spirit. We have will-power, with its attendants, free choice and responsibility. And certainly it would not be the work of an absolute perfect Being to implant such a power, and make us responsible for its use, and implant nothing by which it could be regulated. It would be as if he had provided us with powers of locomotion, with no ability to direct and control them. Despite, then, of all speculations and theories to the contrary, an idea of right is grounded in the very nature of man, incorporated into our very beings, so long as we remain spiritual, we cannot free ourselves from it, if we would. We are bound, too, to act in accordance with our ideas of right. Not to do so is insulting our spirits, and lowering spiritual dignity. Satan, headed not the right, and became daunted, until, instead of praising and serving, he now blasphemes and opposes the Lord God most holy. Our first parents were created innocent and upright. To remain thus, they had only to do what they knew to be right. They did not, and their spirits drooped in sorrow, and sin poisoned the human race. But, considering the subject more specifically, we ask: What actions are right? As already stated, to secure spiritual excellence is the most noble work possible. This true, every act conducing thereto is right; every other wrong. But our spirits, chained in this prison, house of clay, besieged by unholy impulses, are so contaminated, that it is morally impossible to decide correctly concerning every particular act. The conscience is not reliable. It is merely a servant of our apprehensions of right, and these vary according to our education. A heathen may perform deeds desperately wicked in the sight of a Christian, and yet feel no pang of conscience. Even the conscience of a Christian will at different times approve and condemn the same act. We are therefore liable to do wrong when we think we are doing right. Nor are we excusable, unless we have put forth every effort to know the right. Ignorance, when fostered by unimproved opportunities, prejudice, self-interest, or self-complacency, is not a cloak for sin, but before the Great Judge we stand convicted and condemned.

HOME NEWS. REVIVAL AT ADAMS. The Lord has been doing a good work among us here, for which we praise his name. Five weeks ago, having felt the need of a deeper religious interest in the church, I commenced holding a series of meetings, which are still continued. Much of the time the weather has been unfavorable, and the roads difficult to travel on account of the drifted snow; yet the congregations have generally been quite large, and with two or three exceptions, I have preached every evening. The feeling has been deep, but quiet. There has been earnestness, but not "excitement." It has been the constant aim to convince the judgment, and induce deliberate action, rather than to excite an emotional interest merely. God has indeed mercifully heard the prayers and accepted the labors of his children. Between fifty and sixty have publicly manifested their desires to become Christians. Hardly a night has passed without new cases of interest. Children, they who were already walking the slippery paths of youth, they who had passed through many a "revival" almost unmoved, alike have felt the power of the Holy Spirit, and yielded their hearts to God. Wives, who have long been praying for their unconverted husbands, now rejoice that they no longer walk the Christian's path alone. Twenty-seven were yesterday baptized and united with the church. We hope soon again to visit the baptismal waters, as others are rejoicing in their new-found hopes, while others are yet seeking a resting-place in Christ. Still others are "almost persuaded," for whom we hope and labor. GEO. E. TOMLINSON. ADAMS CENTER, N. Y., March 5, 1866.

A letter from P. C. Kenyon, dated Greenfield, Pa., Feb. 27th, says: "Thinking you would be willing to hear of God's work here, I add, that there has been a protracted meeting in this town, near me, for about two months, conducted mostly by John Tillinghast, a Free-Will Baptist preacher, with a few sermons by Eld. A. W. Coon. There have been perhaps a dozen conversions, and quite a general awakening of old members. The question of the Sabbath has been raised, but I think the god mammon will carry the day." ALBION, WIS. In a postscript to a business letter, dated March 5th, Eld. Joshua Clarke says: "The Lord is gloriously reviving his work of grace in this church. More than thirty already profess to have found Jesus, and others are still seeking. Last Sabbath I baptized ten young men, between fifteen and twenty-five years of age. We expect baptism next Sabbath. All praise unto the Lord. 'Pray for us.'" PLAINFIELD, N. J. The Seventh-day Baptist Church at Plainfield, N. J., has called Prof. A. R. Cornwell, of Albion, Wis., to their pastoral care, which he is expected to take about the first of April. Last Sabbath, their pulpit was to be supplied by Eld. J. L. Scott, who is now living at Elizabeth, N. J.

