

The Sabbath Recorder.

HEAVEN. Those words, "no tears," will look so blessed...

Published by GEORGE B. UTTER.

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

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WESTERLY, R. I., FIFTH-DAY, DECEMBER 19, 1867.

WHOLE NO. 1198.

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us in type, and the same event in the sacrament of the Supper, to be kept up as a remembrance, through all coming times.

gent, and benevolent life, he draws men away from their sins, and elevates human nature from its present sinfulness and degradation.

and standing upon pedestals which break out at the angles, forming niches for statues. An entablature of composite design, with dental cornice, surmounts the columns, and above this is an attic with panels for inscriptions on each face.

flower shrives before the bite of the frost. They are good at singing, good at feeling well, and good at getting happy, but good for nothing in helping God.

At table he frequently gives a poetic welcome to such guests as may be present. He calls it simply rhyming, but his friends know that the ring of the genuine metal is there.

sign over the door or on the building anywhere, but everybody knows it is A. T. Stewart's.

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On the great day of atonement, there was to be blood shed, and sacrifices offered, in great profusion, to show the hateful character of sin, and what a vast and costly sacrifice was needed to effect its pardon and removal.

At the same time, we see from the divine and complete provision made for the salvation of the world, man's obligation to receive it as the only ground of hope. For, however ample the provision, it must be conceded, by every reasonable person, that none can be saved, but by a personal application.

LAI D TO SLEEP. We lay them to sleep where the yellow leaves fall. And the wild winds make music among the dark woods.

THE SKETCH. At the Astor House, comes that rather bent form, with an outcropping forehead, as it moves across the street.

THE FINANCIER. White-haired, full-faced, rosy, with the air of a good liver, and one who could be depended on for his full bottle every day at dinner, erect, muscular, young at sixty, passionately fond of horses, lynx-eyed, cunning as a fox, not to be over-reached or outwitted, a born gambler when the stakes are heavy, self-made, uneducated, shaped by friction with the world, it is and belonging to it wholly.

LOUD TALKING AND LAUGHING. I see in your excellent paper a little paragraph on good manners, in which spitting and laughing are described as proofs of a semi-barbarous state of society.

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Upon the whole, it will be seen that the doctrine of atonement was the grand leading feature of the old dispensation, including the patriarchal age, the Jewish economy with all its various sacrifices and ceremonies, and the prophetic announcements and predictions, and that every person and every thing was to be made acceptable to God, if acceptable at all, by the application of it to them.

DE. WAYLAND IN THE CLASS-ROOM. Although patient to a proverb of all discussions in the recitation-room which promised to benefit the class, or to develop in any degree their love of truth; and although singularly tolerant of dullness and slowness of comprehension, if there were also any evidence of a sincere desire to improve, yet he never encouraged unprofitable debate.

BROADWAY CELEBRITIES. The New York correspondent of the Cincinnati Enquirer has the following notice of several Broadway celebrities:

THE CHURCHES. The churches are generally built on the summit of hills, in the midst of cypress groves. They are round, with conical roofs, and divided, after the Jewish model, into three parts.

THE TRAGEDIAN. Striding heavily and pompously in the direction of Broome street, with the traces of disease in his gait, frame, his brow massive and moody, his chin like a prize fighter's a curl of scorn and bitterness about his lips, is Edwin Forrest, the great American tragedian.

THE MILLIONAIRE. Not far behind Greeley, in Broadway, was a gray-haired, rather slender, somewhat stooping figure, giving the impression of constant anxiety and labor.

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But it may be well to take a more enlarged view of his subject, as it is presented to us in the pages of divine revelation. It is a striking manifestation of divine mercy, that in those connection with the history of the fall, we have the doctrine of atonement by sacrifice brought to light.

THE PLYMOUTH ROCK MONUMENT. After several years of labor in collecting funds for building a monument to the Puritan forefathers, and in constructing the work, the last stone has been placed upon the structure. The corner stone was laid on the 1st of August, 1859, with appropriate ceremonies, in presence of a vast multitude of people.

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hold of the head. Tableau the 15th, triumph of Mary, and the execution cannibal's admission to Paradise.

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Published weekly, Dec. 19, 1867. B. UTTER, EDITOR.

COMMUNION.

[A person who was not clear in his views regarding Communion, addressed his pastor, and received the following reply. The thoughts are not new, but possibly the manner in which they are put may arrest the attention of some, who have not been reached by a more elaborate essay.]

When a church employs the last act of discipline, and excommunicates one of its members, from what does that member stand excluded? Certainly, not from the privilege of hearing the gospel, for the same church that has dealt with him is glad to have him come to meeting still, and invites him to do so. And certainly not from the business of the church—its church meetings, sessions, or whatever the government may be called; for some of the best members of the church, in full fellowship, are thus excluded; for instance, women, and in some churches a great majority of the male members. And certainly not from the privilege of supporting the gospel; for the church is very willing to receive his contributions still. From what, then, is he excommunicated? Is it not from the Communion—the Lord's Supper? The Communion, therefore, is a token of his membership in the church—an acknowledgment that he belongs to the body, and is subject to its discipline.

It follows that, if we invite the members of other denominations to the communion table, we acknowledge them as members of the church. Yet, if we see them walking contrary to truth, and attempt to bring them under discipline, we cannot do it; they are shielded by the society to which they have attached themselves. It is tight to extend the communion where we cannot also extend our discipline.

