

For the Sabbath Recorder.

SHILOH.

Of lotteries, let lotteries sing;
Ty Phlois, O Shiloh, through my verse shall ring.

And of Nature's gorgeous scenery,
Whose snow-crowned mountains prop the
sapphire sky.

And prison'd streams their seething waters pour
O'er jagged rocks, with sullen plunge and roar.

The sailor traveler turns with calm delight,
To some fair valley, hid from common sight.

Full often to the weary heart may bring,
So many, perchance, the book-learn'd student bring.

From poems where 't thoughts that glow and burn
Words that burn, a glittering ether along each line.

And trace with pleased content, these humble lines
Of mine, in mine.

'Sweet Auburn, loveliest village of the plain,'
No fairer charms could boast, than thy do,
mine.

Thou, fairer, than the city, and the town,
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VOLUME XXII.—NO. 8.

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

WESTERLY, R. I., FIFTH-DAY, FEBRUARY 22, 1866.

TERMS—\$2 50 a Year, in advance.

WHOLE NO. 1100.

How, thro' the memories of those former days,
floats the sweet echo of the ancient lays.

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SUMMER'S CLOSING WORDS.

The following are the closing words
of Charles Sumner's late great speech

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REMEMBRANCE.

I can not sleep; my fervid brain
Calls up the vanished past again.

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PREACHING AT A GAMING-TABLE.

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the gospel was not viewed as a mere

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FEAR OF THE DEVIL.

I recollect a minister who came to
our house when I was a boy.

I recollect a minister who came to
our house when I was a boy.

I recollect a minister who came to
our house when I was a boy.

THE USE OF MOSSES.

They are often the precursors of
a higher order of vegetation, for which

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The Sabbath Recorder

Westerly, R. L. Fifth-day, Feb. 22, 1866. GEORGE L. CUTLER, EDITOR.

HISTORY OF THE SABBATH. Showing how and by what Authority the Change of Day was effected.

DISCOURSE FOURTH—PART FIFTH.

In the early part of the fourth century, (A. D. 321,) Constantine interposed, and threw all the weight of his power and influence in favor of the venerable day of the sun, as he called it. His edict was as follows: "Let all the judges and townpeople, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it happens, that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, man should lose the commodities granted by Heaven." This is the first and highest authority that was ever claimed for Sunday observance up to that time; and this only restrained labor in cities and villages; which indicates that it was not suspended anywhere up to that time.

Bishop Taylor says: "The primitive Christians did all manner of work upon the Lord's day, even in the times of persecution, when they were the strictest observers of all divine commands; but in this they knew there was none; and therefore, when Constantine, the Emperor, had made an edict against working upon the Lord's day, yet he excepted and still permitted all agriculture or labors of the husbandman whatsoever." (Ductor Dubitant, part 1, book 2, ch. 2.)

More says, that during the first three centuries, Christians did not rest on Sunday "from their ordinary affairs longer than during the divine service." (Dialogues on the Lord's Day, page 233.)

Now, let those who quote the example of the primitive churches as authority for Sunday-keeping, follow their example; i. e., sabbatize on the seventh day of the week, and work on the first day, except during divine service. The example of those churches gives them no license farther than this, their own historians being witnesses.

Dr. Cox says, "There is no evidence that either at this, or at a period much later, the observance of Sunday was viewed as deriving any authority from the fourth commandment; it seems to have been regarded as an institution corresponding in nature with Christmas, Good Friday, and other festivals of the church, and as resting with them on the ground of ecclesiastical authority and tradition." (Sabbath Laws, &c., pages 280, 281.)

Will Christians honor such authority above Jehovah's? At the time Constantine issued his Sunday edict, he was a heathen, and his edict was to enforce Sunday as a heathen institution, instead of a Christian festival. His edict was issued on the 7th of March, A. D. 321; and on the next day he decreed, "that if any royal buildings should be struck by lightning, the ancient ceremonies of propitiating the deity should be practiced, and the haruspices were to be consulted to learn the meaning of the awful portent." (Jorton's Ecclesiastical History, vol. 1, sec. 31, and Milman's History of Christianity, b. 3, ch. 1.)

The haruspices were soothsayers, who foretold future events by examining the entrails of beasts slaughtered in sacrifice to the gods. This proves him to have been a heathen at that time; which is not only made evident from the edicts themselves, but also from the fact that the date of his conversion to Christianity is put by Mosheim two years afterward. He says, "After well considering the subject, I have come to the conclusion, that subsequently to the death of Licinius, (A. D. 323,) when Constantine found himself sole Emperor, he became an absolute Christian, or one who believed no religion but the Christian to be acceptable to God." (Historical Commentaries, cent. 4, sec. 1.)

Constantine's character as a Christian professor is thus described by Dr. Marsh: "The religions sincerity of the man who, in so short a period, effected such amazing changes in the religious world, is best known to Him who searches the heart. Certain it is, that his subsequent life furnished no evidence of conversion to God, and he waded, without remorse, through seas of blood, and was a most tyrannical prince." (Marsh's Ecclesiastical History, period 3, ch. 5.)

Gibbon says, "When he was elevated to the highest place of earthly power, he caused his eldest son, Crispus, to be privately murdered, lest the fame of the son should eclipse that of the father. In the same ruin was involved his nephew, Licinius, whose rank was his only crime, and this was followed by the execution, perhaps, of a guilty wife." (Decline and Fall, ch. 18.)

A recent English writer says that Constantine's Sunday law "would seem to have been rather to promote than to suppress the Sabbath."

at a later period, carried away by the current of opinion, he declared himself a convert to the church. Christianity then, or what he was pleased to call by that name, became the law of the land, and the edict of A. D. 321, being unrevoked, was enforced as a Christian ordinance." (Sunday and the Mosaic Sabbath, page 4.)

Four years later, Constantine so controlled the council of Nice, as to cause it to establish their annual festival of the Passover upon Sunday. Sylvester was Bishop of Rome while Constantine was Emperor, and he changed the name of Sunday, giving it the imposing title of Lord's day." (Historia Ecclesie, cent. 4, ch. 19, pages 739, 740, ed. 1624.)

Dr. Heylin says that cessation "of bodily labor, on that day, was not brought about without much struggling and opposition of the people, and more than one thousand years were passed after Christ's ascension, before the Lord's day had attained that state wherein now it stands." (History of the Sabbath, part 2, ch. 3, sec. 12.)

Prof. Stuart, speaking of the period from Christ to the council of Laodicea, A. D. 364, says: "The practice of it, (keeping the Sabbath), was continued by Christians, who were jealous for the honor of the Mosaic law, and finally became, as we have seen, predominant throughout Christendom. It was supposed at length that the fourth commandment did require the observance of the seventh-day Sabbath, (not merely a seventh part of time), and reasoning as Christians of the present day are wont to do, viz., that all which belongs to the ten commandments was immutable and perfect, the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred." (Appendix to Gurney's History of the Sabbath, pages 115, 116.)

