

The Sabbath Recorder.

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ATONEMENT.

In regard to the extent of the Atonement—whether it is particular or general, limited or universal—I have but little to say. I am content to receive the statements of Scripture in their plain and obvious sense. It is written that Christ tasted death for every man; that he is the propitiation for the sins of the whole world; that he died for all, because all were dead; that his death evinces God's love for the world; and the natural import of such declarations is, that his death constitutes a sacrifice of such infinite worth and fullness, that the worst through him may be saved. The teachings of those who say that such language is to be taken in a restricted sense, as denoting only the elect people of God, I cannot receive. Take, for instance, the following passage: "God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life." Now substitute for the word "world" what the advocates of a limited atonement say is meant; and the passage will read somewhat as follows: "God so loved the elect world, that he gave his only begotten Son, that whosoever [of the elect world] believeth in him should not perish, but have everlasting life." If the advocates of limited atonement can receive such a construction, they are welcome to whatever satisfaction it affords them. I can only say, it does not satisfy me.

Will any one deny that the Gospel is to be preached to every creature?—that all the ends of the earth are commanded to look to Christ, and be saved?—that the angel's proclamation of the everlasting gospel (Rev. 14: 6) is made to every nation, and kindred, and tongue, and people? And what is the basis of this universal offer of salvation? If there is any other basis for it than the infinite worth and fullness of the Atonement, I do not see what it is.

A "sorer punishment" awaits those who reject the Gospel, than was appointed for the despisers of Moses' law. (Heb. 10: 29.) But how can they be charged with sin, in rejecting what was never intended for them? And what will vindicate the justice of God in the infliction of this "sorer punishment" upon unbelievers, if no provision was ever made for their salvation?

God's Spirit is represented as "striving" with men, even with those who finally perish. (See Gen. 6: 3, and compare 1 Peter 3: 18-20, Isa. 63: 10.) What is the object of his striving with them? Unquestionably, to bring them into the faith of the Gospel; for the sin, of which he "reproves" them, is "because they believe not on Christ." (John 16: 8-11.) But certainly, no one can be counted a believer, who does not confide in the sufficiency of the Atonement to bring him nigh to God. Yet if the Atonement is a limited provision, extending only to the chosen few, how can one know, without a special revelation, whether it is sufficient for him or not? Is it just, then, to reprove his unbelief as a sin? That which he is required to believe is true, whether he believes it or not; otherwise his unbelief would not be sin. If it is unbelief, whether the Atonement is intended for him, to confide in it is not faith, but presumption; to withhold confidence is not sin, but a prudent caution.

Jesus, Christ, is Lord of the universe: All power in heaven and earth is given to him. His sway is not only over his elect, to make them willing in the day of his power, but "over all flesh"; and this includes "authority to execute judgment also" upon them that reject the Gospel. This authority is based upon his Atonement. (Phil. 2: 9.) He holds and exercises it in the character of Mediator; the moral government of the world having been so far modified by the interposition as to place all men in a new state of probation. The moral government of the world is now not a system of mere law, but of law and grace combined. In other words, the mediation of Christ has modified moral government, so that the law is no longer the rule of judgment, though it is still the rule of action. Men will be judged, in the Last Day, according to the Gospel. (Rom. 2: 13; John 9: 22; Acts 17: 31; Ps. 2: 12; John 12: 48; Mark 16: 16.)

But by what principle of justice is it as with solemn reverence that I set the question—Are we removed from under a state of probation, where the only sin of which we could possibly be guilty was, to transgress the law, and placed under a new probation, which on account of the atonement, is a state of still greater sin, than that which we were in? If God had been so merciful as to make his original covenant under a government of pure law, thus leaving him, as he did the angels that sinned, to perish without any atonement, his justice would stand unimpeached. And if it had been his pleasure to provide an atonement for a part of mankind only, leaving the rest to perish, still his justice would be unimpaired, provided those thus left were still retained under a government of pure law, and made responsible for sins against the law only. But to place the entire world under a government modified by an economy of grace, (as He has done), and then to hold every person guilty who does not conform to this modified government, notwithstanding the limited extent of the Atonement—is it just? I know that, as rebellious creatures, we are not entitled to mercy; but as sentient beings, I think we are entitled to demand that, if we perish, the fault shall be wholly our own.

