

The Sabbath Recorder.

larger features more conspicuous; yet he is not a wise man who is impatient of all these details, and sneers at newspapers because of them.

WAITING BY THE GATE.

By Mrs. Cullen Bryant.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Waiting by the gate, waiting by the gate, waiting by the gate, waiting by the gate.

Published by GEORGE B. UTTER.

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

TERMS.—\$2 60 a Year, in advance.

VOLUME XXIII.—NO. 9.

WESTERLY, R. I., FIFTH-DAY, FEBRUARY 28, 1867.

WHOLE NO. 1153.

death of their gentle mother, in 1821, when Charlotte was but five years old, and Branwell, Emily, and Anne, still younger. Obligated to give up noisy play, that their father might not be disturbed in his studies, and with only a patient, unappreciative, though kindly maiden aunt, their mother's sister, at the head of household affairs, it was not strange that the motherless girls, early accustomed to habits of study and of classical and historical reading as they were, should draw upon the inventive genius of the minds made imaginative by the isolation of their situation, for amusement and recreation at first, afterward as a congenial occupation.

When we remember the family circle of which Charlotte was for so many years the center, and knowing as we do the strength of her attachment to her relatives, and especially to those younger sisters whom she associated with her in all her joys, hopes, and employments, we cannot repress a feeling of surprise at the complete isolation of her true heroines, Jane Eyre, Shirley, and Lucy Snowe, from all these near family ties. Perhaps this arose from the sense of self-dependence and self-reliance, which, after the death of her two elder sisters, Maria and Elizabeth, she was early obliged to exercise as the eldest of the little flock. Her frequent and enforced absences from home, to which, though with more command over her feelings, she was as deeply attached as her sister Emily, doubtless aided this constant sense of loneliness. What she must have suffered in these self-imposed ostracisms, in her endeavors to procure an education and gain a livelihood, we can dimly guess from the undercurrent of homesick sadness and yearning for kindred, running through her stories. No doubt the thought of the embarrassments of the home-life, in the struggle with narrow means, of her earnest, studious, but irritable father—of her high-souled, independent sister Emily, whose only confidants she was—of the gentle, shrinking Anne, doing battle against the world without her help and counsel—and, most of all, the constant uneasiness in regard to the handsome, erratic, misguided Branwell, from whose genius they had once hoped for so much, but whose flighty, fickle nature was a constant source of disquietude to the whole family, a disquietude ending only with his unhappy death—must have made her impatient of the galling necessity which kept her from them all. The beautiful story of her own life would be incomplete, and barren of much of its interest, without these affectional claims upon her heart; yet she manages to make her heroines interesting, not only without, but really on account of, the lack of them. We would not give Lucy Snowe, lonely English teacher in Madame Beck's establishment at Villette, the tender sympathy, we now accord to her, had she loving sisters to whom she could confide her sorrows, her morbid doubts and superstitious fancies. But we question much whether Charlotte Brontë, lonely English teacher at Brussels, ever confided her troubles to any member of her family. It was her part to comfort and counsel them; at the expense of her own repressed feelings, which found an outlet only in the personages of her books. How much more she wrote for the sake of self-expression than for mere sensational effect we may know from her denouements which so often disappoint the reader. Few writers would have ventured to leave the happiness of Lucy Snowe in such sad uncertainty; but it was Charlotte Brontë who was really writing about, and she could not give the lie to her own feelings by leaving Lucy Snowe any happier than the original.

Much of the morbid gloom of her nature has been ascribed to her year of school-life at Cowan's Bridge; the counterpart of which is said to be reproduced in "Jane Eyre"; but we doubt the correctness of this idea, although without doubt it left a deep impression upon her young and susceptible mind, an impression made more lasting from the subsequent death of her two elder sisters, Maria and Elizabeth, which resulted from disease contracted by the unnatural length of life at Cowan's Bridge school. But some of the horrors of the school must be ascribed to the vivid imagination of a melancholy and homesick child of eight years.

To fit her for her future vocation of teacher, she again left home in 1837, entering the school of Miss Wooler, at Roe Head, where, during the next two years, she formed several firm friendships among those who could appreciate the shy, thoughtful, and earnest student, and gaining a faithful life-long friend in the Principal herself. She left this school, to re-enter it in 1835 as a teacher, remaining in that capacity two years. Emily at first accompanied her as a pupil; but her untrammelled spirit could not long brook the dull routine of a public school, and she pined for the bleak moors of Haworth, with all the impatient longing of a homesick heart; and so she soon exchanged places with the gentle and docile Anne. The character of Emily is said to be delineated by her sister in "Shirley." It is certain that she was a rarely original woman; Charlotte held her in the highest estimation, loving her with fondest affection for her sturdy independence and the proud sensitiveness which made her life, away from home and among strangers, a constant martyrdom. She always sank under the struggle between her haughty reserve and her desire to earn a livelihood, but her repeated attempts were so many failures. When, in 1842, she accompanied Charlotte to Brussels, in order to fit herself, better for teaching,

and at less expense than in England, the old homesickness again attacked her, and she was obliged to return in less than a year. Charlotte bravely remained two years—after the first six months, as an assistant teacher in the school. During this period she was, says one of her biographers, "comfortable in her associations, and cheerful in the intercourse of kind friends"; and yet, that she must have suffered keenly from her melancholy temperament and her deprivation of home society, none can doubt who have read her "Villette." It was no fancy sketch she drew in relating lonely Lucy Snowe's morbidly nervous state of mind during the vacation at Madame Beck's establishment; the suffering was real, if the personages were fictions.

Her faithfulness as a teacher, her quiet reserve, her good sound sense, and discrimination of character, won for her the firm friendship and good will of the gentleman and his wife who employed her in their school for young ladies. It has been said, with how much truth we do not know, that the former was the original of her "Rochester." We wonder if here too she found her M. Paul Emanuel—one of the best and purest conceptions of her brain? Who shall know?

Teaching was never a pleasure to her, and we cannot but admire, while we pity, her repeated attempts at pursuing this distasteful avocation. In 1839, previous to her residence at Brussels, she entered a family as governess, but her nature was originally too proud to bear with patience the petty annoyances which she had to suffer from those who employed her, and whom she felt to be in every respect, save wealth, her inferiors; and after two attempts, she gave it up in disgust.

On her return from Brussels, the three sisters made arrangements to open a private school for young ladies at Haworth. From some reason, perhaps the lonely bleakness of the place, no pupils came, and this plan also was counted among the failures of Charlotte Brontë's life. Henceforth she gave herself up to more congenial occupations, joining with her, even in this, the well-loved sisters. In 1840, under the name of Currer, Ellis, and Acton Bell, they published a small volume of poetry, but the sales were very limited and the book excited little attention. Their hopeful spirits were undismayed by this failure, and still united they made another essay, though in a new field of literature, that of romance—Charlotte writing "The Professor," Emily "Wuthering Heights," and Anne "Agnes Grey." The last two found a publisher, but Charlotte's was every-where refused.

In the face of these discouragements, the authoress who was yet to achieve fame did not despair; but intently conscious of her own genius, went bravely to work again, and in October, 1847, gave to the world her wonderfully told story of every-day life, "Jane Eyre." The reading public had no power to resist the fascinating earnestness and subtle passion of this work, and henceforth "Currer Bell's" reputation was made.