This shows that the observance of the seventh day as the Sabbath was the rule among Bible Christians up to A. D. 364, and was only put down in a part of the churches, and that by force, by that persecuting power foretold in Dan. 7: 25.

Dr. James, of Oxford University, says: "When the practice of Saturday Sabbaths was evidently gaining ground in the Eastern church, a decree was passed in the council held at Laodicea, A. D. 364, that members of the church should not rest from work on the Sabbath, like Jews, but should labor on that day, preferring in honor the Lord's day; then if it be in their power, should cease from work as Christians." (Sermons on Sacraments and Sabbaths, page 123.)

Pryme says, "It is certain that Christ himself, his Apostles, and the primitive Christians for some good space of time, did constantly observe the seventh-day Sabbath; the evangelists and St. Luke in the Acts, ever styling it the Sabbath day, and making mention of its solemnization by the Apostles and other Christians, and it being still solemnized by many Christians after the Apostles' times, even till the council of Laodicea, A. D. 364, as ecclesiastical writings of the 29th canon of that council testify. This act of that council did not exterminate the Sabbath in the East, as is certified by John Lay, an old English writer, who says, 'From the Apostles' times until the council of Laodicea, which was about A. D. 364, the holy observance of the Jewish Sabbath continued, as may be proved out of many authors; yet, notwithstanding the degree of that council against it.'" (Sunday and Sabbath, page 168, ed. 1640.)

Sozomen, in the latter half of the fifth century, says: "At Constantinople, and almost everywhere except Rome and Alexandria, Christians assembled on the Sabbath, as well as on the first day of the week." (Credibility of the Gospel History, v. 10, ch. 85.)

Kitto, in his Cyclopaedia, concerning the regard in which Sunday was held in the primitive church, says: "Though in later times we find considerable references to a sort of consecration of the day, it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these writers in any instance, pretend to allege any divine command, or even a practice, in support of it. Chrysostom (A. D. 360) concludes one of his homilies by dismissing his audience to their respective ordinary occupations." (Cyclopaedia Biblical Literature, art. Lord's day. Heylin's History of the Sabbath, part 2, ch. 3, sec. 1.)

"By this time," says Coleman, "the observance of the Sabbath was deemed heretical, and the close of the fifth century witnessed its effectual suppression in the great body of the Roman Catholic church." (Decline and Fall, ch. 18.)

A NEW INSTITUTION, called a "Silver Church Wedding," was announced for last Sabbath in one of the New York churches. It seems that on that day occurred the twenty-fifth anniversary of Rev. Dr. Armitage's church, known as the Fifth Avenue Baptist Church. In the morning, an historical sermon was to be preached by the pastor, upon a text which was to take place over a free repast, provided in the lecture room by the ladies. A free conference was to be held in the afternoon, which was expected to bring together the old members of the church; and a Sunday-school service was to be held in the evening. The church is in a high state of prosperity.

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COMING HOME OVERLAND—No. 2.

While at "L'Hotel Imperatrice," we made the acquaintance of an English gentleman, who introduced himself to us as "not a missionary, but a friend of missionaries," and whom we found a real oracle in missionary matters generally, both with respect to India and China. He had also dear missionary friends at Penang, which was to be our next stopping place, whom he begged us to visit, and to whom he now forwarded letters, hoping to bring about a meeting between us. So, taking to our hearts this unexpected token of brotherly kindness and charity, we betook ourselves once more to our floating home, and very soon,

"We came to warmer waves and deep; Across the boundless East we drove, Where those long swells of breakers sweep The nutmeg rock, and Isles of Clove."

But although the waves grew warmer, and the air more heated, there was little to complain of. We generally had a nice breeze on the spacious deck, which was screened from the scorching sun by a double canvas covering, and in the cabin below, we had always punkahs swinging above the tables, which extended the whole length of the long saloon. Here, any of our hundred and thirty cabin passengers could sit and read, write, or work, and be fanned the whole day long if they liked. These punkahs are made of strips of white cambric, stretched upon a long narrow frame-work of wood, and finished with a founce on the lower-edge, which adds strength to the breeze raised by its pendulum-like vibrations, as it sweeps back and forth over our heads. The motive power is a little Indian boy to each punkah, who stands or sits on the floor at the side of the saloon, from morning till night, with the ends of the long ropes in his hands, which, passing over hanging pulleys, are attached to the upper edge of the frame. Very comfortable it was, beneath those sweeping fans, not only at meal times, when the enjoyment was general, but at other times as well. Whatever brought into requisition those long tables, occasions "neither few nor far between," brought at once into motion all the requisites for making that retreat so delightfully inviting. No sooner would passengers take seat there, with book, paper, or what not in hand, than the little weary, yawning piece of human clock-work behind the seats, would spring up from the moment's respite in which he had been indulging, clutch at the cord, which had been hanging, slack on his hand, and go on, fan, fan, fanning, as if his very life depended on it; and a tread-mill sort of life it is for him, poor boy.

We were now steering northwest, up the Straits of Malacca, yet the weather was growing hotter all the time, as we neared Penang, which we reached on Monday, April 25th, at 8 A. M. Mr. Carpenter went ashore, and found the missionaries Grant and Chapman, who returned with him to the ship, where we enjoyed a short season of refreshing Christian fellowship, and then bade adieu to them, and to this little gem of an Island. It has but these two Protestant missionaries, but it is under English rule, with many English residents, some of whom had been our fellow passengers from Singapore, that great sanitarium of India. Penang is also a great place of resort for invalids in these debilitating climes.

From this point we set our faces almost due west, and soon after passed the Nicobar Islands, about which I have learned little, except that it is here those gray swallows are found, which produce the edible bird's-nests, so much prized by epicures at oriental banquets. And now again we were on the Indian Ocean, yet we hardly need be told of the fact, for these long swells we begin to feel, could never belong to the narrow Straits through which we have just been passing. And this is a sample of what we may expect, henceforth, until we enter the Straits of Babel-Mandel.