HOPKINTON CITY. Hopkinton City, like Tarsus in Cilicia, is "no mean city." Its act of incorporation antedates "when the memory of man runneth not to the contrary." Just beyond the southern limit of the city proper, stands the new neat and beautiful meeting-house of the Second Seventh-day Baptist Church of Hopkinton, enclosed on three sides by granite posts and iron chains, while skirted on the other by ranges of sheds, for the comfort of the horses, while tarrying for their masters to worship. This church was organized in 1835, and although never large or wealthy, has been the birth-place of

many souls. Like other churches, it has suffered from internal difficulties, which have weakened its efficiency and hindered its prosperity. A year ago, the church requested Eld. S. S. Griswold to again take the pastoral care of it, after an absence of fifteen years. In April last, he commenced his labors. A number of difficulties were then existing, and seriously disturbed the peace and harmony of the church; and it needed the highest wisdom to advise concerning them. But we are happy to state, that all have been adjusted and satisfactorily settled. During the past year, the congregation has gradually increased in numbers and interest. The Sabbath School during the summer flourished. A Bible Class was maintained, composed of an unusually large number of the congregation, in which some of the most important doctrines of the Bible have been seriously and candidly examined. The Bible Class has been a school of deep and earnest inquiry after truth.

Another indication for good, as well as a still further increase of the congregation, is, that the rent for slips exceeded by over one hundred dollars that of any previous year, if we except the last year. During the past year, a debt for repairs, which had long lain as an incubus upon the church, has been canceled. At the Annual Meeting, it was the unanimous vote of those present, to have Eld. Griswold continue the pastoral care of the church, to which he has consented. With such an expression of confidence and regard, and the present condition of the church, he will enter upon another year of labor with most encouraging prospects.

But the great event of the season—one that will long be remembered with true pleasure and heartfelt satisfaction—was the Donation Festival for Eld. Griswold, on the evening after the Sabbath, February 24th. Having learned that the salary of Eld. Griswold (\$300), even with all his other incomes, had not been sufficient to meet his family expenses by nearly \$200, his friends proposed a donation festival. It was held in the large Town Hall, standing on the opposite side of the road from the meeting-house. Although the rain fell in profusion, and the traveling was exceedingly bad, yet the large hall was filled to overflowing, and the meeting-house had to be opened to accommodate the immense gathering. The hall was very tastefully decorated with evergreens and appropriate mottoes. Two parallel tables running the whole length of the hall, literally craked, if they did not groan, under the load of cakes, pies, and other eatables. Hot oysters (not corn) were served to all who relished those bivalves, and as a refrigerator, ice cream was abundant. The post-office conveyed the messages of love, friendship, and business, from all parts of the assemblage. But the most brilliant and attractive feature of the occasion was the cakes donated by the ladies. It seemed as if they endeavored to outdo each other in the richness and beauty of their cakes. It was the universal expression, that the display of cake exceeded anything of the kind, both in richness, elegance, and in numbers. Great credit is due to the church, and the friends from Ashaway, for their happy arrangements for the occasion. And both the church and Eld. Griswold will long hold in pleasant memory the cheerful, willing, and hearty co-operation of the many friends from abroad. It seemed to be a voluntary and spontaneous expression of not only the church, but the adjacent communities, irrespective of denominational distinction, in favor of the object. Such an expression of sympathy, confidence, and regard, must have been most gratifying, both to the church and its pastor. The Glee Club, from Ashaway, kindly discoursed sweet music for the occasion. The pleasant memories of that occasion will long be cherished by all present; while its happy effects upon the social harmony of the assembly, and especially the church and its pastor, for whom it was arranged, was most beneficial. By its avails the church has been aided to more fully remunerate its pastor than it otherwise could have done. For such is the high cost of living now, that this church is not able to wholly support a minister, and this sympathetic aid from their friends around will greatly encourage both the pastor and the people to prosecute their efforts the ensuing year, with increased alacrity and faithfulness. The net proceeds of the Festival were \$302 76, of which \$267 29 was in money, and the remainder in other valuables. A NON-RESIDENT. HOPKINTON CITY, March 4th, 1866.