Now it seemed that fate might grant rest and peace to the brave little woman; but death, who before this had set his seal upon the tragic career of her only brother Branwell Brontë, again entered the family. On the 19th of December, 1848, the high spirited Emily died; her death was not unexpected, but it was no less a shock to the loving heart of Charlotte. She died as she had lived, with spartan firmness, refusing all interference of physicians, until too late to be of any avail, and then only at the earnest solicitations of her friends. Who may know what hearty despair filled the proud heart of this woman, and made death a glad release to her from all the petty littleness of life, and all the wounds a sensitive heart receives in its struggles against them? The youngest sister, Anne, published her second novel, "The Tenant of Wildfell Hall," the year previous to Emily's death. Her health had long been failing, and six months after her sister's death, Charlotte followed her father to the grave, standing by her sister's side alone, now the last remaining member of his family of six.

Charlotte had already learned the power of active employment in relieving the tension of grief, and after the death of her sisters, occupied herself in literary labors; and "Shirley" was published in the October following Anne's death. "Jane Eyre," already translated into other languages, had made her famous, and on the publication of "Shirley," her admirers ferreted out the shy, yet self-conscious authoress, and at their solicitation she visited London for the first time, and was lionized and petted by the literary circles; but her life had been too earnest, too self-denying, and too real, for flattery to gloss over and sweeten it, and she returned home unharmed by her brief season of triumph. Those for whose praises she cared the most, and with whom the toils and trials of life had been shared, were now no more, and feeling her own health shattered and failing, she felt only anxious to fulfill her duties to her surviving relative in his lonely old age.

But her literary labors were not quite forgotten, even under these circumstances, and "Villette," a story whose strange interest hangs on a lonely independent woman's life, in a dull boarding-school, was published in 1852. About this time, too, Mr. Nicholls, her father's curate, after years of silent loving, ventured to make a declaration of his feelings to her. The attachment was recip-

rocal on Charlotte's part. How long she had loved him we may not know; but we may be assured that at no time would her nature have yielded to a sudden passion, and still less at the mature age of thirty-six. How steadfast that love was, and how self-denying her nature, was seen in her quiet waiting until her father's unreasonable objections to her marriage were removed. She must have suffered greatly at this time, and yet no murmur escaped her. Mr. Nicholls, less able to endure the disappointment, resigned his curacy, but accepted it again when, two years later, Mr. Brontë gave his consent to his marriage with Charlotte, which event was consummated in 1854.

Fate, tired of making her a buff and plaything, resigned her to this new life of love and perfect peace for one year, then, through death's portals, she passed to that deeper "necesse" which passeth understanding, waiting for those loved ones who had passed before, the coming of the dear ones yet on earth, her husband and her father.

THE SCULPTOR BOY.

Without the "Emendations," so called. Chisel in hand stood a sculptor boy, And his face lit up with a smile of joy.

With heaven's own light the statue shone, He had caught that angel vision.

With our souls uncared before stand, With heaven's own light the statue shone, Our lives that angel vision.

For the Sabbath Recorder.

INFLUENCE.

The subject which the world Influence presents to the thoughtful mind is well worthy of earnest thought. The members of the human family, however much they may differ in rank and talent, are all capable of exerting, and do exert, more or less influence upon those with whom they associate, and this influence not only lasts while those who exert it remain on the earth, but long after their bodies have returned to dust. Yes, it lives on, and is handed down from generation to generation, telling upon the lives and practices of men. Taking this view of the subject, we are accountable beings; it makes the responsibility upon all of us extremely solemn. We have handed down to us, through history, the lives of both good and bad men, and we can judge what and how powerful their influences have been. Look at the history of Tom Paine and Voltaire; they advanced doctrines calculated to destroy the hopes that poor sinful man clings to for happiness beyond the scenes of time; and what has been the result? Though contracted and bigoted themselves, yet hundreds have embraced their views, and in consequence are groping their way onward in the world, destitute of that hope which alone can support us in the hour of affliction and death. Again, we have the influence of great and good men, who have done all in their power to elevate the human race, and point out to them the path of science, virtue, and religion, and behold at the center of the Greek cross which he prescribed was abandoned for that of the Latin. The church was lengthened out toward the front. This now seems a great defect. It is because of this, that, on entering the front door and looking down the long nave, you scarcely perceive the great open space in the roof under the dome.

When you visit the church on a warm day you find its temperature cold. On a cold day it is warm. St. Peter's has a climate of its own. The church is never ventilated and never heated. It needs nothing of the kind, and preserves an almost uniform temperature all the year round. You are surprised to find that no dim, religious light haunts this church. The windows are numerous and large, and are filled with unstained glass. The church within is thus almost as bright as day. Its contents stand revealed in critical inspection, and no appeal is made to the imagination. The interior is brilliantly and profusely decorated. The prevailing color of the marble columns is red, grained with white. The wider surfaces of the piers are provided with niches, in which monumental statuary is placed. On the sides of the piers where no niches are provided, medallions of cherubs and other figures are set one above another from floor to ceiling. Thus the church has a gay appearance. It does not seem almost as much like a palace or a theatre as a church.

The piers which separate the nave from the aisles are so many and so large—the base of each being 30 feet long—that at the front door you can scarcely see that there are any aisles. The four piers which sustain the dome are still larger. I counted my steps in walking around one of them, and they amounted to one hundred. The consequence is that the interior of the church is greatly cut up. From no one point can any full view of the interior be obtained, and you need to go through the building from one separated portion to another in order to obtain any just impression of its immense size. You cannot even look down the full centre of the church so as to see its full length, for under the dome is the high altar, and over this a huge canopy of bronze, which greatly obstructs the view.

The grand vista is that of the dome, looking into it from the inside of any one of the great piers on which it rests. The large windows

into the world, until we go forth and learn it by experience. When in the midst of wrong impressions, even with good purposes at heart, if we look to no higher power than our frail selves, we find many times, before we are really aware of it, that we yielded here and there, until we are harboring thoughts and performing deeds which once would have filled our minds with horror. Influences thrown around us, of whatever nature, seem to have a kind of transforming power upon our minds. If two counter influences are brought in contact, the weaker will almost always somewhat yield to the other, even though a severe contest may ensue before it is accomplished. And after looking at the subject, in this way, should not every human being bring it home to the mind, and give it a candid consideration? Is it not worthy of profound thought? Reason and revelation seem to respond, that it is, and particularly so to all who profess to be Christians; for surely those who acknowledge to have been born of that Being who was tempted in all points as we are, yet without sin, should ever consider themselves bound to exert healthful influences, wherever their lots may be cast in society. For to them the outside world will look to see what their example and influence are; and if in them they find bad influences are harbored and exerted, what else than serious consequences can we expect? Then, certainly, we should give good heed to what we do and say, lest we not only injure ourselves but a multitude of others.

On the whole, my impression of St. Peter's is this: That it is unrivalled in the element of magnificent splendor, while it is inferior to the Milan and Cologne cathedrals in awe-inspiring sublimity.

BY SORROW LED.

"Can you come round at one o'clock, and attend a funeral?" said the undertaker, in a bustling kind of a business way, mentioning the street and number; at the same time, as well as the name of the family. "It's only a little child, and want didn't you long?"