May 1st, at 9 A. M., we anchored at Point-de-Galla, the southern extremity of the Island of Ceylon. There is no harbor here; we are on the edge of the broad ocean, with no breakwater between us and the south pole, as far as appears. Here we await the arrival of the steamer from Calcutta, to convey us onward as far as Suez. We could stop on shore if we chose, but we preferred rather to remain on board, where we could admire at our leisure the beautiful prospect from the ship's deck. There, just before us, was the fort, (for this is a strong military post,) the fortifications, the arsenal, the gun-houses, and plenty of soldiers on duty, or on parade. And there were wonderful trees, with their wonderful leaves, broad and long, swaying against the sky, and that long stretch of bright-green that beyond the

breakers. There was the light-house on the point, at whose lofty base the mountain billows, rolling onwards, tossing the ships in their way, as if they were egg-shells, seeming to gather strength as they moved on, dashed themselves in their fury against those unshaken rocks. One of these, standing alone in its grandeur, is called "the Elephant," from its peculiar shape, which seemed so perfect in the distance, that there was something almost real in its battling with the surf. It would brist against its sides, sending the white foam far overhead; then retreating, as if to gather greater momentum, rush again to the onset, ever baffled, yet never silenced. It was the conflict of ages, and for ages to come it will be ever the same—an abiding personification of firmness and persistency—till "the foundations of the earth be removed," and "there be no more sea."

Whenever we pleased, too, we could go ashore for a stroll. Once we walked all around on the ramparts, which are at the water's edge, where many ladies and children were enjoying their evening promenade, and the delicious sea breeze. We went up to the light-house, and stood long at its base, looking down, at the innumerable fishes sporting among the rocks, in the clear green depths below. As we returned, the bells were ringing for evening service, and the people gathering. We longed to join them, but the hour was too late for us.

Once we tried the native boat, which is a most singular affair indeed. It is some twenty-five feet in length, with only about eight inches breadth, in its inner measurement, and eight or twenty in depth; just enough to allow place for the feet, while the seats, projecting over on either side, give you a singular feeling of insecurity, as you look down into the bottomless depths below, and realize the fact, unmixed with fancy or fiction, that "there is but a plank between you and eternity." You wonder whether these boats are really safe; but the natives seem to be wiser, in their generation, than some learned shipbuilders. It is said that these boats will ride safely in seas that would send a much more pretentious craft to the bottom "in less than no time." The plan is in this wise: Two long poles are thrown out, from one side of the boat, at right angles with it, and the farther ends are fastened to a long piece of timber, shorter than the boat, but parallel with it, which, resting upon the water, forms a sort of floating ballast; so that such an act as capsizing is next to impossible. But the shipping and unshipping of passengers is the rub. You must watch your chance, and jump when the top of a wave sets you nearest the landing, and if you are an instant too late, you must wait for the next. Serious mishaps may and do occur, from wrong guessing, in the moment of springing aboard. But then you skim so rapidly over the billows, sitting as it were on the back of this bird with one wing, that really, for very novelty, it did seem well worth the while to have tried it just for once.

I can tell you little more about Ceylon, than is to be learned from your Geography. The island has been, for half a century and more, a British Presidency. The Dutch had previously owned it, and they are accused of having set fire to whole forests of cinnamon trees, which here grow spontaneously, in order to reduce its quantity, and increase its price in Europe. But enough are still left to send out their aromatic fragrance far and wide, and justify that beautiful stanza of the poet—

"What though the spicy breeze Blow soft o'er Ceylon's Isles," &c.

The elephants, for which the island is remarkable, did not show themselves to us; but their miniature representatives in ebony were abundant, and seeking purchasers, as were also ebony cones, and tortoise shells, done into combs, fancy boxes, &c., &c. We longed to see more of this famous island, but fate was imperious, and we must away.

The steamer "Golconda" arrived in due time, bringing many passengers from Calcutta and Madras, to which most of our number were to be added, a few remaining on the "Behar," bound for Bombay. As our numbers increased, so had the steamers gone on increasing in capacity to accommodate, until, from the "Azof" of 700 tons burthen and 180 horse power, to the "Behar," of 1603 tons and 300 horse power, we had attained to the "Golconda," of 1909 tons and 400 horse power. And it was not too much; for we had become a pretty large family by this time. But according to custom, ample room had been reserved for the China passengers, who are entitled by etiquette to as good as the ship affords, precedence being yielded as a right to those who make the longest passage.

We steamed out of Galla, at half past two on Tuesday morning, May 3d, but a succession of sharp squalls kept us anything but comfortable, until we were fairly clear of the Coralline Islands, which occupied us all that day and much of the succeeding

ing night. Then it was better, and we soon returned to our usual routine of ship life.

The addition to our numbers had been mostly of officers, civil and military, with their families, returning home. Among these we found some persons of deep piety, whom it will ever be a joy to remember having met. There was one high in civil power, second only to the Governor General of India, and another, a retiring Major General of the army, who were first in every good word and work. The latter was not content till he had succeeded in establishing religious worship in the forward part of the ship, among the second-class passengers and the crew, nor did he shrink from taking an active part himself in these public services, although relying upon Mr. Carpenter to go ahead, he happening to be the only minister on board.

L. M. CARPENTER.

COLONIZING SABBATH-KEEPERS.

Late observations in the West have confirmed my former convictions, that we have made some grave mistakes in the matter of emigration and settlement in new localities. There has been so little concert of action, so little general interest on the question, that each individual has been left to choose, as necessity, or taste, or other circumstances, might demand, and hence we have, all through the West, isolated families, who are practically lost to the denomination, and often to the cause of Sabbath truth. Aside from these, we have here and there weak societies, which are scarcely self-sustaining, or so for only a little time during their prime, and which often disintegrate and are in time lost entirely. These usually start by the settlement of one or two families in a given locality, who, striving to draw others around them, seek to build up society. But the best locations are soon taken up, many of them by other people, and those of our own number who come in a year or two later, must take those more distant from the central points, and of second-rate quality. This not only prohibits any great number from becoming permanently settled within reach of each other, but also places some of the few in positions which forbid their becoming very strong, pecuniarily. It also forbids them to offer inducements to their children to remain with them when they come to enter upon the business of life for themselves, and so prevents the continuation of the society for any great length of time.

If societies thus started shall fortunately draw enough together to organize and attain even a good degree of prosperity for a time, they cannot last, or at least cannot continue to increase. The spirit of emigration soon carries the young men, and those less favorably situated, on to newer fields, where the best places can be obtained; and so the numbers and strength of the society begin to wane. All such partial or total failure is disheartening, and in such experiences more or less are lost to the truth.

The history of one or two societies in Wisconsin, with which I am familiar, will serve to illustrate this.

Twenty years ago, more or less, a settlement was formed at

DAKOTA,

in Waushara County. In point of soil, the location was unfavorable; but an excellent "water-power"—an unusual thing in that section—gave it great advantage; and had there been capital in the hands of our people, (it would not have required much,) to have occupied and improved it, it would have added greatly to the wealth and strength of the society. But despite of the unimproved state of this, and an inferior soil, the society increased, and soon gained strength to organize a church, and at once took the lead in social, intellectual, and religious matters. It is not too much to say, that the "Sabbatharians" held the balance of power in these directions, and were the centre of interest as to all the surrounding communities. The young people were pre-eminent among their co-peers, in point of culture and ability. From among these I now recall two, with whom I had at the time a most pleasant acquaintance; one now an ordained minister, and professor in one of our schools; and the other serving a second term in the Wisconsin Legislature. I state this to show that I am obliged to write these funeral words for Dakota, not because it lacked the elements, but because it had not the opportunity of success; for emigration has done its work, and there is little hope for a permanent future.