Other denominations receive into their fellowship those whom we excommunicate. One of our members takes it into his head to renounce the Sabbath; to forsake on the day which we observe as holy to the Lord. He is guilty of nothing else impeding his Christian character; this is the only thing. He persists in it, and we are obliged to withdraw the hand of fellowship. He goes straightway to another denomination, and is received into full communion. Afterward, he happens to be present with us, when we celebrate the Lord's death. Shall we open the door to all orders, including the one to which he now belongs? He gladly avails himself of our liberality, and sits down with us—the very man whom we have excommunicated, or concerning whom we declared that he should no longer sit with us!

Is this man a church member? We have already said he is not. Yet now we contradict ourselves, and say he is. True, the denomination to which he has attached himself says he is; but must we allow another denomination to dictate our discipline? Must we repeal the act we have already done—done honestly, sincerely, in the name of the Lord Jesus—because another church disapproves of it? This would be to confess ourselves incapable of maintaining the discipline of the Lord's house, and resigning the whole business into the hands of those who think they know better how it ought to be done.

Now it is clear that, if we practice what is called "open communion," we cannot close the door against this man. We cannot invite the church to which he belongs, and yet debate him; for this would be to dictate their discipline; a matter with which we have nothing to do. Besides, they, in receiving and holding him in fellowship, made themselves responsible for what we have regarded as his sin; and consistency requires us to deal with them as we do with him.

That the man who left off keeping the Sabbath, and persisted in doing labor on God's holy day, was conscientious in doing so, needs not to be disputed. It may be admitted that he was. It may also be admitted that the people with whom he has become associated are conscientious in refusing to keep the Sabbath. But this has nothing to do with the question. In maintaining the discipline of the church, we must be governed by our own conscience; not by his, or theirs. If we allow ourselves to be governed by his or their conscience, we do violence to our own, and so become guilty of sin. Do First-day people ask us to do this?

The principles here advocated seem to imply, that the churches which observe the first day of the week, are not Christian churches, and that the members of those bodies are not really members of Christ's church. Such a startling conclusion I shall not undertake to uphold. It is a matter, for me, to maintain, that there are not such churches as Christ's church, as the apostles established; or, in other words, that there are churches as such. This judgment may be erroneous, but it is sincere and honest. We cannot admit that we are in a state of error, and that we are not so, and if we are, then the sooner we de-

solve and go back into the fellowship of first-day people, the better will it be for ourselves and for the world. But, in the exercise of our best judgment, we are compelled to regard First-day churches as out of order, our separation from them, and maintenance of gospel order as we understand it, are necessary to the answer of a good conscience toward God. Judging them to be out of order is nothing more than what they do with respect to us. If they are honest in their own principles, it is impossible that they should judge otherwise. We find no fault with them for this, and they ought not to find any with us.

If it be said that this view is contradicted by the fact that God blesses the churches of First-day people, I reply, that I have not only no doubt that the divine blessing attends the word and the ordinances of religion among our First-day brethren, but I rejoice in the fact. But this does not prove that God sanctions their order, (or, as we call it, their disorder,) but simply that He blesses in spite of the imperfections, errors and mistakes, which He sees. There is no doubt that God's blessing accompanies the preaching of the gospel by First-day ministers, and that thousands are converted and saved; but this does not argue any sanction of the day which they keep, but only that he owns his truth as the instrumentality for good. And there is no doubt that in the observance of the Lord's Supper, they are comforted, edified and strengthened; but this does not show that God approves the order of its observance, but only that he is pleased to grant his presence notwithstanding the disorder in which He finds them. And it is matter for thankfulness that God can bless his people notwithstanding their errors; but this is no reason why we should regard one another's errors with indifference, or fail to protest against them.

That it is painful to stand aloof in communion from so many good Christians—better perhaps than we are—I am well aware. I doubt whether there is another person in our whole denomination who has had a keener experience on this point than I myself; and were it not that consistency and gospel order seem to forbid it, I would gladly sit down with First-day Baptists, Presbyterians, Methodists, or any other religious order, to commemorate the Lord's death. Painful as the separation is, however, I can but regard it as a painful necessity, to be submitted to and endured, for more abundant effusions of the Holy Spirit shall bring us to see eye to eye.

DENISON'S REPLY TO TODD—No. 5.

My four preceding papers were written Nov. 13. In the Recorder of Nov. 14, I find Mr. T.'s fifth effort of criticism. In that he attempts—

1. To impeach Ambrose and Augustine, not by disproving what they say as historians, but by the short method of styling them Romanists, and hence false witnesses. Mr. T. must have a catholic and logical mind. Let us try his argument in another case, which is analogous. Charles Rollin's History is false, and Rollin is a liar. Such logic puts friend T. in an unenviable rank of writers.