"Only a little child." He spoke professionally, not as a father, or mother. "Only," as if sorrow was to be measured by the size of a coffin; and the amount of sympathy and consolation mourners needed was proportioned to the number of years graven on the name plate. "Only a child." I did not mind such words. Had heard them too often. But how would they have torn the wounded heart of that young mother, who even then was pouring her tears upon the cold, white face of her first-born and only babe. Gems are small, but precious. And a very little coffin may hold the heart's richest treasure. I went to the funeral. It was but a block from my residence, and the same distance from the church, yet I had never seen, nor even heard of the family before. This was not unusual. Families may live total strangers for years, within a stone's throw of each other. The parents were young people; evidently in easy circumstances; not religious; that I soon learned; gay and worldly, I afterwards found out. The dance, the theatre, parties of pleasure, and places of amusement; these made up the current of their lives. Churches they knew little about, and cared less. Ministers, since their wedding, they had not needed—till now. This new page in their history had opened with death's mysterious and awful handwriting. The curtain lifted on this new scene as with a crash of thunder. Gay, vain and worldly. Death is a fearful visitor in such homes.

The little coffin of "only a child" was decorated with flowers. Flowers are beautiful. They are lovely and impressive symbols. But O, they are such a mockery on the dead! I looked down into that calm, sweet little face, and then read on the plate, "Nettie; one year and six months." And there, beside the table on which the coffin rested, sat the parents. The father was deeply affected. This to him was a new experience. Light, wayward and worldly, bereavement was a stranger to him, and he did not know how to welcome it. [But the poor mother! In the ball room, in the box or dress circle of a theatre, she would have seemed at home; but in the house of mourning, and that her own house, with the dead before her, and that her own dead, she was as one among strangers. While the preparations were going on she was calm; sat gazing on that little coffin, and seeing nothing else. But when I arose, opened the Bible and began to read, "He that dwelleth in the secret places of the Most High," she bent her tall and slender form, buried her pale face in her hands, and—who can tell of the fierce storm of a mother's grief beside the coffin of her first-born dead, who but such a mother?

The service closed. Such words were spoken as might console the afflicted by leading mourners to the mourner's heavenly Friend. What if the Good Shepherd had taken the tender lamb to the fair paradise above, to draw father and mother after it, to that better country and that holier life? They unclasped her hands from the little unconscious form, and forced away her lips from that cold face. Cold face! Never again to nestle in unselfish love on that mother's loving bosom; never again to feel the beating of that mother's warm and joyous heart. With words of sympathy I bade them good-bye, with the earnest hope that, led by sorrow, they might find a richer treasure than they had lost, or than earth could give them. In a few days after I called, and found the mother only. She told me freely of their mode of life, and how they brought up, both of them, to attend church, respect the Sabbath, and give heed to spiritual things, they had, since marriage, forgotten it all, lived in the world and for the world, till now. Till now! Till this terrible blow struck them down. But they would live a different life. They would—she would—attend church. The next Sabbath both were present at public worship. It was a good time for sorrow to bring its stricken heart to the fountain of healing. "A spirit of revival pervaded the meetings, and penitent souls were seeking the Saviour."

Three weeks from that time, at the close of a Sabbath evening service, a service of great solemnity, to be closed with a season of prayer, an invitation was given for any desiring a special interest, in the prayers to come forward. That mother was one of the first that arose. Apparently

around the drum of the dome make the space light and airy, and you perceive with great distinctness every feature in the scores of mosaics—representations of Christ and the apostles, of angels and popes—with which the ceiling is covered.

In making the circuit of the interior, you are greeted with the sight of copies in mosaic of the finest paintings in existence, Raphael's "Transfiguration," and Domenichino's "Communion of Jerome," occupying the most conspicuous places. The monuments erected to many of the popes include some of the productions of such artists as Canova and Thorwaldsen.

On the whole, my impression of St. Peter's is this: That it is unrivalled in the element of magnificent splendor, while it is inferior to the Milan and Cologne cathedrals in awe-inspiring sublimity.

scarcely sensible of the presence of the congregation, she arose near the middle of the house, walked up the aisle to where I stood, extended to me her hand, and said, "Pray for me." I wish to be a Christian, and meet my child in heaven." The effect on the congregation was most striking. She was a stranger to them, and the circumstances were unknown. A few words of explanation gave them a deeper interest in that young mourning mother, and prayers most earnest ascended to God that her sad heart, by sorrow led, might through the darkness, find the light of life. Doubtless, as first it was, as in many another similar case it has been, a heart struggling with a load of earthly grief and weighing under the pressure of its great misfortune, more than penitent for its sins, or oppressed with a load of conscious guilt. But by that same path has many a chastened soul been led to Christ.

One week, and she was a rejoicing convert. Through darkness into light. The day had broken, and the shadows flown away. Nettie now was not dead, but with the angels singing. "A mother's heart yearned towards a living child; living, but in the skies. No murmurings now, but thanksgivings. By bereavement God had brought her to Himself. He had smitten that He might save her. She saw it and praised Him. But what of the father and husband? Alas, how slight a barrier sometimes divides the current of a stream, and sends one half off through the valleys, bearing beauty and fertility, while the other turns to some rough precipice, and dashes down to its rocky gulf below. For a time, and we had hope that he, too, might be saved. For a while he lingered under the shadow of his domestic grief, and his heart softened. But the world held too much control there, and that heart rebelled against the Gospel and the Spirit's work. A month more and she was buried in baptism, making a good confession before many witnesses; and he, of fended that she would no longer be his companion in the old paths of worldly enjoyment, turned from the sanctuary, and from all things good and holy, to the fellowship of folly and of sin.

From that time the house was divided against itself. Firmly fixed in the purposes of her new life, the wife sought to fill her place and discharge her duties as a Christian. Firmly fixed in his attachments to the world, the husband resolved that he would take it for his portion, draw her after him if he could, and hedge up his way if he could not. Bravely as a Christian woman she stood at her post of duty; and still pressed on. More and more he sinned. More and more she prayed. Time passed on, and another child was born to them. Tenderly it bound its young life about their hearts. But it did not win back the father from the world, nor draw the mother from the skies. "Only a child" but she offered it up to God, and prayed that the dead and the living might be united above. And she who thought that the loss of her first-born was a sorrow too great to be borne, came to know how much more bitter than death may be a living grief and shame, when it sits down at one's fireside, and gnaws, like an undying worm, at the weary, burdened heart.

Years have passed since then. I remember how the first time I saw her, in that darkened room, she pressed her hand to her forehead, and said, "God, in his strange providence, has pressed to that heart a colder, sadder grief since then. But she has not fainted, has not ceased to war the good warfare, and is still looking upward. The husband joined himself to the abandoned and the profligate, became dissipated; squandered his means, and left his wife and child to want; threw himself out of business; opposed her, cursed her and abandoned her; fled from his home with a profligate woman, becoming a proach to an honored father, whose property he had wasted, a disgrace to the child that still lives, and had been taught to call him father. Where he wanders in his shame and guilt I do not know; or whether he lives. But she lives, and is pressing towards a many waiting embrace once again little Nettie, and in the land of light forget the thorns of life's rough pilgrimage, hoping still, by sorrow led, not long hence to reach the home above where sorrows come no more.—Watehman and Reflector.

A SERMON ON NEWSPAPERS.