BERLIN,

twenty-five miles away, on the opposite side of the Fox River, in Green Lake county, has a similar history. I remember well the June morning, nineteen years ago, when the first two Sabbath-keeping families, with two covered wagons, containing all their earthly goods, drove upon the spot which was to become their homes, though not a roof was there to receive them, nor an acre cleared for culture. I remember, though too young to realize the fullness of it, the uncertain look of the future as regarded society, the yearnings

after that which had been left behind, and the patient hoping and working and waiting until others came, meetings were established, school-house built, and finally, in 1850, a church organized. Strength increased, a house of worship was built, a pastor was procured, and a good degree of success attained to. Here, too, as at Dakota, our people were first, and led in all those things which go to elevate and make society better. But the same trouble as to permanence was soon developed. Young men, and those in the poorer localities, sold their interests, and pushed on for newer settlements, until now most of the men who are left are past the prime of life, their families grown up and gone, and the prospect for the future is not flattering. And yet a few thousand dollars laid out in purchasing the choice central locations which are held by non-Sabbath-keepers, and these occupied by staunch Sabbath-keepers, would now make Berlin a strong society. Its soil is good, its market both by rail, and by water, good and convenient. It has a house of worship and parsonage, and wants a pastor. Could three-fourths of the number of families which have been there within the past fifteen years, have been colonized there in the beginning, all this would have been avoided.

There is, however, much cause for satisfaction in the fact that these societies have done a good work in the past, whatever their future may be. Their strength has gone out into other places. Their influence on the communities has been good. Those who labored to plant them, have not toiled in vain. They have sown in tears and in hope, and in the final harvest "shall doubtless come again with rejoicing, bringing their sheaves with them."

Meanwhile, let us as a people learn wisdom from the past. Let no Sabbath-keeper go alone into a new locality. Let those societies which have inducements and opportunities for building up, herald the facts through the Recorder. Let new fields be selected with care, and colonized at once. Thus shall we save ourselves much disappointment, and directly advance the cause of truth.

A. H. LEWIS. WESTERLY, Feb. 11th, 1866.

NATURE AND DESTINY OF MAN.

ELD. R. F. CORRELL.

Dear Brother,—Contrary to my expectations, I have, either by ill health or rigorous demands upon my time and strength, been overruled in my purpose, so that a long period of time has elapsed since my last letter to you on the "Nature and Destiny of Man." And even now, I can only snatch a moment in which to notice your argument on Acts 23: 8, etc.

You say that my view, which makes the resurrection of the dead one thing believed by the Pharisees, and the existence of angels and spirits another, is an absurdity, because the form of expression shows three things believed, upon my hypothesis, while the word "both," in the text, shows only two things believed, namely, the resurrection of the dead, and the existence of angels or spirits, thus making angels and spirits one. If you could make angels and spirits in this verse mean simply angels, I grant the argument I have made from it would fail. But there are several fatal errors in your theory.

1. The text reads, "For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees confess both." Here the resurrection is made one thing believed, and the existence of angels and spirits another. According to this, the word "both" is surely used in a strictly grammatical sense.

2. Your attempt to make angels and spirits mean one and the same thing, is contradicted by the words of the text, which are, nor angels, nor spirits—not angels or spirits, as you write it.

3. Neither Jesus nor Paul affirm the doctrine of the Pharisees as to their existence. But as to their existence, this they affirm positively.

4. That the Sadducees denied the existence of human spirits after the death of the body, is as much a matter of historic notoriety, as the existence of the sect itself; and as a necessary thought, they denied also the resurrection.

One might as well deny the existence of the sect of the Pharisees, as to deny their belief in the existence of human spirits after the death of the body. Just as certainly as they believed in the resurrection, did they believe in this. I maintain, therefore, that any interpretation of Scripture that ignores this fact, is fatally defective. Paul then affirms himself, in so far as the existence of human spirits after the death of the body is concerned, a Pharisee. I claim, that a fair interpretation of this passage, taken in connection with Luke 24: 37-39, should settle beyond cavil this question.

Your attempt to make spirit and life synonymous terms, may be a necessity of your doctrine; but, as it seems to me, should teach you its inconsistency. That, in certain instances spirit means life, I grant; but that it is even its general meaning, I deny. I give a few instances to show the reader the absurdity of the position, that spirit and life are convertible terms. Matt. 26: 41—"The spirit indeed, is willing;" Luke 10: 21—"In that hour, Jesus rejoiced in spirit;" John 11: 33—"He groaned in spirit;" Acts 17: 16—"His spirit was stirred within him;" Romans 2, 29—"Circumcision is that of the heart, in the spirit;" 1 Cor. 2: 11—"For who among men knows the things of a man, save the spirit of the man which is in him?" This is sufficient to show how impossible it is to make spirit and life to mean one and the same thing.

My next letter will be on the destiny of man. Faithfully yours, N. V. HULL.

HOME NEWS.

RELIGIOUS INTEREST IN NILE. NILE, N. Y., Feb. 11, 1866.

Meetings of an interesting character have been kept up in the Seventh-day Baptist church in this place nearly every evening for some three weeks. The spirit of the Lord has been doing a good work among us, in answer (as we believe and trust) to the prayers of some faithful ones, who have not ceased for a long time to pray for God's reviving influence to manifest itself among us, and that their children and their neighbors' children might be converted, and brought to a saving knowledge of the truth. Bless the good Lord for these praying ones, and they must have rejoiced while they have witnessed some forty or fifty coming forward and asking the prayers of God's people. We trust that most of this number have found peace in believing. The meetings have been attended by all classes and denominations in the community. The conducting of the meetings has been mostly by Eld. Andrus. Eld. Wardner has been with us usually as much as two evenings in each week, and brother L. A. Platts has been with us one Sabbath. It is expected that Bro. Platts will preach for us, at least for a few months to come. Eld. Roberts of the Methodists, Eld. Beebe of the Freewill Baptists, and Eld. Fuller of the Seventh-day Adventists, has assisted more or less during these meetings. A general interest seems to prevail among all classes of believers, and it is hoped that the good work will go on until all backsliders shall be brought back to their first love, and fill their places in the church of the living God, and that many sinners may yet be brought to a saving knowledge of the truth. Yesterday (Sabbath) fifteen came forward and requested baptism and membership of the church. We hope to see others soon moving in this direction; and may there be greater coming up to the work of the Lord on the part of old professors, while the fields are ready for the harvest. The glorious work now going on among us seems to have started among the members of the Sabbath-school. May we have the prayers of all our Christian friends, that we as a church, with the Sabbath-school, may be ready to do the work of the Lord, that we may reap an abundant harvest. NILE REVIVALS.