But what is the ground on which the extent of the Atonement is disputed? Did Christ by his death make satisfaction on the principle of debtor and creditor, paying in sufferings just sufficient to cancel a given number of sins, and to redeem a given number of sinners, and no more? Those who look at the matter in this light, must either adopt the limited scheme, or else become Universalists; for there is no alternative. But this idea of so much suffering for so many souls redeemed, does not appear to be contained in the Scriptures. There is no evidence, that the intensity of Christ's sufferings had any relation to the number of the redeemed. He suffered no more to redeem the vast multitude, which will constitute his spotless Bride, than he would have suffered to redeem only one soul. A sacrifice of infinite worth would be necessary for one; and this is all that is necessary for the entire world. As the power of the sun to give light is not according to the number of eyes that behold it, nor the efficacy of a medicine according to the number actually cured by it, so the efficacy of the Atonement is not according to the number actually saved.

I am happy to believe, however, that this view of the Atonement is not as wide-spread as it once was. I am quite confident, that it finds few or no advocates in our denomination. The doctrine of a limited atonement, as it is now generally held, admits the infinite worth and fullness of Christ's satisfaction, and makes the limitation, or particularity, of the Atonement to consist in the sovereign pleasure of God, in regard to the persons to whom it shall be applied. So I conclude, after a careful comparison of the views of some of the best writers on this side of the question. This (I think) is the view taken by the ablest writers of the Old School Presbyterians. They will not deny, that the Atonement is of such intrinsic worth and value, that it would save the whole world, provided it were in accordance with God's purpose that the whole should be saved. But this is not viewing the Atonement itself as limited, but only the purpose of God with respect to thus reducing the question to a controversy about the doctrine of election, with which the Atonement properly has nothing to do. JESUITA PATR.

ANNIVERSARY ITEMS.

The second week of May witnessed the usual gatherings in New York City to celebrate the anniversaries of the principal benevolent and reformatory societies of the country. If the space given to reports in the daily papers may be taken as evidence, the interest this year was scarcely equal to that of some previous years. We have space to give only a few items in relation to the different societies.

The American Anti-Slavery Society held its 33d anniversary at the Church of the Puritans, when addresses were delivered by Wendell Phillips, Rev. O. B. Frothingham, Theodore Tilton, Mary Grew, Rev. G. H. Hepworth, and C. L. Remond. The speeches all had reference to a series of resolutions presented by Mr. Phillips, in which equality of political rights was claimed for the negro; the rebellion was declared not to have ceased, but only changed its weapons; the President was charged with betraying the North; the course of Congress generally, and especially in passing the Civil Rights Bill, was endorsed; and the sentiment enunciated, that the only safe basis of settlement for existing political difficulties, is universal suffrage and universal amnesty.

At the 42d Annual Meeting of the American Tract Society, its operations the past year were represented as very successful, the receipts having amounted to \$165,551.89. The American Seamen's Friend Society reported the receipt of \$51,759.92, leaving a balance in the treasury of some eight thousand dollars. The past year is spoken of in the Annual Report as one of reconstruction, great changes in the Society's operation having been rendered necessary by the close of the war. At the anniversary of the Presbyterian Board of Foreign Missions, an abstract of the report was read by the Secretary, which showed that there had been nineteen missionaries and assistants sent out during the

REVIVAL IN HOPKINTON.

HOPKINTON CITY, May 9th, 1866. It is always a matter of rejoicing to the people of God, to hear of revivals of religion; and it is often of great encouragement to them to labor more earnestly, as they learn of their frequency, and especially where a religious death has long prevailed. Believing that many of our brethren will be glad to hear that God has once more visited his people within the limits of the Second Hopkinton Church, I submit the following.