Rev. Brooke Herford of Manchester, England, recently preached upon the subject of newspapers to his congregation, and from this discourse we extract the following:

"I cannot go (Mr. Herford begins) with that celebrated saying of Richard Cobden, that there is more to be learned from a sheet of the Times than from all the histories of Thucydides. Yet, for all that, I hold their reading—their earnest and intelligent reading, mark you—as one of the essentials of life. Newspapers deal primarily with the realms of humanity, and they tell us what is going on in that realm at the present time. Is not this the primary requisite for a well-instructed life? Surely it concerns us more closely to know about the world of man than to know about the world of matter—to learn what is going on in human history, more than what has been done in former times. Of course there must be a great deal of triviality mixed up with the story of human life of to-day. This is simply inevitable. Time sifts out the petty details and leaves the

"COME, THOU FOUNT"

This hymn— "Come, thou fount of every blessing, Tune my heart to sing thy grace." was written by Robert Robinson, who was at one time a preacher at the Tabernacle, London. A member of the association is connected with this popular hymn. It is his, after leaving the Calvinistic Methodists, became an Independent, then a Baptist, and finally a Socinian. Mr. Creamer, in his "Methodist Hymnology," says: "This hymn, according to the author's biography, was originally published in Dr. Evans's or Mr. Whitefield's Hymn Book; in the latter it is entitled 'Desiring to Pray Worshippily,' where several lines read differently from the version in our collection. The following anecdote, in which this hymn is referred to, is related by a correspondent in the Christian Reflector, on the authority of a very near relative of one of the parties concerned. In the latter part of his life, Mr. Robinson became doubtful as to his religious character; and to say his mind was distinguished for levity. A lady one day was traveling in a stage coach with a gentleman who soon gave evidence of being acquainted with religion. She had been just before reading the poem of which we are writing, and asked his opinion of it; he waived the subject, and turned her attention to some other topic. But after a while she contrived to return to it, and described the benefits she had received from the hymn, and her strong admiration of its sentiments. She remarked the strange agitation of her companion, but he was arrayed in colored clothes, never suspected the cause. At length, entirely overcome, the gentleman burst into tears, and exclaimed, 'I am the individual who composed that hymn; pray, pray, and I would give a thousand wages, if I had them, to enjoy the feelings I then had.'

The Abbe Malot, expressing a doubt to Cardinal Richelieu as to how many masses would save the soul, the Cardinal replied: "The soul is a blackhead—no mass will take it away; but to beat it out, it would take a thousand wages." Richelieu was a man of letters.

larger features more conspicuous; yet he is not a wise man who is impatient of all these details, and sneers at newspapers because of them. It does not seem to me to be a true and healthy culture which draws all a man's thoughts to abstract science and recalcitrant learning, and leaves him ignorant of the great questions passing in the world around him, and ignorant of the things which concern the material welfare of the society in which he lives. The world of it is; that this contempt for newspapers is too often only a symptom of a deeper defect—a carelessness of the world and of man. I do not think this need be so. There is nothing necessarily incompatible between deep study in one special direction and a warm interest in what is going on in the living world. From this, as the centre, stretch out your thought and interest and learning as far as you like, back to the childhood of our race, back into old geologic periods if you will, or away to the tiniest star that the telescope reveals, just glancing on the farthest verge of space. But first, and underlying all, are man and the world around you, and—the newspaper.

The Sabbath Recorder.

Weekly, R. L. Fifth-day, Feb. 28, 1867.

GEORGE B. UTTER, EDITOR.

TIME OF THE RESURRECTION.

I am glad that Bro. C. H. T. has criticized my views concerning the Time of the Resurrection. I seek a thorough investigation of the question.

He sets aside the arguments advanced in favor of the views which I have heretofore published, mainly, because of certain inferential arguments, which I will hereafter examine. I desire, first, to place before your readers the reasons for concluding that Christ arose "late in the Sabbath," and not on the first day of the week. I thus conclude, because Matthew, the only evangelist who gives the time, thus distinctly states; hence I rest the case largely upon the exegesis of the phrase, "Late in the Sabbath," as found in Matt. 28: 1. The reader will remember, that Bro. T. acknowledges, that this passage gives him difficulty; still, he makes no exegesis or explanation of it, but merely supposes it must mean a certain thing, because of certain other conclusions at which he arrives. If, now, we seek for the meaning of the passage as it stands in the English versions, "In the end of the Sabbath," or, as the Bible Union translates, "Late in the Sabbath," there can be no question. It is simple; plain, definite. "In" cannot mean "after." No English sentence could be framed, however awkward and weak, in which "in" should have such a meaning. Since then we know that the Sabbath closed at sunset on the Seventh-day, we must know that any point of time in that Sabbath must have been before its close, and not some hours after.

To assume such an inconsistent exegesis, in order to avoid another supposed, or even a real difficulty, is to increase the dilemma, rather than to relieve it. The original Greek is equally simple in construction, plain and definite in meaning. The English version of the Bible Union gives the literal translation of "Opse de Sabbaton." The genitive construction necessitates the idea of whiteness, of possession, on the part of Sabbaton. This is its first, its usual, and almost universal meaning. The following are examples of its common use in the same construction. Opse tes hermas—"late in the day;" Opse tes hooras—"late in the season;" Opse tes helion—"late in life," &c. Liddell & Scott's Lexicon gives no examples of a different use of Opse with the genitive, nor does it occur elsewhere in the New Testament. One or two instances are claimed by Dr. Schaff, in his commentary, where this construction allows Opse to refer to a point of time after another given point; for instance, Opse ton basileos kronon—"long after the time of the king;" but if this could be claimed of the passage under consideration, it would destroy all sense, and contradict the facts, by making the resurrection to occur "a long time after" the Sabbath. Thus it is clear that there is no exegetical ground for "supposing" that the phrase means after the Sabbath. On the contrary, the meaning is definitely opposed to it. In support of this, I have the best authority.

The Syriac Peshito version, which, being a cognate language of the vernacular of the apostles, has great claim to accuracy of thought, renders the passage, "In the evening of the Sabbath." The Latin of the Vulgate has the same. Beza's Latin version, the same. Tyndale says, "The Sabbath day at even;" Coverdale, "Upon the evening of the Sabbath holy-day;" Crumner, the Geneva, and the Bishop's version, "In the latter end of the Sabbath day." So the Bible Union translation, "Late in the Sabbath." Those who have argued for any other rendering, have done so on the ground that this must be made to harmonize with the other accounts, and so the plain meaning is thrust aside for opposition—a most unfair and unchristian method, and one which only renders the difficulty greater; for, as Alford remarks, "Of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory." (The italics are his.)

It is scarcely necessary that I more than refer to the fact that the phrase, "Began to dawn towards the first day of the week," is, as the context shows, a loose translation of the verb, ephospheron. The verb occurs only once besides this in the New Testament. This is in Luke 23: 54, where, under precisely the same circumstances, the Sabbath is said to "draw on." Such is the natural meaning in the passage under consideration—"to come in sight," "to appear," "to draw on." This natural exegesis of the passage removes all difficulties from it, as it stands, and leaves only the inferential objections to it, to be hereafter noticed.