2. He asserts that "the only law that has ever yet been found in favor of Sunday-keeping, has been of human origin." Does friend T. here intend the calumny, that we who observe the Lord's-day are mere Sunday-keepers, and do not hold the sabbatic institution? He knows, from the volume he tries to criticize, that we hold a Sabbath as sacredly as himself, and hold the institution on broader, higher ground, than he. By twitting of Sunday-keeping, he betrays gross ignorance or a skulking spirit. He then adds, "The first edict (human of course) in its (Lord's day's or Sunday's, as T. calls it) favor ever made was that of Constantine the Great, while yet a heathen, in A. D. 321." Wrong, friend T.; Constantine was converted to Christianity before he issued his famous edict of toleration, allowing "every one to embrace the religion most agreeable to his own mode of thinking, and all the property that had been taken from the Christians during the persecutions was restored to them." But if this was the first civil edict in regard to the Lord's-day, as no one doubts, will friend T. be kind enough to explain what originated the universal practice of observing it, among all clear Christians, from the time of the first church in Jerusalem, as all historians, sacred and profane, declare? All Christians in the Roman Empire—except an Ebionitish or semi-Jewish party—observed the Lord's-day, and only that day, as their sabbatic day, before Constantine came to the throne, and had observed it from the days of Paul, through all the fiery persecutions, and it was expressly to protect Christians in their faith and practice, that Constantine included in his edict the law granting rest—sabbatizing—to his courts, armies, and all citizens. Mr. T. tries to intimate that Constantine inaugurated the Lord's-day, or Christian Sabbath, and that too as a heathen festival. The man who attempts such a perversion of plain history, and so trifles with truth and the reputation of men, must endure the just opprobrium of his course. He flings all early his-

tory, and all patristic writings. But why does he not assail the early, honored church historian, Eusebius, from whom, in my volume, I quoted and Theodore, and Theophilus, and Dionysius, and all the writers of history? Ah, friend, thou hast a hard task!

3. He summarily disposes of Athanasius as a "false witness and a violent man." I submit to friend T.'s conscience the question of bearing false witness. And as he has a penchant for quoting Encyclopaedia Americana: "Athanasius is one of the greatest men of whom the church can boast. His deep mind, his noble heart, his invincible courage, his living faith, his unbounded benevolence, sincere humility, lofty eloquence, and strictly virtuous life, gained the honor and love of all." I quote thus, since Mr. T. has no faith in my words. He then adds, "They (Athanasius and Mr. D.) are guilty of bearing false witness against the Lord." To such ungentlemanly language I am only willing to reply, that I prefer to be with Athanasius in his testimony to the Lord's-day, than to be with his traducers.

4. Mr. T. then attempts to misrepresent my quotations from Neander, who, in speaking of the Apostle John, and his ministry, as the closing point of the apostolic age, says, "Originally these churches (of Asia Minor) had no day excepting Sunday devoted to religious celebration." He complains of my italics. Why? Because they pierce him. True, the italics are mine, but the statement is Neander's. And neither you, friend T., nor any other man, will dare to contradict the statement, when you have read early history faithfully. And when Neander says that it was "far from the apostolic church to transfer the laws of the Sabbath to Sunday," you, friend T., know full well, if you have studied Neander, that he refers to the old Jewish law; for Neander unmistakably holds, as I do in my volume, that the new or Christian dispensation occupies different ground from the old, is not civil, but spiritual, not politico-religious, but moral, as adapted to all the world in all ages, not legal and ceremonial, but free and expansive, based wholly on Christ's instructions to his disciples, as shown in the foundations they laid, and the instructions they gave, and not resting on Moses or on Hebrew laws. Does Mr. T. think he has honestly represented Neander? He certainly knows he has not. To distort the plain language and evident meaning of so open-hearted, scholarly a man as Neander, can be regarded only as a crime among scholars. But Neander further says, (His, vol. 1, p. 295,) "The opposition (not hatred, as a Sabatarians once quoted it) to Judaism early led to the special observance of Sunday in place of the Sabbath. As the Sabbath was regarded as representing Judaism, Sunday was contemplated as a symbol of the new life consecrated to the risen Christ, and grounded in his resurrection."

5. Mr. T. then grossly misinterprets me, by quoting the following sentence, without my careful explanation: "Those holding different views have always been comparatively few, and most of them have not stood firmly on the Christian platform." He interprets this as aimed wholly against Sabatarians—Seventh-day Baptists. Why, friend T., can you read? Please to read, in my book, p. 9. I there carefully enumerate four different classes as holding the different views referred to. And then I said, as he quotes truly, "Most of them," &c. Now, friend T., are you an honest man in the use you aim to make of my words? You betray yourself.

6. Mr. T. next attempts to pervert my language by saying that "I claim that the Lord's-day 'is to be kept to commemorate the work of redemption.' No, Mr. T., I have claimed no such thing. You have not stated the point, which I have made. You add, 'This would give two institutions—the Sabbath and Supper—for the same purpose.' You greatly misrepresent me. In giving some reasons for the changes, divinely ordered, both of time and manner, in the institution, I state, (p. 85,) "to commemorate the resurrection of Christ, the full achievement of man's redemption, and the beginning of a new dispensation," &c., "like the creating of new heavens and a new earth." I make my point on the completion of Christ's work. Now, cannot Mr. T. read? Why, then, resort to palpable misrepresentation?