THE ATONEMENT. Philosophy is good in its place; and a theory, if true, is not a bad thing; but facts are better than either. Upon these our religion is based, rather than upon principles. The great underlying fact is the Messiahship of Christ. This is the "rock" on which he said he would build his church. We may judge of a system of theology by its fruits. Now, will Eld. Griswold, or some one, please tell us, looking through our own denomination or others, which method of preaching Christ has been most successful in winning souls—that which represents him as suffering in our stead; "the just for the unjust," or that which holds him up as merely suffering for our benefit, and becoming thus our great example? Let theories go to the winds; but the facts called for, whatever they may be, will very much help to a conclusion such as an one as me. IGNORAMUS.

ARTICLES FOR THE FREEDMEN. Permit me to call the attention of my brethren who are pastors, especially those in New England, New Jersey, and New York States, to the late request of the Executive Board of our Missionary Society, concerning "comforts for the freedmen," at Norfolk. Almost every society can send its box of second-hand clothing without cost or loss, and it will relieve much of suffering. Besides this, we can thus strengthen, in no small degree, the influence of our sister who is laboring at Norfolk. Each box sent to her for distribution, will enable her to attach the hearts of the unfortunate more closely to her, because of her power thus to relieve their wants. Her devotion to the work is fully attested by her reports to the Board, and corroborated by the testimony of the officers of the Association through which we are operating. There are opportunities for shipping from New York twice in each week. All boxes sent to her will be forwarded and distributed under her direction. Mark boxes American Missionary Association, 61 John Street, New York. For Miss E. G. Hydon, Taylor Farm, Norfolk, Virginia.

On one corner of the box, mark where it is sent from, and the name of pastor sending it, that its receipt may be acknowledged. Announce the shipment to sister Hydon. A. H. LEWIS. A YOUNG ADVENTURER, named Thomas Francis Martin, started from Westery, on Tuesday evening of last week, for Galena, Ill. It seems from his story, that his father enlisted as a soldier in the 8th Illinois Cavalry, at Peoria, in September 1862; that he himself wanted to go to the war, although he was not ten years old, and his father got a place for him in the regiment as a servant; that the father was killed on the fifth day of the battles in the Wilderness, in May, 1864; that the boy afterward got among the 7th R. I. Regiment at City Point, and continued with them till they were mustered out; that he has lived a part of the time since near Kingston, with a member of that regiment, until he came to Westery a few weeks ago; that a letter to the father, received a few days before he was killed, told of the death of his mother; that he has an aunt in Galena, to whom he was desirous of going. Some of the men who knew him while in the 7th R. I. Regiment, raised the necessary money to dress him up, and buy him a ticket to Galena, for which place he started alone, as indicated above.

REPRESENTATIVE MEN.—The Massachusetts Legislature has elected the statutes of Gov. Winthrop as their representative of the Colonial period, John Adams of the Revolutionary age, and Wm. Lloyd Garrison as the representative of the struggle for freedom to be placed in the old Hall of Representatives at Washington, now devoted to State contributions of art. WANTS TO TEACH THEM.—One Mr. Henry Yates Thompson, a graduate of Trinity College, Cambridge, England, has offered to endow a lectureship at Cambridge, for the purpose of having a course of lectures on "the history of the United States and institutions of the United States. The lecturer should be an American and should be appointed biennially by the President and Fellows of Harvard College. DEA DANIEL B. INISH, of Waterford, Conn., and his brother, Oliver B. Irish, of Ashaway, R. I., started this week from Westery for a new home in Farina, Illinois. Eld. I. M. Cottrell has also removed from Rhodeville, R. I., to Farina, Fayette Co., Illinois, and requests his correspondents to address him accordingly. REV. J. P. HUNTING, of West Elymeston, N. Y., was among the graduates at the recent "commencement" of the Homeopathic Medical College in the city of New York. We are indebted to him for a copy of the farewell address delivered on that occasion. DR. JAYNE, the Philadelphia eminent medicine man, died last week from pneumonia. He was a large owner of real estate, and it is said that at the time of his death had nearly completed an elegant private residence—costing \$300,000—in which he designed to pass the remainder of his days. THE HISTORY OF THE REBELLION, by Hon. J. T. Headley, noticed in our advertising columns, is no doubt a work of merit, and those wanting agencies would do well to look at the advertisement. FAST DAY is to occur in Massachusetts and New Hampshire on the 2d of April. CONDITION OF OUR NAVY.—The Navy Register for 1866, just published, gives the following particulars of the reduction of our naval force: Since the close of the war, 255 vessels have been disposed of, by sale and 13 have been lost. The number of vessels retained in the service is 318, of which 73 are laid up in ordinary yards, 14 are sitting out, and 59 are employed at various naval stations.