Let us next examine the second argument in favor of our position, viz., the prophecies of Christ concerning the time he should lie in the grave. Bro. T. says, (by what authority does not appear,) "It was the great fact that our Saviour was to lie in the tomb, and rise from the dead, which was to be the sign of his Messiahship, and not the exact number of days and nights he remained there." In opposition to this unsupported assertion of his, the words of Christ clearly show, that the time was the central idea in the comparison between the miraculous delivery of the prophet from the belly of the fish, and his own resurrection, Matt. 12: 39-41. "And no sign shall be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the belly of the fish, so shall the Son of Man be three days and three nights in the heart of the earth." The parallelism between the cases can only be found in the miraculous nature of each—to be swallowed by a fish, and after three days and nights to be ejected, still alive, was clearly a miracle. So Christ declares that he should lie in the grave such a length of time, that, in the course of nature, death and disintegration would necessarily ensue; so long, that no charge of resurrection, instead of resurrection, could be made; so long, that all must see that no resurrection could take place except through supernatural agency. If the mere fact of "lying in the tomb and rising from the dead," were all, then to remain there one hour, or three, would have met all the demands in the case. It is easy to see that this would have left the case open to the charge of resuscitation, or recovery from a comatose state, by natural means, and especially so, since he was hurriedly buried, without the usual breaking of limbs, which they were wont to resort to, to insure death. Take out the element of the full time, and you destroy the parallelism between the two cases, and open the claim of a miraculous resurrection to a severe and telling criticism. Again, Christ in his teachings, and especially in his discourses with his accusers, never spoke loosely or at random. Much less could he, when giving the ultimate test concerning the crowning sign of his Messiahship, his resurrection. All this the Jews knew. In their precautions against an impostor on the part of his disciples, they procured a guard for the full time. Now, had not this time been fulfilled to the latter, his enemies must have seized upon it as a weapon against him and his followers. No trace of such a claim is found. This substantiates our position.

But, as though distrustful his efforts, Bro. T. begs the whole question when, after ignoring the idea of the exact fulfillment of the prophecy, he goes on attempting to show that the full time was fulfilled, according to the Jewish reckoning. The passages referred to as parallel, come far short of proving the thing desired. viz., the reckoning of a part of a day for a whole. Esther 4: 16, and 5: 1, simply show that an order was given to fast "three days, night and day." During this time, while she was yet fasting, Esther promises to go before the king; as will be seen by carefully reading 4: 16. In accordance with which promise, she goes in on the third day; but that the fasting ceased on the third day, is not shown, rather to the contrary. So Gen. 42: 17 and 18 shows only that Joseph put his brethren "into ward three days," and on the third day he consulted with them concerning the future; but that he released them from prison before the full time, we have neither proof nor hint. The passage in 2 Chron. 10: 5 and 12 seems, at first sight, to support the claim, that the phrases "After three days," and "On the third day," are synonymous. A closer investigation shows, that the Hebrew preposition, "beth," used in the 12th verse, means "in," "with," "in;" that the preposition, "ath," used in the 5th verse, means primarily "until," but may also mean "within." That it does thus mean "within," in this case, is shown by the interpretation given to the king's order, as repeated in the 12th verse. In keeping with this, the Greek of the Septuagint uses *ous* in the 5th verse, thus bringing out clearly the idea, that the command was to remain absent until the third day. All that is proven, then, is, that the Hebrew "ath," has different shades of meaning, and that in this case the one used does not correspond to the definite English preposition "after." Still more conclusive is the fact, that in the prophecy of Christ concerning his resurrection, the positive Greek preposition *meta* is used—a word exactly corresponding to the English "after," by which it is always translated in the New Testament, when used with the "a causative case," as it is in Christ's prophecy concerning his resurrection. See Mark 8: 31. Thus another immovable objection is placed in the way of Bro. T.'s supposition, that "three days and three nights" means one day and a part of two nights.

It now remains to examine the argument relative to the time of the entombment, showing the fallacy of Bro. T.'s position, also his reference to the words of Cleopas, and then to take up the only real objection to our position, which is found in the fact of a second visit to the tomb. These points are reserved for another paper. A. H. L.

LETTERS FROM PROFESSOR KENYON. VII. FORST, NIEDER LAESITZ, PRUSSIA, Dec. 30th, 1866. A GERMAN CHRISTMAS. We are spending the Christmas holidays in this quiet provincial town of Prussia. It is a cloth manufacturing village of twelve thousand inhabitants. It is located one hundred English miles southeast of Berlin, on the Neisse, a west branch of the Oder. It is in a latitude where the sun, at the date of this writing, rises at half-past eight, and sets at half-past three; and six months from this, it will rise at half-past three, and set at half-past eight. With the Germans, these are the great holidays of the year—a time of family gatherings, and of the renewal of family affections. We purposely repeat the word family, to convey a correct conception of this grand festival. On Christmas Eve, almost every home throughout Germany is the centre of its own family gathering, and must have its own Christmas Tree, adorned with golden fruits and good things for the children, and lighted with a multitude of wax tapers fixed among its branches. Mothers and maidens, all over the land, for weeks previous, have been exercising busy fingers in preparing such keepsakes, and other tokens of affection, as shall please the fancy, and gratify the taste. Whatever is the artistic production of some member of the family, is the most valued present. And it is often a sample of exquisite workmanship. About a week beforehand, the baking of Christmas (Christmas-cake) occurs, especially in the families of the great middle class. They provide bountiful quantities for their own family use, and for presents to their domestics and dependents. A committee also have charge of gathering funds, and procuring presents for the poor, that no child in the community may fail to have his heart cheered in these days of festive rejoicings. The shopkeepers, too, lay in liberal supplies of whatever, in their line of trade, may be called for at such a time. Besides all these arrangements, a hundred or more booths are erected in the public squares, and occupied for two days by dealers from other communities. They bring their fabrics and wares, in quantities and variety such as even Solomon could never have thought of. These are busy days for the trade and for the public. This selling goods from the booths is called a Christmas fair. On the Sunday before Christmas, the shopkeepers make the most attractive displays of goods at their doors and windows, and usually do on that day the largest business of any day in the year. Factory laborers then have the time and the means to make their purchases. On Christmas eve, at about four o'clock, the children are sent off to the village church, while at their homes the Christmas trees are prepared. Let us step into the church. It is the size of Ward Beecher's, perhaps larger. There are already assembled three thousand or more children, each with a lighted wax taper, and adults sufficient to fill every seat and standing place. See those proud fathers standing up with children not more than three years old upon their shoulders. The little creatures are holding their lighted tapers in their tiny hands. The scene is hopeful. Such a humming! 'Tis doubtful if a thousand swarms of bees in June could equal it! Five o'clock, the big organ rolls out its majestic tones. Hush! There is an effort to keep silence. But the very effort, makes such a noise—it is like the roar of many waters! A well-trained choir strike out in one of those grand old tunes, that tranquilize human passions. All over the house, voices mingle in harmony. Successive generations have heard those notes and words on like occasions; but their power to-day is no less than it was fifty years ago. At intervals, a large band execute in masterly style a sacred chorus. But let us leave before the congregation is dismissed. Please take the arm of our kind friend, and we will just look in at some of the homes. How light it is in the streets! Ah, we see the point. The drawing-rooms, all along, are brilliantly illuminated, and the curtains are drawn aside, exposing to view the well laden branches of the evergreens. But we have no time for these outside observations. Here reside our young friends. They have one child, three months old. But the tree is as bountifully loaded as if there were a dozen children. What an effort to make the youngling hold the wax taper, and handle the presents, and understand who gave them! He laughs in their faces, and keeps his thoughts to himself. Let us step across the hall. Here lives another happy couple, with a girl of three years. The child is playing on a new piano, just brought in. It is a veritable piano, and she fingers it as if music were an instinct. And such a number of pretty and useful things! We are off to the next house. Here is a father, one of nature's noblemen, surrounded by eight laughing faces, the youngest just past its first birthday. Its mother