7. Mr. T. states, "Our first-day brethren have no institution that declares their faith in the fact that God made the world," &c. I know not how to characterize this statement, since friend T. has read my volume, and there found that his "first-day brethren do have such an institution. We clearly, strongly, earnestly, emphatically hold the sabbatic institution, on the Lord's-day, or Sunday, as by its hebdomadal recurrence memorializing creation, while it marks as well the completion of our redemption. Friend T. must have known, that he was misrepresenting his first-day brethren. May we not celebrate the work of creation, although we do not know the exact date of the completion of the work, to a day, or a month, or a year? Must we know to a precise day; and on what meridian the Lord passed? Is the institution such that it hangs on matters of this sort? To illustrate the point: May not such as observe the 25th of December as Christmas, truly celebrate the birth of Christ, though no one knows that he was born on that particular day? Evidently he had a birth, and men celebrate it. Evidently there was a creation, and we celebrate it, occupying with it the completion of his new and higher labor.

8. Friend T. speaks of his "brief notice of my volume. Yes, brief truly. He has only skimmed with a few of my quoted authorities, and has been repulsed even in this. Why does he not advance to the stronghold of my argument, to the core of the matter. He has neither mentioned nor alluded to the main and fundamental arguments of my volume. I have defined fully, clearly, unmistakably the sabbatic institution, and have traced its history and changes through all the eras and dispensations of the world, and have shown its adaptations and objects. Can friend T. storm or undermine the institution? Let him manfully attempt it.

9. Mr. T. retires from the field with this blast from his bugle: "The seventh day is the Sabbath, &c. Hold! Why not quote further, (Ex. 35: 2, 3,) 'Whosoever doeth work therein, shall be put to death; ye shall kindle no fire throughout your habitations upon the Sabbath day.'" Friend T., when and where was this repealed, on your theory about legislation? O, be a Jew, and so be consistent. Do not set new law cloth into an old garment. As pointing to the gist of this great and grave matter of the sabbatic institution, we cannot, in concluding these brief papers, refrain from propounding, for serious thought, a few pertinent questions. (a.) Is the Sabbath a mere time table, made up on a given meridian? or is it a grand religious institution, suited to all parts of the earth? (b.) Is this institution still enumerated by the Hebrew calendar, and dates, and the Hebrew law of beginning days at sunset, and the Hebrew festivals once a part of it? or is it now free and purely moral, and suited to the needs and wants of all nations? (c.) Has not the entire Hebrewocracy, with all its institutes, been abolished? (d.) As Christ and the apostles have not given us the precise date in figures, nor the precise statute in full legal form, abolishing circumcision, sacrifices, the passover, the priesthood, the temple worship, and other Jewish ceremonies, why should any ask for such exactness in the abolition of the Jewish Sabbath? (e.) Ought we not to rest wholly upon the New Testament, and no longer build up the Old Testament, in our matters of worship and church construction? (f.) Is it not a fact, that the instructions given by Christ to his apostles, and the examples and teachings of the apostles, are "the law and the testimony" for us to follow?

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WESTERLY, R. I., Nov., 1867.

MISSISSIPPI CORRESPONDENCE.

U. S. POST AND MARINE HOSPITAL, Natchez, Miss., Nov. 14th, 1867. To the Editor of the Sabbath Recorder: Enclosed please find three dollars for the Recorder. I have forgotten when my subscription runs out, but do not wish to be without the paper. The biography of Mr. Goodrich, in the number just received, was worth the price of the paper for a life time, as it brought to memory things that occurred when I was a child. Well do I remember when he started for the then almost unknown Great West, which is yet to be the center of civilization. It set me to thinking of many things that the rush and smoke of the last few years had entirely hidden, and maybe would forever have remained had it not been for this short sketch of an eventful life.

Since I last wrote you, we have been visited with that dreadful scourge, yellow fever; but, thanks to circumstances directed by a kind Providence, it was no new thing, as my experience at New York Quarantine, in 1853, and at Newbern, N. C., in 1864, had learned me what has been of great value and comfort, as my family are here, and have so far escaped, although the commanding officer and his wife have both been sick, but are now recovering from the fever. My plan of treatment is different from any I hear of, even among medical men of the South. I give all medicines, if any are given, and nourishment, by injection, as soon as there is the least appearance of sickness of the stomach; and should the vomit appear, I do not allow anything to pass the lips, not even water or ice, for several days. I have kept patients alive, and seen them steadily gain, when they were sinking from starvation alone, as nothing could remain a moment on the irritated stomach, when I took charge of the cases. This may sound like boasting; but a soldier sees so much that is strange, that he may be pardoned as long as truth is on his side. I do not hesitate to say, that black vomit is not necessarily fatal; and when the patient has been of steady habits and good constitution, it may be cured, even at the eleventh hour. Any medical man can understand the working of this plan of treatment. Black vomit, I claim, is only blood changed, or partly digested; in other words, blood changed in its appearance and consistency, by coming in contact with the fluids of the stomach. Now, if the blood came through the coats of the stomach, either they must be in a bad condition, or the blood must be so changed by the disease that it has passed directly through without obstruction. One thing we do know, the blood comes through, as has been proved in many cases, and the stomach refuses to retain anything whatever; and as many cases die from starvation, after the fever has left, the only thing indicated is to sustain life until the patient can rally. This can be done by injections, as the bowels are seldom affected in the least. Beef tea, brandy, &c., may be used; but my favorite injection is strong fresh port wine, made warm enough, and in small quantities. The effect is wonderful; the vomiting stops, either from absorption into the blood from the bowels, or changing its consistency so that it cannot pass the coats of the stom-