ought to be educated, and there is no reasonable objection to his giving him assistance in finding a likely to assist him in his work. PERTINENT QUESTIONS.—Mr. Kears, a member of the Tennessee legislature, speaking in support of the bill admitting negroes to testify in the courts, asked some very pertinent questions, which the opponent of the bill found it difficult to answer. He said: "Mr. Speaker, to touch even slightly upon the domain of theology in which I am but little versed, is not a fact, that the Methodist, the byterians, Baptists, and other religious denominations of the South have professed for years to have Christianized multitudes of negroes, and made them fit for baptism? And will these good people believe, that a man may be a Methodist or Baptist, and yet not be believed on oath? That he is worthy to take the sacrament of the Lord's Supper? That he is unworthy to stand in the witness box? That he may sing before the Almighty as a saint in glory, but not go before the justice of a court to swear to an account of five dollars work which he has done in the shop or cotton-field? If that be the case, Mr. Speaker, and these principles on which it is based, think the less we have of it the better for public morality."

AN EXAMPLE FOR PRINCETON.—London Telegraph, alluding to the great gift of Mr. Peabody, to provide model houses for renting at low rates to the poor of London, says: "We should be paying a bad compliment to the great American philanthropist, if we called his benevolent 'princely' for no modern principle effected one-tenth of the good which may reasonably be expected to flow from Mr. Peabody's illustrations. The gain to the community is all greater, because the giver has scattered his bounty broadcast in the form of indiscriminate largesse, because the aid that he vouchsafes has no tendency either to pamper the laziness of pauperism, or to pamper the working poor." CANADA is in a ferment over the Fenian movement. The Canadian authorities are in fear of an attack and last week issued a call for ten thousand active militia, which they responded to very promptly. The last accounts some thirty thousand troops were armed and ready to start for any part threatened. The Toronto Globe has a report that the plot of the Fenians is a body to cross into Canada, and that part in the public procession on St. Patrick's Day, who will disturb the peace and distract attention, while the whole armed Fenian hands will make a raid on the frontier.

THE ATLANTIC MONTHLY FOR MARCH contains a highly interesting article entitled "An Amazonian Picnic." It is the first of a series, and is written by Mrs. Agassiz, who accompanied Prof. Agassiz on his scientific expedition to Brazil, and is in full sympathy with his wise enthusiasm. She gives a graphic sketch of the scenery of the Amazon, the luxuriant vegetation, the almost countless species of fishes, before unknown to science, but now assuming rapidly their proper scientific places and names under the skillful touch of Prof. Agassiz, and describes the inhabitants and their mode of life. The freshness of the subject, the great interest attaching to the expedition, and the clear, picturesque style of the writer, give to this article unusual attractions. We are also impressed with the rare excellence of Charles Beade's story, "Griffith Gaunt," which possesses a vigor and vivacity that rank it among the very best serials of the day. The striking passages from Hawthorne's Notebooks; the story of Dr. Johns, one of remarkable fidelity to nature and charming grace of style; and Mrs. Stow's suggestive Chimney Corner Discourses, are continued. Mr. Child gives in "Poor Chloe," a sad picture of the inevitable woe of Slavery, as it used to be in Massachusetts.

CHILDREN OF SOLDIERS.—It is said that Pennsylvania is the only State, thus far, which has actually assumed the care of the children of her dead soldiers, and two thousand of these are now in schools in that State. The cost per pupil is about \$150 per annum, exclusive of clothing. Illinois, however, is following the lead of Pennsylvania, and it is reported that thirty-six thousand dollars, the sum necessary for the purchase of the Western Union College building at Fulton, Illinois, for a college for the free education of soldiers' and their sons, have been raised, and the building purchased. It will be known as the Illinois Soldiers' College. The students will be boarded and educated free of charge. A DOCTOR OF DIVINITY AND A SOLDIER.—A statement made by an agent of the American Missionary Society, laboring in Virginia, confirms the remark so often made, that the late rebel officers and soldiers are better disposed than the clergymen of the South. The missionary went to a Presbyterian Doctor of Divinity to interest him for the education of the freedmen, and the doctor coldly informed him that the northern people had undertaken that job, and it would be left to them; when they got tired of it, as they soon would, then the southern Christians would take it up. The missionary afterwards called upon Mosby, the guerrilla chief, who treated him in a very gentlemanly way, said the blacks