A precious work of grace has been going on in Nile, Allegany Co., N. Y., where I have been laboring for the last four weeks (what time I could leave my family) in connection with Bro. L. Andrus. Some thirty or forty have professed hope in Christ. Next Sabbath I am to assist in baptizing those who are prepared to go forward in that ordinance; fifteen having already offered themselves as candidates for baptism and church membership.

Revivals are also in progress in Friendship and Hornellsville, and encouraging tokens are witnessed in other places. N. V.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Western Association held its annual session on the 6th and 7th days of February, with the First Church of Little Genesee. The church and society manifestly took a deep interest in the conference, which they showed by a full attendance and good attention, as well as by their hospitality. The productions were of an interesting character; and the criticisms and remarks upon the same, interspersed with singing by the choir, made the session one not only pleasing but instructive. The Conference adjourned to meet with the church at Hebron, Potter Co., Penn., commencing on the second Third-day of May next, at 7 1-2 o'clock P. M. The programme adopted for said session is as follows:

- 1. Introductory Discourse. N. V. Hull.
2. Regeneration—What is it, and in what sense is man affected by it? J. Allen.
3. Exegesis—Romans 2: 13-16. L. Andrus.
4. To what extent ought a minister to devote his time to visiting and secular affairs? G. J. Crandall.
5. What is the nature of Christ? N. Wardner.
6. Can a Seventh-day Baptist consistently hold any office under the government, requiring work to be done on the Sabbath day? T. B. Brown.

7. To what extent should a minister rely upon the immediate inspiration of the Spirit? A. M. Burdick.
8. Should excommunicated members be re-baptized when restored to fellowship? Charles Rowley.
9. What effect did the fall of man have upon humanity? S. R. Wheeler.
10. Is there any difference between Foreknowledge and Foreordination? L. A. Platts.
ETHAN LANPHEAR, Clerg. Nile, Feb. 11, 1866.

MR. BARCROFT'S ORATION, at the recent memorial service for President Lincoln, is variously commented upon by the papers. Most of them agree that it was an able production, but many of them think his animadversions upon the course of foreign governments were too severe for the occasion. The oration gave a sketch of the origin and character of the American government, contrasting it with the principal political systems of Europe. It gave a synopsis of the history of slavery, and the development of public opinion with regard to it, from its first establishment down to the election of 1860. There Mr. Lincoln came in, of whom the orator furnished a short biographical sketch from his early childhood down to his first inauguration. At that point the orator went off again into a description of the circumstances attending the opening of the war. He stated, at length, our relations with foreign powers during the war—with England, France, the Pope, Russia, and China, and was particularly severe upon England and France. This he followed up with an account of the conduct of the American people during the war, and then wound up with a sketch of Mr. Lincoln's character, and a parallel between Mr. Lincoln and Lord Palmerston.

CONTESTING THE WILL.—Madame Jemel, formerly the wife of Aaron Burr, who died a few months ago, left a will in which she gave the bulk of her property, amounting to be between one and two millions of dollars, to charitable institutions. The will is contested by four of her nephews and nieces. There are bequests to the Church of the Intercession, at Carmanville; the association for the relief of respectable aged indigent females; in the city of New York; the Orphan Asylum in the city of New York; the Society of the New York Hospital; the New York Institution for the Blind; the Society for the Relief of the Destitute Children of Seamen; the trustees of the Fund for Aged and Infirm Clergymen of the Protestant Episcopal Church in the diocese of New York; the Protestant Episcopal Church Missionary Society for Seamen in the city and port of New York, and the American Bible Society.

ENTOWMENT OF ANTIOCH COLLEGE.—According to the second report of the committee, endowments have been made to the professorships of Antioch College as follows:

Providence Professorship, \$29,500; Bellows, \$20,500; Starr King, \$20,000; Livermore, \$9,100; Artemas Carter, \$13,579.39; Channing, \$12,455; Roxbury, \$9,280. The general fund the sum of \$7,015 has been added. The entire amount is \$121,429.39. To complete the endowment of the Channing, Livermore and Roxbury Professorships in Boston and vicinity will require the subscription of nearly \$30,000.

SAN DOMINGO MINISTER.—A letter received in Washington from San Domingo gives the substance of a conversation between Secretary Seward and President Baez. The latter was anxious to obtain from Mr. Seward an assurance that the United States would recognize the Republic of San Domingo, if Mr. Seward, he replied, stated that he could say nothing official, but that he believed that a minister sent by the President of San Domingo to Washington, would be received with all the attention and consideration customarily awarded by the Government of the United States to the representatives of friendly powers.

RELIGIOUS INTELLIGENCE.

The latest advices from South Africa announce the arrival of Bishop Colepo in his diocese of Natal. He at once attempted to exercise his episcopal functions. The church wardens of the cathedral church handed to him a protest against his preaching, but the Chief Justice granted an interdict restraining the church wardens and the dean from locking the cathedral door. The bishop consequently preached, but not until the church wardens and the dean had again repeated their protests before the assembled people, and the registrar of the Bishop of Capetown had publicly read the deposition.

Amasa Gibson, of Barre, Mass., recently deceased, bequeathed the following sums to charitable institutions: Biblical Institute, Concord, N. H., \$5,000; Wesleyan Academy, Wilbraham, \$1,000; Preachers Aid Society of the New England Conference of the Methodist church, \$500; Missionary Society of the Methodist church, \$1,000; Methodist church in Barre, \$2,400. The Europeans are extensively colonizing Java. For some distance around Jerusalem there are extensive plantations of young olive trees, and in about the city the new plantings are both numerous and handsome. In Virginia, a move has been toward bringing about a union between the Baptists and Disciples, and the meeting of a convention at Richmond has been suggested for the purpose of discussing the subject. The excavations now making at Pompeii have brought to light several vestiges of the ancient Christians in the palace of the Edile Pansa, the Via Fortuna, an unfinished basilica, and a house of a senator. The edifice has been found to be of the

Miscellaneous.

A MODERN SAMSON.

Perhaps the best authenticated account of any very wonderfully strong man to be found in the history of Thomas Topham, commonly called the strong man. He was born in London in 1710, and was bred a carpenter; but when about twenty-four years of age, he took a public house, and failed soon after. He had often displayed amazing strength, and he determined to make his living by his muscles. Certainly gravitation's laws seemed to be suspended in the case of this extraordinary man, and metals lost their powers of resistance in his grasp.