One year ago the first of April, I resumed the pastoral care of that church, after an absence of fifteen years. I found the church in quite an unhappy condition; religious feeling at a low ebb, and serious difficulties and divisions, mostly occasioned by bad discipline. My first year's labor was a work of careful examination of the state of things—a kind of prospecting—preparatory to an amicable adjustment and restoration of mutual love and confidence, which was hopefully effected about the beginning of this present year; after which, I became much impressed that God was about to visit his people here, and that some special effort should be made in reference to it, although things did not look very favorable, and I had many doubts and misgivings as to what might be the result. I was afraid to lay the subject publicly before my congregation, lest I should find so little to encourage, that I should entirely abandon the attempt. At last I resolved to give notice of a meeting in the evening after the Sabbath, the 24th of March. But on that Sabbath it stormed all day, and hence we held no Sabbath service, and so no notice could be given. Seldom have I ever passed such a Sabbath. All day long my mind was pressed like a cart loaded with sheaves. At the close of the Sabbath, such was the intensity of my feeling, that I wrote and sent a note to a brother, requesting him to notify such as he could, that I would preach on Sunday evening. On Sunday morning, he most kindly called to see me about it, and said he would circulate the notice as well as opportunity offered during the day. During Sunday it snowed, but I rode eight miles to fill an appointment, after which I met the people in the evening, when I preached from Rev. 3: 2—"Strengthen the things that remain, and are ready to die." During the exercises, I felt that the Spirit of God was there, and had preceded me, and was preparing the way. It was so long since an evening meeting had been held in the City, that one was looked upon as quite a curiosity. On Wednesday evening, two young ladies came forward for prayers. From this time the work progressed rapidly. Deep solemnity pervaded the assembly. The Divine Presence could no longer be denied or doubted. The deepest contrition was felt and expressed by those professors who had wandered from the path of duty; and true, heartfelt confessions were made for sin. Zion began to travail. Soon the anxious seats were filled with the youth, inquiring what they must do to be saved. Soon the songs of salvation mingled with the voice of weeping. Yet all was still, calm, serious, and earnest. Nothing of excitement appeared. The First-day Church and congregation heartily joined with us, nor during the whole meeting did anything occur to interrupt or mar the harmony. The meetings were continued nearly thirty consecutive nights. Seldom has a revival so swept all before it; for it has embraced, I believe, every one of both congregations, above twelve years of

HOME NEWS.

An Agreeable Surprise.—Milton, Mass., Wis., May 24, 1866. Sabbath morning, the Seventh-day Baptist church-grogs of Milton were very agreeably surprised to hear a beautiful-toned and famplished bell ringing out a call to Sabbath-school and church, from the heretofore empty belfrey of their meeting-house. On inquiry, it was found that "Uncle Joseph" and "Aunt Polly" had purchased it, and presented it to the Society as a token of good will to the cause of Christ, and an indication of their wish to have church exercises come to time. The congregation, which fills our large place of worship every Sabbath, gave a most hearty vote of thanks to the generous donors, while all hearts rejoice in the return of a closer union of hearts, and a firmer walk in the divine life, than has been experienced for many years.

The good cause of Christ is upward bound in the Milton Seventh-day Baptist Church, thank God. Last Sabbath twelve were united to the church by baptism. Several have joined by letters, both old and new. Baptism is to be administered again next Sabbath. May the good work be constant and far-reaching. The Spring Term of the Academy is full and flourishing. Miss Fenner, the accomplished Preceptress, is proving a valuable addition to our very able faculty. D. E. M.

Farina, Ill. A letter from Farina, dated May 7th, says: "Matters among us at Farina are very cheering, religiously. We have now had baptism on three successive Sabbaths—have baptized seven in all. More are to be baptized next Sabbath. "Please notice through the Recorder the following: Wanted, at Farina, Ill., some more men to purchase first-rate improved farms; with fences and buildings on the premises; also, in the village, a dealer in hardware, stoves, and tinware; a dealer in furniture; a tailor; a dealer in groceries and fruit; a lumberman, with steam-mill for manufacturing attachment; a mason; a carriage-maker; with other tradesmen for a country village. Needed now. Come and see." Freeborn, Minnesota. APRIL 28th, 1866. Spring has come at last, and we are all busily engaged in seeding. Seed time is unusually late this spring; but, remembering the promise, that "seed time and harvest shall continue to the end of the world," and that it was an unconditional promise, we go forward and sow the seed, trusting to the faithfulness and ability of Him who gave it for its complete fulfillment. Several families from West Virginia have arrived here since I wrote your last, and secured their homes on our broad prairie. To-day Bro. Hull waited upon six willing candidates in the beautiful ordinance of baptism, in a most lov-

EMIGRATION.

Emigration to the West, and the building up of societies in good localities by our Seventh-day people, has long been of deep interest to me; and I was glad to see in the Recorder, some weeks since, something relative to the subject. I had hoped that more would be said to induce those seeking new homes to be on the alert, and watch the openings for new settlements, as new lands are brought into market, or opened for homesteads. It is, in my opinion, of great importance, that new societies should secure first quality of land upon which to settle, and much of their future growth and prosperity depend upon it. And this cannot be done except adventures—for I hope we have such men among us—who are interested in the spreading, widening out, the limits of the Seventh-day Baptist denomination, push out in advance, and be among the first to select sites for their new homes: It is by doing so that they soon begin to prosper; wealth seems to meet them half way, and promises of easy acquisition; and others desiring to make a start in a new country, learning the condition of those who have gone before, are induced, without much coaxing, or many extravagant things being said about the "chances," &c., which is too often the case, to follow, and then the foundation for a flourishing settlement is laid.