ach, or other causes not necessary to discuss at this time. The injections must be retained by mechanical means, if the patient is not strong enough, and great judgment must be used by the nurse, as no disease on the face of the earth requires such careful and attentive nursing as this scourge of the southern coast. A good doctor and poor nurse are worse than nothing. I did not intend to write you a medical essay; but thought an editor could appreciate a few lines that might give a new idea; and if you think they would be of any benefit to the readers of the Recorder, you are welcome to them. I never have written of this to any one before, although I have wished I could take the time, and have the patience, required to get up an elaborate article for some Medical Journal; but as I am not working for private practice, but "Uncle Samuel," I had not the requisite stimulus. The idea is not original, but was suggested to me by Dr. Theodore Walsler, the efficient and gentlemanly Deputy Health Officer at New York Quarantine. This was in 1853, and since then it has worked wonders for me.

A word about the Freedmen. They have voted, and I must say have behaved much better than their white brethren of the North ever were known to at an election. I did not see one drunken negro in the city. But voting will not save them from fearful suffering the coming winter, as the hand of God is heavy on this land, and the negro has not yet learned to live independent of the planters, who are now, many of them, looking with fearful foreboding to the coming winter. There is not food enough in the land to feed the white men, or money enough to buy clothing; and what are the poor blacks to do in the meantime? Those who were the most wealthy before the war are now beggars, and oh, so helpless! Plantations for which one hundred thousand dollars were refused before the war have been sold lately for three thousand; to pay costs, &c. The half has not been told; but this winter will weigh more heavily on the South, than any year of the war.

F. B. GILLETTE.

KANSAS. EMPORIA, KANSAS, Nov. 24, 1867. To the Editor of the Sabbath Recorder: I am in receipt of letters from persons in different parts of the East and West, making inquiries about Kansas, the chances for getting homes cheap; also, for advice, whether the writers should come to Kansas, &c. I wish to say to the writers of these letters, and to all readers of the Recorder interested in Kansas homes, that I do not wish to advise, but would say briefly, in reply, that the oldest settlers in Kansas have an increasing confidence in the productiveness of the rich soil, healthiness of the climate, the profits of growing crops, raising cattle, horses, mules, and sheep, as well as investing in choice selections of land, and town property; also, in commercial and mechanical pursuits. We are promised railroad communication with all the cities of the Western States at no distant day. Several railroads are now being built through this State, leading East, West, North, and South. Chances for getting good homes, "farms," at low prices, are fast diminishing, as the country is rapidly settling up. It would seem that sufficient people have made up their minds in regard to making Kansas their future home, to settle the entire State, if we judge from the numbers daily arriving, and the reports they bring of others coming to Kansas. If persons desirous of getting good and cheap homes in a new country cannot make up their minds from the experience and actions of others, they have only to make the trial for themselves, as others have done. Yours truly, F. B. GILLETTE.

STATUTE LAW MORALITY. Some men imagine that to make men moral, nothing more is required than acts of the Legislature. This notion was happily hit off by ex-Governor Seymour, of New York, in a speech he made in Brooklyn the other day: "I once," said he, "asked a gentleman if he believed in the system of coercion so completely, that if a man would not drink for ten years because the law would not let him, he would be a temperance man thereafter. He said he did. I said, 'Suppose you make a law so perfect that he would not be guilty of any misdemeanor whatever, would you not consider that better still?' He said he would. 'Suppose you make a law so perfect that he shall retire and labor regularly, read his Bible every day in his bedroom, and go to church twice a day every Sunday, engage in no immoral conversation, and be subject to no temptations—would not that be the perfection of your system?' He admitted that it would. 'Well, my friend,' said I, 'if you go down to Sing Sing you will find a thousand men there living under your system, and if one hundred men had been employed in raising a trestle work for temporary use. Most of the employes having died at Northfield, were returning to work, about one and a half miles from that town. They were on a passenger car, which was being backed up to the work. By some inconsiderate forgetfulness, the engineer proceeded with them at a rapid rate, and did not check the speed till too late, and the whole car, with its freight of 75 or 100 men, was backed off the abutment into the river below, a distance of sixty feet, the tender to the engine following. The number of casualties is appalling. A list, which is believed to be correct, has been published. The killed number fifteen in all. Other casualties amount to over forty, many of those severely, and it is feared others will die, and others will require amputation."

CONGRESS. Congress worked pretty lively during the first week of the second session, passing through both branches the bill striking the word "white" from all laws and charters of the District of Columbia, so as to make colored men competent to hold office and to sit on juries; and passing through the House two important measures—one to stop the contraction of the currency, and the other to remit the tax on cotton after this year. Since that, legislation has moved slower, and it has become evident that there will not be much done till after the holidays. A joint resolution has been adopted, to adjourn from the 20th of December to the 6th of January. Below we give the substance of proceedings in each branch of Congress last week.