On being stripped for examination, he was found to be made like other men, except that the nasal cavities under the arms and hands of others were in him full of muscle. He was of middle size and weight, and was very quiet, peaceable man. He could hold under perfect restraint, and with ease to himself, the strongest horse. He lifted a table six feet long, with fifty pounds on the end of it, by his teeth, and held it in a horizontal position a considerable time. He rolled up a pewter dish weighing seven pounds, with as much apparent ease as the reader would roll up a sheet of paper. He held a pepper pot at arm's length, and squeezed the sides together like an egg-shell. He lifted two hundred pounds with his little finger, and waved it gently around his head. He lifted Mr. Chambers, who must have lived on the fat of the land, for he weighed three hundred and seventy-eight pounds, with one hand, Mr. Chambers' head being placed on one chair, and his feet on another. At a blow he struck a round bar of iron, one inch in diameter, against his arm, and bent it like a bow.

Steel collars are a recent invention; but Topham invented iron neckties. The hostler at the Virgin having insulted him, he took one of the spits from the mantelpiece, bent it round the neck like a cravat, and tucked the ends into his bosom. Everybody laughed at the man of horses, and he had to make a humble apology before Topham condescended to relieve him.

Some of his heroic feats were very surprising. One night, observing a watchman asleep in his watch box, he picked up box and watchman, carrying the load with the greatest ease, and dropped them over the wall into Tindale's burying ground.

A butcher once passing a large window at which Topham was sitting, he stooped down and took half an ounce from the fellow's shoulders with so much ease and dexterity, that the man swore the devil had flown away with the beef.

HOW TO DISTINGUISH BARREN HENS

Barren hens are those that never lay, or that will sometimes produce a few eggs in the spring, and at other times a small number during the latter part of the summer. Such hens are to be found in almost every poultry yard. As none of the eggs on such poultry now extant allude to this subject, we herewith record certain infallible signs by which barren hens may be distinguished from those that lay.

Hens that lay are off the roost at the first dawn of the morning; while barren hens often remain there until the sun is high in the sky, or until the laying hens have ample time to fill their crops. Laying hens have a voracious appetite, which appears almost insatiable when they are being fed; while barren hens are often very indifferent about eating.

Hens that are about to commence laying, or that do lay every day, or every alternate day, are as active in obtaining feed for themselves as one having a brood of hungry chickens is diligent in scratching up and scratching into necessary feed for her young ones; and such hens are always ready to run into the barn, stable, or other places where they are not permitted to go, while a barren hen moves about with as much indifference as if she were a piece of animated stupidity.

A hen that lays an egg to-day and another to-morrow, has a comb and gills red and glowing like the ruby lips of a beautiful damsel in the last stages of her girlhood, while the comb and gills of a barren hen will be as colorless, pallid, and sometimes wrinkled and dried up, as the once fair face of some of our maiden aunts of forty-five and upward. When a hen that lays has eaten till her crop appears distended to its utmost capacity, she will force down a little more, while a barren one will often appear as indifferent about eating good feed as a weaned baby after it has been stuffed with sweet-cake and candy.

A hen that has laid an egg to-day and will lay another to-morrow, will go singing around the yard and uttering soft and complacent notes, as if she were a victress; while a barren one were an Eden of love, and producing eggs were a source of exquisite pleasure; while the hen that never lays has no more music in her soul than the wife of Socrates, and appears as forlorn as the mother of Samuel ten months before the birth of that distinguished prophet.

Those hens that lay will companionize with their betrothed chattering, while those having no eggs in their ovary will avoid the flock, and resent the attentions of the rooster, as if he were some insulting and abusive renegade. That part of the body of a laying hen around the ovary will appear plump, and sometimes an egg can be felt, while one that does not lay will seem as destitute of eggs as if it were her twenty-eighth day of incubation on turkeys' eggs.

When all fruitful hens are on the nests, either laying or setting, we frequently see a fatherly rooster strutting round and making amorous advances, calling some hen that does not lay, to partake of every little tit-bit he may find, and leading her to some secret place in the evergreen hedge, or to the tall grass, or through the waving rye, jentling her beneath the manger, where a hen could enjoy all the secretiveness that her highest wishes desire, or covering

her on the mow, where the voluptuousness of such a secluded retreat, and the fragrance of the new mown hay, or the ripe sheaves of golden grain, would lend their inspiration to the production of eggs.

A rooster will often appear so impressed with the duty of a pullet to lay, that he himself will make a nest in some cosy corner, and get on it, and call, and chitter, and make use of every means in his power to induce her to bestir her henship to come and sit on the nest and try to lay; while she takes it as coolly and indifferently as if it were really the duty of a rooster to go through with all that rooster twaddle. Then, when he has given up in despair, and left the nest, a barren will run and peep in to see if he has not after all produced a rooster's egg.

Did you ever see a rooster attempt to call a laying hen on the hay mow, and make a nest for her? That is a prerogative which a good laying never resigns to the other sex. When a hen is going to lay, she gives her mate to understand that he can keep at a respectable distance; for she knows how to make a better nest than he. When hens wait for the rooster to make their nests, and have to be coaxed and wooed to induce them to lay, and then they don't do it, as good old Jonah said of himself, "it is better for them to die than to live;" because, if they are ever so well fed, they will not lay, and those hens that will produce eggs will be more prolific with the roosters of their own kind than those of other breeds.

You may smile, gentle reader, at these insinuations of barren hens; but be assured they are as infallible as a heavy beam on a boy's face; is the sign that he has passed from his boyhood to his manhood. There is one more sign that never fails. When we know a hen has not produced an egg, or a few at the most, from May to October, it is safe to conclude that she will subserv the purpose of her existence on the dinner table eminently better than in the henry.

THE SQUARES AT WATERLOO.

During the battle, our squares presented a shocking sight. Inside we were nearly suffocated by the smoke and smell of burnt cartridges. It was impossible to move a yard without treading upon a wounded comrade, or upon the bodies of the dead, and the loud groans of the wounded and dying were most appalling. At four o'clock our squares were a perfect hospital, being full of dead, dying, and mutilated soldiers. The charges of cavalry were in appearance very formidable, but in reality a great relief, as the artillery could no longer fire on us. The fiery earth shook under the enormous mass of men and horses. I never shall forget the strange noise our bullets made against the breastplates of Kellerman's and Milhaud's cuirassiers, six or seven thousand in number, who attacked us with great fury.