I would be glad, for one, to see a colony of Seventh-day Baptists planted in the choicest locality possible in every new tract of country, as soon as may be after its being laid open for settlement. I would not advise men of moderate means, alone, to emigrate to new places; but men of competence, and of moral worth and influence, ought to lend a helping hand in establishing new societies in the West. And a work of this kind once begun, in any place, let it not come to naught from negligence or a want of interest and encouragement on the part of those more prosperous. There is one thing of which the minds of eastern people should be disabused. It is, that when some men get dissatisfied in a new country, and go back, or move to some other new country, this is to be taken as proof that the place they leave is poor and barren, possessing few advantages, and unfit to live in. This is a mistake, that certainly ought to be corrected. Is it, for instance, evidence that this part of Kansas has no redeeming qualities, because some have become discouraged and turned their backs upon it? Most certainly not. The prosperity of those who have remained will deny it. The flourishing condition of the country will give a most emphatic negative answer. I am anxious that all new settlements of our people should receive encouragement, and especially am I desirous to see a new impetus given to our own neighborhood, that will counteract the drawbacks it has heretofore sustained. I hope yet to see it grow and flourish, and become a prosperous community. A. J. BURDICK.

SABBATH-KEEPING IN KANSAS.

The following statute, securing to Sabbath-keepers exemption from military and jury duty on the Sabbath, is a sample of what ought to exist in every State in the Union. "Be it enacted by the Legislature of the State of Kansas: "Section 1. That no person whose religious faith and practice it is to keep the seventh day of the week, commonly called Saturday, as a day set apart by divine command, and the Sabbath of rest from labor, and dedicated to the worship of God, shall be subject to perform military duty, or serve as a jurymen in a justice's court, on that day, except that such person be subject to perform military duty at any time in case of insurrection, invasion, or time of war. "Section 2. That any person who shall knowingly cause or procure any process issued from a justice's court in a civil suit to be served on that day upon any such person, or who shall serve any such process made returnable on that day, shall be deemed guilty of a misdemeanor, and, upon conviction thereof, shall be subject to a fine of one hundred dollars, or imprisonment in the county jail not exceeding thirty days, or both. "Section 3. That any person who shall in like manner procure any such writ, pending in such court, against any person of such religious faith and practice, to be adjourned for trial on that day, shall also be deemed guilty of a misdemeanor, and subject to a like punishment." Approved, February 23, 1864. The Episcopalians of Rhode Island have raised a fund of thirty-five thousand dollars, the interest of which is to be devoted to the support of Bishop Clarke, who is expected to resign the pastoral care of a church, and devote his energies entirely to the interests of the diocese.

COMING EVENTS.

A literary curiosity (says the N. Y. Evening Post) has just appeared in London, under the title of "Louis Napoleon the destined Monarch of the World," &c., by the Rev. M. Baxter, author of "The Coming Battle." It is said that twelve thousand copies have been sold, the book finding readers, notwithstanding its apparent absurdity, on account of the noteworthy names used by the author as authorities. We are indebted to Mr. Baxter for the cheerful news that the world is to end in 1873—so that people may set about their preparations for that event as soon as they like; but during the brief interval of six or seven years the Emperor of the French is to become sole monarch of the world, personally representing the Antichrist of the latter day. He is to become supreme over England and most of America, the root of Christendom submitting to his sway. He is to make a covenant with the Jews, by his aid are to return to Palestine, resume their rank as a nation, and rebuild Jerusalem. Napoleon is then to begin and carry on the persecutions of Christians, which answers to the pouring out of the vials. "Two years and six weeks" after the date of the covenant with the Jews, the ascension of the one hundred and forty-four thousand wise virgins is to be expected to occur. The Jews are to be executed only for seven years and two and a half months, and then the great battle of Armageddon is to take place, in which Louis Napoleon (the "great beast") is to be defeated and slain: This is a revelation more startling than any of Dr. Cumming's inventions.

ABOUT RAFTING.