In the Senate, a bill from the House was passed, which gives to the families of deceased soldiers the bounty to which such soldiers would have been entitled. A bill was reported from the Committee on Territories to regulate the action of jurors, in Utah and for other purposes; it forbids polygamy, and makes issue therefrom illegitimate; establishes election laws, and repeals the law exempting the church of the Latter Day Saints from taxation. A bill was introduced and referred to the Finance Committee, modifying the legal tender act, so that contracts made after July 31, 1863, payable in coin, can be enforced. A memorial from the New York Chamber of Commerce, in favor of the early resumption of specie payment, was read and referred to the Finance Committee. There was considerable discussion, but no action, upon a resolution censuring the President. Communications were received from the President containing his reasons for suspending Secretary Stanton. The President complains of the Secretary's refusal to resign, and the defiant tone of that officer, and states that the only law under which he could retain the position was the Tenure of Office Act, which Stanton elaborately and emphatically condemned when consulted on it in the Cabinet. He specially charges Stanton with having been responsible for the New Orleans riot, in not furnishing General Baird with the instructions asked for in relation to the assembling of the Convention, and not communicating General Baird's dispatch to him.

ESTIMATED POPULATION OF KANSAS, 800,000. Number of acres improved, 2,000,000. Live Stock. No. of animals. Price per head. Total. Cattle, 40,000,000 \$25 \$2,000,000,000 Horses, 150,000 10 1,500,000 Mules, 10,000 50 500,000 Sheep, 1,000,000 5 5,000,000 Swine, 100,000 5 500,000 Total value of live stock, \$40,300,000 Grain, &c. No. of bush. Price per bush. Total. Corn, 40,000,000 50 cts. \$20,000,000 Wheat, 2,000,000 1 75 4,575,000 Potatoes, 1,000,000 1 1,000,000 All other products, 10,000,000 Total value of crops of 1867, \$35,375,000 Total value of farm and agricultural implements, \$40,000,000 The above figures have been collected with great care, and may be relied on as correct.

GOLDEN WEDDINGS.—Golden weddings have been celebrated in unusual number during this year and the last. An exchange suggests that the reason for the increase is the fact, that the peace of 1815, like that of 1865, was followed by an increase of marriages; which the war had delayed during the preceding years. We say, therefore, expect to see an unusual number of golden weddings in the year 1915.

PROPER NAME FOR SUNDAY.

The following, which appeared in a recent number of the Christian Standard, a Campbellite paper published at Cleveland, Ohio, is worth reprinting as an illustration of the questions constantly arising in the minds of inquiring people, and of the answers to them which a candid observer of the first-day of the week is compelled to give.

Will you please give your views concerning the proper name for the first day of the week. We hear a good deal now about Sabbath-day, Sabbath-school, Sunday and Sunday-school, among our own brethren. I think they are wrong, and the question is under discussion and comes up frequently. I think it is inconsistent for our people to call the first day anything other than Lord's Day. When you have a little leisure, please state your views for the information of the brethren. T. D. B.

REPLY. We are not aware that it has any name specially appropriated to it in the New Testament other than "the first day of the week." Sabbath is objectionable, not because of what the word means—for that would be every way appropriate—but because it is a Jewish term, with an appropriated meaning very different from any thing that belongs to the first day. "Lord's Day" is appropriate, since we sanctify the day to the praise and service of our risen Lord and Saviour; and we think it simply impossible for any one to prove that the phrase, the "Lord's day," (Rev. 1: 10,) refers to the first day of the week. Our opinion is, that it does, and by the way, the inference, establish this name of the day, as of divine authority.

We can see no good reason why we should say Monday for the second day, or Saturday for the seventh, and refuse to say Sunday for the first. But since we are left without authority, we must be governed by a sense of propriety; and that would decide us in favor of the "Lord's day" as the most significant and appropriate name.

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In the House of Representatives, a memorial of the Quakers in behalf of the Indians was read and referred to the Committee on Indian Affairs. A resolution was adopted, directing the Commissioner of Internal Revenue to report what arrangement is carried out in collecting the income tax from the Shakers at New Lebanon, and whether each male member of the community is allowed the exemption of \$1000, or whether that exemption applies only to the community as a whole. The Confiscation Bill was discussed, and postponed till January 21st. The President's Message, and the recent treaties for the possession of territory, were made the text of speeches by several members. Several resolutions of inquiry were adopted—one into the expediency of providing that diplomatic representatives of the government at Hayti and Liberia shall be selected from citizens of African descent; another, into the expediency of reducing the army to a peace establishment; and another, into the expediency of exempting from tax all income not exceeding \$2,500. A resolution was passed, taking the seat of confidence from all papers on file in the office of the Postmaster General, respecting the removal and appointment of postmasters, permitting their examination by members of Congress. The confiscation bill of Mr. Stevens was taken up and debated, and its further consideration postponed

Secretaries Treat and Clark, of the A. B. C. F. M., and Rev. Mr. Wheeler of the Harpoet Mission, recently presented at Andover the claims of missions upon those preparing for the ministry.

The fate of the three children who last summer wandered into the woods near their home in Daylesford, Australia, has just been learned. Their bodies were found in the hollow trunk of a tree, where they had died of cold and deprivation, in the darkness, within two hundred yards of a dwelling.

Robert Love, of Kemper County, Mississippi, while attempting to break a coil, was thrown off and dragged six miles through the woods. He was torn to pieces.

The National Republican Convention is to be held on the 20th of May at Chicago.

A common coffee boiler, at Saint Paul, Minn., blew up recently, dangerously scalding a lady.

In England, every stockholder of a bank is liable for its debts to the amount of his stock.