died when the little creature was only a few hours old. The eldest, a daughter of eighteen, is performing to her brothers and sisters the duties of a mother. But such a load of presents, and such rejoicings of the little ones! Here is the aged grandfather, leaning upon his staff, and shaking his sides, as he witnesses the ecstasies of the young hopefuls. And the grandmother, too, she laughs till she cries. After a few more calls, the scenes varying only with the varied circumstances of the family, we return to our apartments, wiser and happier for the evening's experience. And we remember with deeper gratitude than ever, the homes we have known in other lands. Our table, too, testifies that we have not been forgotten. Like scenes have been reproduced this night in twelve millions of German homes. The influence is favorable. The intercourse between parents and children is familiar and tender, without sinking parental dignity or authority. Children in this country show for their parents an affectionate deference, rarely seen elsewhere. Home is made the loveliest spot on earth. Pure and instructive amusements are found there, that elevate and refine the mind and manners. And these home scenes will be cherished as sacred memories till the latest day of life. On the two succeeding days, church services are attended in the morning, and then follow visitings and greetings, and various amusements. And these holidays are ended. W. C. KENYON.

EYES WEST—NO. 11. MUSKAGERS. Prairie wolves, prairie fires, prairie Indians, and all prairie wonders, are patent themes to adorn the tale of western travel. I have heard the wolves. I have seen the fires. I must see the Indians in their wild prairie home, before turning my "eyes-west" towards the east. On the southern bank of the Iowa River, near the center of the State, the Muskagier Indians have a reservation for their summer home. A ride of thirteen miles, without a guide or companion, brought me to their village. It was located near the river bank, on as beautiful a spot of land as ever human eyes beheld; but was barren of every sign of improvement or civilization. The whole tribe of several hundred had gone off on their fall hunt, leaving the village without an occupant. At my leisure, I looked it over. I could not find a spot of cultivated ground, that could furnish a single article of food. The village consisted of about twenty-five houses, varying in size from a dog-kennel to forty feet square. They were located without order. They were made of poles and bark. Poles were first set into the ground, and large pieces of lime or oak bark were tied on to them by strings made of the inner fibre of the bark. The sides and roof were made in the same way. Poles were also tied on to the outside, for better protection. About one third of the room inside was left unoccupied, or as an open space for fires. On each side of this, frames were built up about three feet high, and covered with bark, and in some cases with a rude flag matting. These were evidently their beds. The whole interior was black with the smoke of years. I looked about for something to carry off as a memento, and could find only a string used in weaving the matting, made of lime bark. A part of this I sent to my little friend George B., in Plainfield, where some of you may see it. The object of my visit was nearly lost by their absence from home, as I wished to see them at their homes, and learn their customs, and if possible do them good. I had met many of them in the streets of Tuka, as they came in with their furs to sell, or to lounge with other loafers. Their native costume is most simple, just covering their persons. On their feet they wore moccasins of dressed skins. Over the whole is drawn a blanket, held tight in summer or winter. As they are able, they wear silver or shell ornaments, with a profusion of beads. One man I noticed. His hair was sheared close on the sides of his head. On the top, it stood up about two inches long, stiff as a hog's bristles. Behind, it was long, and done up "a la waterfall," surmounted with a turkey's tail feather. Some of them were painted with vermilion, streaked with black. They live by hunting and begging, and on a small government annuity. There is no provision made for their instruction. They have no schools or education of their own. "Lo, the poor Indian!" They are as nature and sin made them. This tribe lives between two beautiful villages, where wealth, education, refinement, and churches, abound. But no effort is made by any society, civil or religious, to elevate, instruct, and Christianize them. This tribe is a type of the many more who are being driven westward by civilization, and by a Christian (?) people. Who can wonder that the terrible Sioux revisit the graves of their fathers, and with knife and tomahawk and fire, sweep off the invaders of the ashes of their

dead. Will not American civilization have a fearful atonement to lay on the altar of Indian ignorance and superstition? Indian massacres, Indian extirpations, authorized or excused by government, have only the tyrant's justification, that "might makes right." I have seen among Indians as noble and perfect specimens of humanity, in physical development, in manly and dignified bearing, in keenness and vigor of intellect, as are often found in civilized humanity. When they cease to have occasion to despise and hate white men for injuries received from them, then may there be hope of doing them good. Some have struggled through these wrongs and hates, and have made noble specimens of manliness. But the presence of the wrongs inflicted by white men will make them doggedly sullen to all advances for their elevation. When goaded with a forgetless sense of these wrongs, they may be expected to wreak occasionally an Indian's vengeance on their enemies. Christianity, the great leveler of humanity into a common brotherhood, does its work as well with them as others. Hasten on, O day, when sword and tomahawk, spear and scalping knife, shall cease their bloody work, and a universal brotherhood of love shall bind the white, red, and black man, in one fraternal Christian union. J. BAILEY. Iowa, November, 1866.

THE FOUNDATION IS GOOD. To the Editor of the Sabbath Recorder: Dear Brother,—I am not offended in the least because you do not see things just as I do, nor at your plainness in saying so. This is perfectly right. I would be glad, however, if we saw these things alike, and hence regret that you regard the structure built upon the third angel's message an air-castle. It is certainly too good a foundation which God has laid for his own use. From the time He laid it, He has stood pledged to build upon it; and neither air-castles nor doubting-castles will prevent the erection of a good and substantial edifice upon it—one that will not fall when the floods come and the winds blow; in the stormy time that is evidently just before us. If the present structure is an air-castle, a breath will blow it away; but as we do not wish to be houseless in the coming storm, I desire you to show us the true building of God, erected upon this same good foundation. The foundation is too good to be abandoned. It is true, that the "irresistible logic of facts" brought us upon it. Adventists of 1844 would have had the Lord come, if they could, without this crowning message of probation. But the logic of events, directed by the providence of God in harmony with the prophetic word, has convinced us that the judgment-hour cry is not the final message. We submit to His providence; and our faith is stronger to-day from the fact that our human scheme was overruled. It shows that not our hand, but God's, is guiding the work. The time message has been proclaimed with a loud voice; and there it stands, a pillar of light, if you only get on the right side of it. In front it is light; in the rear it is dark. The first disciples ignored the principal event to be accomplished by Christ on earth, namely, his death, when they hailed him with shouting as the King of Israel. The irresistible logic of events soon turned their joy into sorrow and mourning, as they saw their beloved Master expiring upon the cross. But when they had learned from the risen Saviour, that "thus it is written, and thus it behooved Christ to suffer," their crushed hope revived, and their faith was stronger than when they said, "Be it far from thee, Lord; this shall not be unto thee." They had been driven from this position by the irresistible logic of events in the fulfillment of the predicted purposes of God; but still they had more reason to believe than when they hoped to see Jesus crowned and not crucified. They could now see, that though they were indulging a false hope, in part, when they shouted "Hosanna! to the King," yet they were even then fulfilling an important prophecy; and doing it too more cheerfully and heartily than they could, had they known they were upon the very eve of the tremendous scene of the crucifixion. So it has been with us. Though in error, in part, and consequently disappointed that the Lord did not come at the end of the days, yet the cry, "The hour of his judgment is come," has been faithfully fulfilled, and more so from the fact that the future was hidden from our eyes. We can now see how the Lord used us to fulfill his word, before the light of the third message dawned upon our eyes. Increasing light now shows that our work was but just begun, when we thought it was almost done. And faith increases with increasing light. Prophetic fulfillment is necessarily progressive; hence those who follow in it will be charged