To the Editor of the Sabbath Recorder. I take the liberty to address a few lines to you on a subject which, perhaps, is none of my business; but being a raftsmen and seeing several picket shots between Nile and one G. J. C., relative to making chase and running raft on the Sabbath, I will venture to ask a question or two, and also refer to some things which I think are improper in G. J. C.'s rules, as laid down and practiced by him. I infer from his writing, that we raftsmen have the control of, or a controlling power over, the winds, and also over their rising and falling of the river, equally as much as we have over the movements of our raft on the Sabbath-day; for he says, that we can lay up a day or two for the winds, but not any for the Sabbath, &c. It seems to me, that either through ignorance or willful misconception, he has treated the subject unfairly, and leaves, or might leave, an erroneous impression on the minds of many; and I think that if we could have a crew of such men as G. J. C. to pull a raft through some such storm with considerable more experimental knowledge than he now possesses, and would prefer to earn their money, as he has earned some, by being gentleman and lady together, with the matrimonial chord, on the Sabbath-day, and ask no questions; which shows that he is in the same boat with us raftsmen; for they could wait and lay by all the week, but when the Sabbath came, then they could not delay any longer; and I do not think they were advised to—not strong. This was all just as right as it is to run a raft on the Sabbath-day, provided always, that we have no more control over a wedding party, and our own actions, than we have over the rivers and winds, and our will to run the raft. As to chess-judging, or that, and what treat it as becomes the subject. I would like your opinion whether it is not, theoretically, worse for G. J. C. to marry people in the Sabbath, than it is for a man to run a raft on the Sabbath; for it is well known, that we can not control the winds and waves, or the rains and rise and fall of the rivers, with as much ease as we could a wedding party. I therefore think that G. J. C.'s house has too much glass in it for him to throw stones yet a while. We esteem him as a very fine young man, but think he has not yet arrived at perfection by any means, though strongly disposed to do right, according to the best of his knowledge and belief. Yours truly, ANONYMOUS.

ANTI-SLAVERY IN CUBA.

Some time since, it will be remembered, an abolition society was established in Madrid. It has continued to exist unimpeded to this day. A similar movement in Cuba was not so successful, for there the society was suppressed by royal decree. The numbers submitted to the order, but have formed an association against the African slave trade, and resolved to discourage the traffic which keeps the "peculiar institution" in Cuba in life. They pledge themselves not to acquire property in imported slaves; and to discourage others who may be inclined to take the stolen negro into their service. This society hopes to obtain general membership throughout the island of Cuba. It expects to control sections and districts, and by means of local vigilance committees and a central directory to insure obedience to the royal decrees which now make the enslavement of native Africans a crime. THE CHINA REBELLION.—The foreign news, a few days since, briefly mentioned the fact of a great battle in China, resulting in the utter defeat of the rebels, and re-establishing peace on the Imperial basis. Later advices say that the battle took place in the northeast of the province of Kwang-tung. The conflict commenced on the 8th of February, and lasted two days. The entire body of rebels, under the lead of Kang-Wang, numbering some 50,000, and forming the last remnant of the Taipings, were either slaughtered or taken prisoners. About 20,000 perished in all. At last accounts the Imperial Commanders had already commenced the work of disbanding their troops, with arrangements for dispersing prisoners, with whom, to the number of upwards of 30,000, they found themselves burdened. The victorious General Pao Ch'ao had already put the last trace of the Taiping rebellion, which has been in progress several years.

LIQUOR-SELLING IN NEW YORK.

The New York Tribune says that the New Board of Excise have resolved to enforce the following reforms in the Liquor Traffic, as hitherto prosecuted in New York, Kings and Richmond Counties: 1. The immemorial State Law which forbids selling on Sunday, or any part of it, to be executed and obeyed. 2. The retailing of Liquor is no longer to be mixed up with the sale of Groceries or Drugs. 3. The employment of Women to deal out or hand around Liquor or Lager is not allowed. 4. At midnight, if not sooner, every bar must be shut up, and the sale of liquor absolutely interdicted till next morning, to be Saturday night, there must be no more selling till Monday morning. 5. No known criminal, no one who harbors thieves or hooligans, or other systematic corruptors or depredators, is to have a license on any terms. 6. No person who is unlicensed is to be allowed to sell at all.

AMERICAN FREEDMEN'S COMMISSION.