More than three hundred varieties of hoop skirts are manufactured in New York.

There are so many buildings in Chicago that seven hundred are to let.

Lieutenant Colonel Weydo, a Russian officer, has invented an apparatus for throwing light under water.

There is enough iron in the blood of 42 men to make a ploughshare weighing 24 lbs.

A railroad train frightened a man to death at Mott Haven the other day.

Some predict an unusually mild winter from the thinness of the corn sheaves.

One third of the sugar consumed by the civilized world is made from the beet.

A woman in Ireland recently died of spontaneous combustion.

One lady lost \$1,000,000 by the failure of the Bank of Liverpool.

Dickens realized \$20,000 from his four readings in Boston.

A Boston clergyman recently took \$500 for marriage fees in two days.

Indiana church societies have masqueraded.

Special Notices.

For Sale by E. G. Champlin & Co., Westery.

Information guaranteed to produce a luxuriant growth of hair upon a bald or thinning scalp.

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It is said that during the past fifty years, statistics of the dry goods trade have proved that ninety merchants in every hundred have failed; five in every hundred have made a living, and one in every hundred realized a fortune.

Mr. Thaddeus Stevens is brought to the Capitol in a carriage every day, is carried up the steps and into his committee room in a chair, and then, by the aid of the benches and a cane, he feebly and tottering walks to his seat.

Swindlers in Montana plate copper dust with gold, mix it with a small quantity of gold, and sell it for pure. It resists acids like the genuine article, and cannot be detected by the test of weight.

Not less than two hundred thousand persons have settled in Missouri during the past year. The growth of our Western States and Territories is one of the wonders of this marvelous age.

Among the candidates for degrees at a literary examination in China, not long since, was an old man aged 103 years, accompanied by his son, aged 80, his grandson of 50, and his great grandson of 20 years.

The Hartford Times announces the close of navigation in the Connecticut river. The closing of the river, for eight years past, has occurred in December, from the 5th to the 21st, the average being the 12th.

The store of Solomon Spear, at Galesburg, Ill., was robbed of \$12,000, on a recent night, the burglars having first visited his sleeping room and taken the key of the safe from the pocket of his pantaloons.

Six brothers in McLean Co., Illinois, named Hougham, weigh twenty-two hundred and nineteen pounds. The smallest weighs two hundred and eighty pounds, the heaviest four hundred and fifty.

Pork packing is lively at Chicago at the present time. The receipt of hogs for the week ending December 8, was 141,049 heads, the largest number, it is said ever received in one week by any city in the world.

Hundreds of barrels of apples have been sent up the Mississippi river to Minnesota, simply to pass the winter. They will come down again in the spring.

A telegraphic dispatch from London, dated December 1st, at two o'clock A. M., was received at St. Paul, Minn., at half-past ten o'clock on the night of November 30.

Glycerine is very extensively used in Russia for the hands, face, and ears, on account of the intense cold. It will not freeze at any temperature.

Hartford, Conn., has nearly completed a \$150,000 school-house, capable of accommodating three thousand pupils. It is a model building of its kind.

Edward Ford, in the Philadelphia jail, has been under sentence of death sixteen years. The Governors relieve him, but do not pardon him.

Moses W. Wilson, a lawyer of Westport, Conn., has been stricken from the rolls on account of circulating falsehoods.

Of the one hundred and fifty thousand school teachers in the United States, over one hundred thousand are females.

The total number of boxes in the Providence Post Office is 1,408, divided into 576 lock, 752 call, and 80 large newspaper boxes.

The greatest sawing feat on record has been accomplished at Wipone, Minn. One mill with four gangs, sawed 370,000 feet in twelve hours.

Three hundred and forty-three buildings have gone up in St. Paul during the present season. Six of these are hotels.

Mrs. Frances Lord Bond has filed with the President an application for an appointment as Minister to England.

Detroit was visited recently by a terrible case of smallpox which killed one person, severely injured several others, and did much damage to persons and property.

SECRETARIES.

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THE TRIBUNE FOR 1868.

PROSPECTUS. The year 1868 will be remembered for its settlement of the boundary question between Arkansas and Missouri.

AMERICAN CLOCK COMPANY, 3 CORNHILL, N. Y.

FOR EXHIBITIONS AND PARLOR THEATRICALS.

THE BICKFORD PATENT FAMILY KNITTING MACHINE.

COLGATE & COMPANY'S HONEY TOILET SOAP.

SOMETHING TRULY MERITORIOUS. SOUTH-CHEMICAL ELECTRO-SILVER PLATING FLUID.

WE ARE COMING! And will present to any person sending us a club in our great...

NEW ADVERTISEMENTS. B I N I N G E R S OLD LONDON DOCK.

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GET THE BEST WEBSTER'S DICTIONARY UNABRIDGED.

THE GREAT STORY OF CROMWELL AND HIS TIMES.

THE NEW AMERICAN CYCLOPEDIA.

WILLIAM MASON & E. S. HOADLYN'S NEW METHOD FOR THE PIANO.

THE PULPIT. A 32 Page Journal of Public Speaking.

THE "PIGIRON" COR. BROADWAY AND FIFTH ST. N. Y.