with "instability." The life-work of preaching a crucified and risen Saviour was not thought of by the disciples till after their great disappointment. True faith, however, does not vacillate back and forth, but steadily advances with increasing light. I did not identify myself with the advent movement till the third message and Sabbath were embraced in it. Then the logic of events and the force of divine truth compelled me to embrace the fulfillment of the whole series of the three messages as the work of God. And here I rest, claiming that a corrupt tree cannot bring forth this good fruit—fruit which commends itself to all, especially to every lover of the entire law of God. R. F. CORTRELL. MINNESOTA. To the Editor of the Sabbath Recorder: It may be for the interest of all concerned, to keep in mind the inducements that are held out by the State of Minnesota, to all who want farms or profitable work in towns. I will therefore clip from the St. Paul Press an extract from G. Revere, in which he states a number of facts which he designates as "proven": 1. That the geographical position of Minnesota is central and advantageous, with a vast back country tributary; it is the great gateway through which the inexorable laws of commerce must pour the trade of the vast rich country North and West of it. 2. That its past growth, notwithstanding a financial crash, an Indian war, and the rebellion, has been greater than that of any State in the Union, the percentage of increase being 45 1-2 per cent., nearly double that of Illinois, with its Central Railroad and rich prairies—which is only 27; five times that of Iowa, which is 11; six times that of Michigan, which is 7 1-2. 3. That its society is equal to that of New England, and as free from the ruffianism of new States, with the best endowed common school system in the Union, offering a free collegiate education to every youth in the State. 4. That it offers free homesteads—the best and most productive lands the world ever saw, to all who will settle on them—lands well timbered, well watered, and intersected by railroads which bring them to the very doors of good markets. 5. That its pineries and lumber interests equal those of Maine, with the finest water power in the world, and that she is annually exporting over one hundred million feet of lumber, worth near \$2,000,000. 6. That minerals—iron, copper and gold—abound; that her vast past beds supply the plant of coal, &c. 7. That she is a better stock growing State than Illinois—stock having to be fed no longer here than there, and are freer from disease, her vast natural meadows supplying two tons of the best hay per acre, for the simple cutting. 8. That seven or eight railroads are being built to traverse her in every direction, four of which are now in actual operation. 9. That real estate almost doubles its value every year in improved localities. 10. That the soil of Minnesota is a strong, warm, rich, sandy loam, requiring but little cultivation, and yielding more wheat, oats, corn, barley, potatoes, &c., to the acre, than Illinois, Ohio, Iowa, Pennsylvania, "or any other State," as proven by actual and incontrovertible statistical facts. 11. That it is just such a country as Noah, (the Ark man), would like, as grapes, currants, and all small fruits, as well as apples, do "bushy." 12. That the growing season is more favorable than that of older States; the greater quantity of its rain comes during the six growing months, in refreshing showers, leaving the fall dry to reap the harvest, and the winter still dryer and calmer. 13. That the winters are more agreeable than those of the Western or Eastern States—and getting milder every year. That we have only two inches of moisture in the form of snow and rain deposited during the winter months, against ten in New York and New England. That the river is open for navigation on this the 8th day of December; and that the severest cold is easily endured—being dry and steady. 14. That the land is cheap, while products of the soil find a ready market at home at good prices—where a man can buy land, break and fence it, and pay for the land, breaking and fencing, and all expenses, out of the first crop. 15. That the climate of Minnesota is the healthiest in the world; doctors starve, as they ought; miasmatic or malarious diseases, blue-devils, chills and fevers, and cholera, are unknown; that our pure, bracing air, restores the health of invalids; consumption is unknown, and pulmonary diseases find here, it is acknowledged, the most favorable climate on the American continent, if not in the civilized world. 16. That all these advantages combined—and some of the most beautiful and picturesque scenery in the United States thrown in—make Minnesota the long-sought promised land, the best country to emigrate to yet found. These are all facts—plain, stubborn and unquestioned facts. What we want is a medium for making them known, and then we may "hang our banner on the outer wall," and the cry will be, "Still they come." Truly, "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." Let us take that tide at its present flood. I would only add, that if all the good things are not found in isolated localities, our Sabbath-keeping societies have their full share. Yours truly, J. C. WEST. THE PLEA FOR POLYGYMY.—The legislature of Utah, in support of

their petition to Congress to abolish the law prohibitory of polygamy in the territories, say that there has not been a single case tried under it, and that, as the Constitution of the United States prohibits any interference with religion, they have the right to practice polygamy as a part of their creed, that institution being of divine origin. They also assert, that polygamy has had a great moral influence in saving people from prostitution and kindred evils. HOPKINTON ACADEMY. A Public Session of the Ladies' Parthenia Society of the Hopkinton Academy, was held on the evening of Feb. 16th, and repeated, by request, on Thursday evening, Feb. 21st. The literary productions were of a high order of merit, displaying much originality of thought. An original colloquy, entitled "Grandma Snagdragon," was a most laughable farce, and created great merriment. Where all did so well, it would perhaps be invidious to make distinctions. This Society is composed exclusively of ladies, present and past members of the school, who have displayed a most commendable energy and determination in maintaining the existence of their organization since its inception, some six years ago, in the midst of considerable opposition and contumely. In a quiet way, it is elevating and strengthening the character of its members, enlarging and developing their minds, better preparing them for the fields of usefulness which are slowly but surely opening for women in the future of our race; for the day is coming, when the doors of science and literature must be open to woman as wide as they are to man—when she can freely enter all departments of human knowledge, with none to molest or make her afraid. REV. WM. GOODELL, D. D., who died on the 18th inst. in Philadelphia, was widely known by his labors as an American missionary in Turkey. He was born at Templeton, Mass., on the 14th of February, 1792, was graduated at Dartmouth College in the class of 1817, and at Andover Theological Seminary in 1820. He was ordained at New Haven, Conn., Sept. 12, 1822, and embarked, with Mrs. Goodell, at New York, on the 9th of December. After spending nine months at Malta, for the purpose of studying the languages of the East, he arrived at Beyrout in November, 1823. He remained in Beyrout five years, and from there, in 1831, removed to Constantinople. In both places he passed through many perils, but always escaped unhurt. Dr. Goodell, in particular, distinguished himself by the translation of the Bible into Armeno-Turkish. The work was completed in 1843, and thoroughly revised in 1863. THE MAINE COLONY IN JAFFA.—There has been considerable inquiry as to the religious views of the people who went out from Maine to Jaffa. They call themselves Ephraimites, and President Adams is their religious teacher. A correspondent of the New York Tribune, writing from Beirut, says: "The Syrians ask many questions about the colonists. Some inquire whether they are Christians or Jews. When told that they are Christians, they ask whether they are Protestants or Greeks, for they say, they baptize by immersion as do the Greeks, and yet reject infant baptism which the Greeks accept. Another will say, we have heard of Moslems turning Christians, of Greeks turning Protestants, Maronites turning Greeks, of Druses turning Moslems, but we never heard before of Christians turning Jews, for we understand that these 'Americaines' say they are of the children of Ephraim, and therefore lineal descendants of Abraham." BISHOP SOULE ON DANCING.—The Memphis Christian Advocate says: "A friend sends us the following incident: "Once in Alabama, in a parlor filled with an intelligent and refined company, while Bishop Soule was conversing with a group of friends, another group in a corner was discussing the innocence of modern dancing—most of them in favor of it. At length they agreed to leave it to the bishop, and approaching, asked his opinion. (Silence.) 'Well, I never saw dancing but once, and I must confess I was pleased with it. (Great suspense, and glances exchanged.) I have been to Paris and to London, and over most of our own land, but I have never seen the exercise but once. (Eager attention.) While I was in Paris among other things, I saw several monkeys, taught to dance and keep time, and I must confess I was pleased with it, for I thought it became them very much.'"