The May number of the American Freeman, presents a statement of the work of that society, which will be found full of interest to its patrons and friends. During last year, 397 schools and 773 teachers have been sustained, and over 40,000 pupils educated by the various organizations in the North not sectarian in character. The amount of contributions exceeds \$700,000, and it is estimated that altogether not less than \$2,000,000 have been spent by these societies for the benefit of the freedmen and others. Their work is still increasing, and in New England the number of teachers has grown in six months from 100 to 182, and in New York from 140 to 240. Of the 613 teachers now in the field, 491 represent this Commission and its branches. The project of forming the various societies before existing into one has had a gratifying success.

NEW ENGLAND'S LOSSES IN THE WAR.

As we learn from official documents, New England furnished during the war of the rebellion equivalent to 348,710 men reduced to the three years standard. Of this number 14,841 were killed or died of wounds, and 23,385 of disease, making a total loss of 38,190. Of this number, Massachusetts had killed 6029, and disease 7904, a total of 13,933; or nearly one-ninth of the men called into the service of Vermont, with 29,052 men called out were much larger than those of New Hampshire with 30,827; the former State losing 4900 against only 4171 by the latter. The losses of Maine, with 56,595 men called out in proportion to those of any other State in New England and Rhode Island had 475 killed and 1073 died of disease. Connecticut 1092 killed and 8309 died of disease.

EXPLORATIONS IN JERUSALEM AND SYRIA.

Jerusalem and Syria are attracting the antiquaries and archaeologists of Europe. The British societies are much interested in the hidden treasures which lie concealed under the soil of this celebrated part of the globe. The most interesting discoveries are anticipated from the researches now making in the vicinity of the Holy City. One paper states that "Messrs. Larwood and Pizzolani, in making excavations in Syria, have discovered a Jewish habitation entire, the construction of which dates two centuries previous to the Christian era. Its rooms are furnished after the Egyptian style, and these gentlemen found in them five books of Moses; the Psalms of David, and another book containing Hebrew poetry, completely unknown."

THE UNION THEOLOGICAL SEMINARY.

In the city of New York, held its thirtieth anniversary on the 7th of May, when thirty-three young men graduated, of whom five delivered orations. The address to the graduates class was made by Rev. Dr. Shedd. He said that the great life work of the minister was to speak to the popular mind of religion, and he must take heed to the master, manner, and spirit of preaching. His matter was to be evangelical truth, his manner direct and forcible, his spirit loving and tender. The address was an apt illustration, in matter, manner, and spirit, of that style of preaching to which the Professor exhorted the students.

THE BAPTIST ANNIVERSARIES ARE TO BE HELD THIS YEAR WITH THE FIRST BAPTIST CHURCH IN BOSTON, IN THE FOLLOWING ORDER:

Home Mission Society, Thursday and Friday, May 17 and 18, with a sermon on Sunday; American and Foreign Bible Society, Saturday, 19th, with a sermon on Sunday; Publication Society, Monday, 21st, with a sermon on Sunday; Missionary Union, Tuesday and Wednesday, 22d and 23d. BENEFITS OF THE CIVIL RIGHTS BILL.—C. Codie, Brevet Colonel and A. A. G., has notified Mr. J. Williams, Mayor of Selma, Ala., that punishing freedmen by putting them in a chain gang must be immediately discontinued. As that punishment is not being inflicted on whites, he regards it, when inflicted on the freedmen, as a gross violation of the Civil Rights Bill. St. Louis is to have its full share of religious meetings this year. In addition to the religious convention called by A. J. Beckwith, of Kentucky, which will meet here on the 17th, the Presbyterian General As-

EVERY SATURDAY.

This weekly is, in our opinion, precisely what is claimed to be—a journal of choice reading selected from current literature. The editor has the range of all the English and Continental Reviews, Magazines, and first-class Weeklies, which press into their service the ablest, wisest, and wittiest writers of Europe. From this almost immense storehouse, he selects that which he judges best adapted to suit the taste and intelligence of the American people. The selections in the numbers already issued have embraced a wide variety of topics—all of interest to cultivated minds, and nearly all of a character to be highly attractive to the majority of American readers. There have been excellent short stories, thrilling adventures, exquisite poems, graphic historical sketches, popular scientific articles such as appear originally only in English and French periodicals, and anecdotes. In fact, it contains the cream of foreign current literature, and is offered at a price that brings it within the reach of all. Each number being complete in itself, it is just the thing for travelers; and each number is of such sterling merit that it is just the thing for those who stay at home. Whoever wishes the freshest and choicest foreign periodical literature, must get "Every Saturday." It is published by Ticknor & Fields, Boston.