1868. THE ELECTIC 1868. MAGAZINE.

MERIDIAN CUTLERY COMPANY. MANUFACTURERS OF SUPERIOR TABLE CUTLERY.

THE PUBLISHERS OF THE NEW YORK TRIBUNE.

THE NEW YORK TRIBUNE. THE LARGEST AND CHEAPEST.

THE NEW YORK WEEKLY TRIBUNE.

THE TEMPLE CHOR.

CHANCERS CURED WITHOUT PAIN.

SEVERE PROFITABLE INVESTMENT.

THE THIBUNE, NEW YORK.

Miscellaneous.

SMUGGLING AS A FINE ART.

The New York Tribune publishes an interesting report of frauds on the coast...

The inspectors detailed for the vessel while in port, take charge, and seal the hatches...

Another man was this: A Spanish importing house, not a thousand miles from the Battery...

The rise succeeds; the back of his coat appears as if it covered a pair of biscuits...

Another victim has been selected, and he is called aside and compelled to undergo corporeal examination...

Another heavy cigar importer had a bonded warehouse for the exclusive storage of his own cigars...

As he is about to step into the carriage, the aid taps him on the shoulder and accosts him familiarly...

Another victim has been selected, and he is called aside and compelled to undergo corporeal examination...

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clerk, and he is a good citizen any trifling, and received a certificate from the government office...

These were easily obtained. The country was scoured around for old trunks of various shapes and sizes...

Another man was this: A Spanish importing house, not a thousand miles from the Battery...

The rise succeeds; the back of his coat appears as if it covered a pair of biscuits...

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the other side of the sheet, in order that the impression, if on thin paper, may not "show through."

After the chromo has passed through the press it is embossed and varnished, and then put up for the market...

THE LASH IN DELAWARE. The season of the semi-annual whippings having returned, says the Wilmington Commercial...

At about 11-4 o'clock the first victim was brought out; he was a colored boy, about 13, and had been convicted of assault and battery...

HOW OHROMOS ARE MADE. To understand how chromos are made, the art of lithography must first be briefly explained...

In a chromo the first proof is a ground tint, covering nearly the whole surface. It has only a faint, shadowy resemblance to the complete picture...

The next two were Samuel Golden, a black man, and Henry Davis, a bright mulatto, who had been convicted of stealing corn...

The next victim was Charles Scott, a tall colored man, who had been convicted of stealing a horse and bridle...

EFFECTS OF INTERTEMPERANCE. In a recent lecture on Temperance, Rev. J. B. Smith, of Sing Sing Prison...

AN EPISODE. During a recent visit of the Foreign Consuls in New York to the Emigrant buildings on Ward's Island...

THE MANNER OF THE WHIPPING. The prisoners are stripped to the waist in the jail, a blanket is then thrown over them...

there are blows struck, the man who received forty, for instance, really receiving three hundred and sixty...

DISCOVERY OF THE POLAR CONTINENT. THE HONOLULU Advertiser publishes an account of the discovery of land hitherto unknown in the Arctic Ocean...

THE ANNUAL CYCLOPEDIA. Commenced in 1861. The same price per volume, and uniform with the NEW AMERICAN CYCLOPEDIA...

THE ABSURDITIES OF FASHION. The Lynn Reporter describes a French style of shoe now manufactured in that city in large numbers...

W. WILLYARD. MANUFACTURER OF AND DEALER IN LOOKING GLASSES & PICTURE FRAMES...

A PICTURE OF PROF. KENTON. I have a splendid LIFE-LIKE PICTURE OF PROF. WM. KENTON, made by one of the best artists of New York City...

HYGIENIC CURE. COMPRESSED AIR BATHS, TURKISH BATHS, RUSSIAN BATHS, ELECTRIC BATHS...

FIRE! FIRE! FIRE! DR. RUSSELL'S GREAT AMERICAN BURN REMEDY removes fire from burns in ten minutes...

NEWELL'S UNIVERSAL COUGH DROPS. Infallible cure in Chest and Throat Coughs...

BAKER'S CHOCOLATE & COCOA. PARIS EXPOSITION, 1867. W. BAKER & CO'S American, French, Homopathic, and VANILLA CHOCOLATE...

EVERY MAN HIS OWN PRINTER. THE LOWE & MANNING PRINTING PRESS is now open for business...

WHAT THE DRUGGISTS SAY. RUSSELL'S RUSSIA SALVE IS THE BURN, SCALD, CUTS, BRUISES, AND ALL FLESHED WOUNDS...

THE FINKLE & LYON SEWING MACHINE. It is the best, for the following reasons: 1st. It makes the best stitch...

ALLEN'S LUNG BALSAM. Charles Farmer, Druggist, writes from Ovid, Mich.: "I have used the last bottle of Allen's Lung Balsam..."

BURRINGTON'S VEGETABLE BLOOD PURIFIER. It is a safe and reliable medicine for the cure of nearly all diseases...

HOWE SEWING MACHINES. FOR FAMILY SEWING AND MANUFACTURING. THE GOLD MEDAL AT THE PARIS EXPOSITION...

DR. TOBIAS' VENEUEAN LINIMENT. A HUMBUNG. How often we hear this expression from persons reading advertisements of Patent Medicines...

DR. WADSWORTH'S DRY UP. FOR THE CATARRH. A perfect and safe cure for this loathsome disease in its worst form...

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