With a somewhat hollow beating to the noise of a violent hailstorm beating upon panes of glass. The artillery did great execution, but our musketry did not at first seem to kill many men, though it brought down a great number of horses, and created indescribable confusion. The horses of the first rank of cuirassiers, in spite of all the efforts of their riders, came to a standstill, shaking and covered with foam, at about twenty yards' distance from our squares, and generally resisted all attempts to force them to charge; the line of serried steel. On one occasion two gallant French officers forced their way into a gap momentarily created by the discharge of artillery: one was killed by Staples, the other by Adair. Nothing could be more gallant than the behaviour of these veterans, many of whom had distinguished themselves on half the battle-fields of Europe. In the midst of our terrible fire their officers were seen as if on parade, keeping order in their ranks and encouraging them. Unable to renew the charge, but unwilling to retreat, they brandished their swords with loud cries of "Vive l'Empereur!" and allowed themselves to be mowed down by hundreds rather than yield. Our men who shot them down could not help admiring the gallant bearing and heroic resignation of their enemies. — *Recollections and Anecdotes.*

UNDERDRAINING SWAMPS.

Mr. Wm. Renick, who professes to have had experience in underdraining swamps, writes to the *Ohio Farmer*, that his underdrains have worked well for ten or twelve years. He writes:

"Dig a ditch from 2 1/2 to 3 1/2 feet deep, as the case may be, as narrow as can well be done with a common spade. Then when this is done, I go back to the starting point and dig eight inches deeper, with a spade made for the purpose, with the blade but four inches wide. The increased depth being in the middle of the original, leaves a shoulder on each side of the ditch, four to ten inches long, and then fill up." This is all very simple, but they are far the most effectual ditches I ever had dug. I have tried five in such land, but I would not pay ten cents per rod for any more of that kind of ditching in that kind of land. Neither will I be ditching answer in this part of the country, the muskrats soon destroy it.

"In laying down the plank I commence at the head of the ditch, so that the under-lay of the plank may be down stream. The plank will not rot during at least one generation, except at the mouth of the ditch, and if they should, the water has made its course, and will continue to run. I have short blind or covered ditches made more than twenty years ago, with old rails too rotten to be put in the fence, and the water continues to flow from them to this day, although the rails doubtless were gone long ago. There is a perceptibly increased flow of water from the ditches, or the most of them, since they were first dug, and the ground is drying further and further from them each year. Some years ago I tried to drain two very similarly situated pieces of ground, one with tile and the other with plank alone; the latter is now a fine blue grass sward, where wild grass and weeds before. The tile ditching

has done but little good, only drying the ground a few feet on each side, although I thought at the time that the tile ditch ground would be the easiest drained, as there was some fall; the other had no fall indeed, the fall was the other way, and we had to create a fall by depth of ditch.

TRUTH STRANGER THAN FICTION.

The past history of the families of Louis Napoleon and the Sultan of Turkey is full of interesting and marvellous incidents, some of which are, probably, not generally known to our readers. Not two monarchs, a few years ago so cordially united in their struggle to maintain the integrity of the Ottoman Empire, are both descendants of American ladies of one grandison, and the other a grandson. The ladies were born in the same neighborhood, on the island of Martinique, one of the West Indies. They were of French origin, and companions and intimate friends in childhood and youth. They were Josephine de Tascher and Miss S. —. The history of Josephine is generally known. She went to France, and was married to M. de Beauharnais, by whom she had one son (Eugene) and a daughter (Hortense). Some time after the death of Beauharnais, Josephine was married to Napoleon Bonaparte, and became Empress of France. Her daughter (Hortense) was married to Louis Bonaparte, then king of Holland; and the present emperor of the French is her son by this marriage. Josephine's bosom friend quitted the island of Martinique some time before she did. But the vessel that was carrying her to France was attacked and taken by Algerine corsairs, and the crew and passengers made prisoners; but the corsair ship was, in turn, attacked and pillaged by Tunis pirates, and Miss S. was carried by them to Constantinople and offered for sale as a slave. Her extraordinary beauty and accomplishments found her a purchaser in the Sultan himself, and she soon became the chief lady in his seraglio, and sultana of Turkey. Mahmud II. was her son. Abdul Mejid was the son of Mahmud; and the present Sultan, Abdol Aziz Khan, is the grandson of Mahmud. Thus the two sovereigns, who occupy so large a space in the world's eye, are descended from two American creole girls, who were playmates in their youth, and as remarkable for their beauty and excellent dispositions as for their varied and singular fortunes. Both of these women, in the height of their power, remembered the friends of their youth, and provided munificently for their welfare. Many of the relatives of the Sultana left the island of Martinique and settled at Constantinople, where their descendants still reside and enjoy the favor of the Sultan. The Sultana died in 1811; the Empress Josephine in 1814. — *Galliniani's Messenger.*

LOOKING A HORSE IN THE MOUTH.

When the incisors, or cutting teeth, of the horse (called in man the front teeth) first protrude through the gum, their top face is not smooth, the edges are elevated, and the centre depressed. This elevation in the cutting surface is called the fossula. The fossula is not subjected to friction during mastication, owing to the edges of the tooth. The fossula, therefore, as soon becomes black, and the black spot thus left is called the "mark." In time, the elevated rim of enamel wears down, the cutting surface of the tooth becomes flat, and, as a consequence, the whole surface is exposed to attrition, and the mark disappears. The time occupied in wearing away the mark is pretty uniform—about three years. Now, since we know about the age at which teeth are put up, and about the time that the mark remains, we can calculate about the age of the horse, as long as any "marks" are left. At the age of three, the second set, or permanent teeth, are put up in the centre; and after this, one pair of permanent teeth consequently loses its mark on the attainment of the sixth year; and the pairs which appear in the fourth and fifth years lose their mark in the seventh and eighth. After the eighth year there is no accurate means of estimating the age of the horse; therefore all horses over eight years are technically termed "aged." Aged, that is, not as regards the decline of vital energies, but simply as regards the wearing out of their marks. — *Chambers' Journal.*

VENTILATE THE CATTLE STABLES.

Basement stables are too often deficient in ventilation. When the weather is cold the farmer is induced to shut tight all the doors and windows, with the idea that thereby he makes the cattle more comfortable. If the stable is tight and filled with stock, he makes a great mistake in thus shutting off the supply of fresh air. Open the doors of such tight, crowded stables, in the morning, and you can scarcely bear to enter them. A dense cloud of warm vapor rushes out into the frosty air. If the weather is extremely cold there is half an inch of frozen vapor on the inside of the window panes. The smell of the often-breathed air is intolerable.

But it is warm in the stable. The cattle have not suffered from cold. True, but they will suffer. Turn them out into the yard, and see how they will shiver and shrink in the cold air. It is like taking a man from a vapor bath, with the pores of his skin open with the heat, and his garments wet with perspiration, and putting him into the cold. The cattle are dull in action, their eyes are heavy, and their hair staring. They have rested badly. They will never do well until you ventilate their stable. Give them plenty of fresh air. It costs nothing. Then, with good bed and fresh feed, you will not come to the conclusion that basement stables are unhealthy, or that your cattle do just as well, perhaps better, when wintered out of doors. — *Rural New Yorker.*

RESTORATION OF FROZEN LIMBS.