ought to be educated, and there is no reasonable objection to his giving him assistance in finding a likely to assist him in his work. PERTINENT QUESTIONS.—Mr. Kears, a member of the Tennessee legislature, speaking in support of the bill admitting negroes to testify in the courts, asked some very pertinent questions, which the opponent of the bill found it difficult to answer. He said: "Mr. Speaker, to touch even slightly upon the domain of theology in which I am but little versed, is not a fact, that the Methodist, the byterians, Baptists, and other religious denominations of the South have professed for years to have Christianized multitudes of negroes, and made them fit for baptism? And will these good people believe, that a man may be a Methodist or Baptist, and yet not be believed on oath? That he is worthy to take the sacrament of the Lord's Supper? That he is unworthy to stand in the witness box? That he may sing before the Almighty as a saint in glory, but not go before the justice of a court to swear to an account of five dollars work which he has done in the shop or cotton-field? If that be the case, Mr. Speaker, and these principles on which it is based, think the less we have of it the better for public morality."

AN EXAMPLE FOR PRINCETON.—London Telegraph, alluding to the great gift of Mr. Peabody, to provide model houses for renting at low rates to the poor of London, says: "We should be paying a bad compliment to the great American philanthropist, if we called his benevolent 'princely' for no modern principle effected one-tenth of the good which may reasonably be expected to flow from Mr. Peabody's illustrations. The gain to the community is all greater, because the giver has scattered his bounty broadcast in the form of indiscriminate largesse, because the aid that he vouchsafes has no tendency either to pamper the laziness of pauperism, or to pamper the working poor." CANADA is in a ferment over the Fenian movement. The Canadian authorities are in fear of an attack and last week issued a call for ten thousand active militia, which they responded to very promptly. The last accounts some thirty thousand troops were armed and ready to start for any part threatened. The Toronto Globe has a report that the plot of the Fenians is a body to cross into Canada, and that part in the public procession on St. Patrick's Day, who will disturb the peace and distract attention, while the whole armed Fenian hands will make a raid on the frontier.

REPRESENTATIVE MEN.—The Massachusetts Legislature has elected the statutes of Gov. Winthrop as their representative of the Colonial period, John Adams of the Revolutionary age, and Wm. Lloyd Garrison as the representative of the struggle for freedom to be placed in the old Hall of Representatives at Washington, now devoted to State contributions of art. WANTS TO TEACH THEM.—One Mr. Henry Yates Thompson, a graduate of Trinity College, Cambridge, England, has offered to endow a lectureship at Cambridge, for the purpose of having a course of lectures on "the history of the United States and institutions of the United States. The lecturer should be an American and should be appointed biennially by the President and Fellows of Harvard College. DEA DANIEL B. INISH, of Waterford, Conn., and his brother, Oliver B. Irish, of Ashaway, R. I., started this week from Westery for a new home in Farina, Illinois. Eld. I. M. Cottrell has also removed from Rhodeville, R. I., to Farina, Fayette Co., Illinois, and requests his correspondents to address him accordingly. REV. J. P. HUNTING, of West Elymeston, N. Y., was among the graduates at the recent "commencement" of the Homeopathic Medical College in the city of New York. We are indebted to him for a copy of the farewell address delivered on that occasion. DR. JAYNE, the Philadelphia eminent medicine man, died last week from pneumonia. He was a large owner of real estate, and it is said that at the time of his death had nearly completed an elegant private residence—costing \$300,000—in which he designed to pass the remainder of his days. THE HISTORY OF THE REBELLION, by Hon. J. T. Headley, noticed in our advertising columns, is no doubt a work of merit, and those wanting agencies would do well to look at the advertisement. FAST DAY is to occur in Massachusetts and New Hampshire on the 2d of April. CONDITION OF OUR NAVY.—The Navy Register for 1866, just published, gives the following particulars of the reduction of our naval force: Since the close of the war, 255 vessels have been disposed of, by sale and 13 have been lost. The number of vessels retained in the service is 318, of which 73 are laid up in ordinary yards, 14 are sitting out, and 59 are employed at various naval stations.