The following hints for the restoration of frozen limbs are given on medical authority: Do not heat the frost-bitten limb; do not put it into warm water. The water used should be cold, and of about the temperature of thirty-two degrees. Some persons are in the habit of rubbing the frozen or numbed flesh with snow. The danger is that this will be too cold. If

used at all, it should be when the air is not excessively cold, or in a room in which the temperature is moderate.

A FRENCH BEGGAR.

A person in Paris noticed a poor man with a wooden leg walking past his hotel, and gave him a franc. The next day he saw the supposed beggar, but he had changed his wooden leg from the right to the left. Enraged at the deception, he went up to the man and exclaimed, "You rascal, you had the wooden leg on the other side, yesterday? You are not lame at all!" "Monsieur," was the response with dignity, "I never said I was, I wear a wooden leg for economy, so as not to wear out my trousers, and I change the leg to prevent one leg of the trousers wearing out before the other!"

INCORRIGIBLE.

A young school mistress in the country was taking down the names and ages of her scholars, at the commencement of the term. She asked a little white-headed boy, "Bub, how old are you?" He said, "My name ain't Bub, it's John." "Well," said the school mistress, "what is the rest of your name?" "Why, that's all the name I've got—dist John." "Well, what's your father's name?" "You needn't put phup's name down, he ain't cummen to school any; he's too big to go to school." "Well, how old are you?" "I ain't old at all, I'm young."

A COMMENTARY.

A negro preacher, while holding forth to the colored soldiers at Fort Hudson, said: "De whole ob God's relation to us amlike de wheel. De Lord Jesus Christ am de hub, de Christians am de spokes, and de tire am de grace ob God bind em all together."

ODDS AND ENDS.

A good laugh is often as good as a dose of medicine. With the late Dr. Chapman, of Philadelphia, the pleasantness was as certain as the opportunity. Even in extremis it would often come out of him. He was walking in the street, and a baker's cart, driven furiously, was about to run him down. The baker reined up suddenly, and just in time to spare the doctor, who instantly took off his hat, and bowing politely, exclaimed, "You are the best bred man in town."

Coal was first used as fuel in London in the latter part of the 13th century. But the smoke was considered so injurious to the public health, that parliament petitioned the King, Edward I., to prohibit its burning as an intolerable nuisance. He complied, and issued a proclamation against it. The severest measures were then employed to abolish its use, fines, imprisonment, and the destruction of the furnaces and workshops where it was used.

In 1810 the gross product of American manufactures was only \$198,613,471, or, making allowance for commissions, \$200,000,000. In 1860 they reached the enormous aggregate of \$1,885,861,673; or, as minor establishments were not reported, at least \$2,000,000,000. Our population in the interval had multiplied four and a half fold, but our manufactures ten fold!

The John Brown song seems to have been adopted in the British Navy. A serious disturbance recently took place on board her Majesty's steamer *Leader*, at Valparaiso, which began by the men refusing to come up when the watches were called, and beginning to shout and yell in chorus, "We'll hang Commander Patten to an old apple tree," &c.

An Irish judge had a habit of begging pardon on every occasion. At the close of the assize, as he was about to leave the bench, the officer of the court reminded him that he had not passed sentence of death on one of the criminals, as he had intended. "Dear me!" said his lordship, "I really beg his pardon—bring him in."

According to the *Bangor Whig*, a member of the Penobscot bar claims, in a motion for a new trial, "That the verdict was against law and the weight of evidence, and that the jury were unduly influenced by the great beauty of the female plaintiff."

The New Haven *Palladium* says that the last new hat for ladies in New Haven is "a brown velvet dice box, with a little dead woodcock perched over the forehead of the wearer, trying to peck out her right eye."

There is a great deal of theology in an idea of the little girl who wished that she could be good without obeying her grandmother. She said it was easy enough to read good books and pray, but it was pretty hard to mind grandmother.

Elliott Savage, of Meriden, Conn., is said to have received a patent some time since for a process of hardening iron, which patent he disposed of to Mr. Jerediah Wilcox for \$500,000.

A physician speaking of the frail constitutions of the women of the present day, remarked: "We ought to take great care of our grandmothers, for we never shall get any more."

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down, is weaving when it comes to-morrow. A shocking murder was committed near Utica, N. Y., on Tuesday evening, Feb. 6th, by a party of five dissolute young men, all of whom are under arrest. The "Grand testimonial fund" already amounts to \$67,000, and will probably reach \$100,000 in a few days, when it will be presented to the General. Willie Wait, a Portsmouth (N. H.) boy of eleven years, ruptured a blood-vessel in the excitement of snow-balling, the other day, and dropped dead in the street. Napoleon, in his solitude, is said to have used the expression— "Able w' I, ere I saw Elba"—which is the same spelled backward. The lawyer's motto—be brief. The doctor's motto—be patient. The potter's motto—be ware. The type-setter's motto—be composed.

STONINGTON AND PROVIDENCE STONINGTON AND NEW LONDON RAILROADS.

On and after Friday, Jan. 22nd, 1866, trains will run as follows:

- 7:10 A. M. Accommodation Train for New London, connects with a train for Norwich.
- 12:35 P. M. (On arrival of Express Train that leaves Boston at 11:10 A. M.) Express Passenger Train, stops at Greenwich, East Greenwich, Westerly, and Mystic, connects at New London with Express Train for New Haven; arrives at New Haven at 2:30 P. M.
- 1:00 P. M. Freight, with of passenger car attached; for Stonington and Groton.
- 3:20 P. M. Accommodation Train for New London, connects at Stonington with the splendid steamers Plymouth Rock and Commodore for New York.
- 7:12 P. M. New York Steamship Train for Stonington, connecting at Stonington with the splendid steamers Plymouth Rock and Commodore for New York.
- 10:00 P. M. Night Mail Train for New York, via New London and New Haven.
- 8:00 P. M. Sunday Mail Train for New York, via New London and New Haven.
- 12:00 Midnight, (on arrival of steamers from New Haven) Steamboat Train for Boston, Taunton, and New Bedford.
- 7:30 A. M. Passenger Train, on Sunday mornings only, for Mystic, Nook, and Groton.
- 1:40 A. M. (Leave New London.) Night Mail Train for Providence and Boston.
- 7:00 P. M. Accommodation Train for Stonington and Providence, connecting with 10:40 A. M. train for Boston, Taunton, and New Bedford.
- 2:00 P. M. Accommodation Passenger Train for Providence.
- 5:15 P. M. On arrival of the 12:15 Express Train from New York.) Express Passenger Train for Providence and Groton, stops on this road at Mystic, Stonington, Westerly, Kingston and Greenwich; arrives in Providence at 7:30 P. M.
- 10:00 P. M. Sunday Night Mail Train for Providence and Groton.

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