RAILROADS WEST OF THE MISSOURI.—So far as my observations extend, the rapidity with which the several branches of the Pacific Railroad are being built, is without a parallel. Beginning at Omaha, Nebraska, cars are running 270 miles out; St. Joseph and Denver 15 miles; Atchison and Pike's Peak 60 miles; the one running up Kansas River, 167 miles, and the grading nearly completed for 50 or 60 miles further. Add to these the road from Leavenworth to Lawrence, 33 miles, and from Leavenworth to Wyandotte, 33 miles, mostly built in two years, the greater part within the past year. A. A. R. L. PRAYERS OF THE DEAD AND DEAD.—A visitor to the Hartford Dead and Dumb Asylum describes the religious services as wonderfully solemn and impressive. The chaplain alone closes his eyes—for the deaf children must see him in order to join with him. Every eye is intently fixed on him as he slowly and with reverent gestures addresses the Creator in the voiceless language of the Dumb. Not a sound is heard; not an eye wanders; every pupil seems to be transfixed, and to join with all his powers in the silent morning prayer. It is the most devout in external form of any service that was ever witnessed. SOUTHERN GRATITUDE.—Mr. Peabody's gift to the Southern States for the education of their youth, is not very gratefully received. The Richmond Dispatch, Augusta Chronicle, and other leading papers, consider that the selection of Northern men for the majority of the trustees is "a gratuitous insult to the honor, intelligence, and manhood" of the South, that the fund is intended to educate "children of the South as 'Yankees,'" and they especially object that it is to be used for the education of negroes. COUNTERFEIT SCRIP does not go in this region, and we shall feel obliged if those remitting half dollars will make sure that they are genuine. An occasional counterfeit would not give us much inconvenience; but when they come at the rate of a dozen a week, they encumber our pocket-book, and are really in the way. The truth is, that we have now on hand more than we shall put into contributions till specie payments are resumed. TURKEY is the scene of important events in these days. The leading Powers of Europe have been officially informed by the Turkish Government, that an assembly of representatives of the different religious creeds will be called together for the purpose of securing an effectual execution of the firman of 1856. That firman promises to the members of all religious denominations equal rights, but it has hitherto remained a dead letter. VETOS TO COME.—A dispatch from Washington, dated Sunday, Feb. 24th, says: "The reconstruction bill and the bill relating to the tenure of civil offices will be vetoed, and the veto messages are nearly concluded." RELIGIOUS INTELLIGENCE. The Council of the Dutch Reformed Church of Holland, have passed a resolution admitting the ministers of any recognized Protestant denomination to the pulpits of their churches, and two or three Sundays since the Rev. A. A. Stuart, an English dissenting minister, preached in the principal Dutch Reformed church in Amsterdam. This is the first occasion since 1619 upon which a dissenting minister has officiated in a church of the Establishment in Amsterdam. By the Year Book of the Unitarian Congregational churches for 1867, recently published, there are now 289 societies of this order in the country, of which 161 are in Massachusetts. There are 355 ministers, of whom 235 are settled and 120 unsettled. Last year the societies numbered 278, thus showing an addition of 11 during the year. The whole number of Baptist associations in Pennsylvania is 18, of churches 427, and of members 47,700, of whom 5554 were baptized during the last year. 101 of the churches are marked as desirous of pastors. In a few instances one minister serves two churches. The average number of members in the churches is 112. Rev. James Ross Burdick, a native of Leyden, Franklin county, Mass., died at Syracuse, N. Y., on Friday week, at the age of 71. He was a graduate of Brown University in the class of 1822, and labored long and faithfully in the ministry in various parts of the country. The University of Michigan has asked an appropriation of \$100,000 from the Legislature. The lower House passed a bill granting the appropriation on condition that the appoint a Professor of Homoeopathy in the Medical Department. The final passage of the bill is doubtful. The minutes of the New Hampshire Baptist Convention, which are just published, give the reports of six associations, which contain 81 churches, with 7390 members and 56 pastors. The number baptized during the year was 267. The boiler of the Paper Company's mill at Millersville, exploded on Feb. 20. Four persons were killed, and three injured. The damage to the mill is estimated at \$20,000. About sixteen thousand freedmen who emigrated from Louisiana to Texas last year, have gone back to the former State since Christmas. Rev. Mr. Spurgeon, who is in New York, says he expects to see the New York during the May Anniversary.

DOINGS IN CONGRESS LAST WEEK.

The great event of last week in Congress, was the passage of a bill which presents a feasible plan for the Reconstruction of the Union. This result was brought about after a discussion of almost unparalleled earnestness, continuing at intervals from the 6th of February till the night of Wednesday, February 20th; when the Senate, by a vote of 35 to 7, concurred in the House amendments to the bill, and the united action of the 36th Congress was thus secured. As this bill is destined to become law either with or without the approval of the President, we print its entire as sent to him, for his approval.

Whereas, No legal State governments or adequate protection for life or property now exists in the rebel States of Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Florida, Texas, and Arkansas; and whereas it is necessary that peace and good order should be enforced in said States until loyal and republican State governments can be legally established; therefore

Be it enacted, &c., That said rebel States shall be divided into military districts, and made subject to the military authority of the United States, as hereinafter mentioned; and that the purpose of Virginia shall constitute the First District, North Carolina and South Carolina the Second District, Georgia, Alabama and Florida the Third District, Mississippi and Arkansas the Fourth District, and Louisiana and Texas the Fifth District.

Sec. 2. That it shall be the duty of the President to assign to the command of each said district an officer of the army not below the rank of Brigadier-General, and to detail a sufficient military force to enable such officer to perform his duties and enforce his authority within the district to which he is assigned.

Sec. 3. That it shall be the duty of each officer assigned as aforesaid to protect all persons in their rights of person and property, to suppress insurrection, disorder and violence, and to punish or cause to be punished all disturbers of the public peace and criminals; and to this end he may employ local civil tribunals to take jurisdiction of and try offenders, or, when in his judgment it may be necessary for the trial of offenders, he shall have power to organize military committees or tribunals for that purpose; and all interference under color of State authority with the exercise of military authority under this act shall be null and void.

Sec. 4. That all persons put under military arrest by virtue of this act shall be tried without unnecessary delay, and no cruel or unusual punishment shall be inflicted, and no sentence of any military commission or tribunal hereby authorized affecting the life or liberty of any person shall be executed until it is approved by the officer in command of the district; and the laws and regulations for the government of the army shall not be affected by this act, except in so far as they may conflict with its provisions. Provided, That no sentence of death under this act shall be carried into execution without the approval of the President.

Sec. 5. When the people of any one of said Rebel States shall have formed a constitution and government in conformity with the Constitution of the United States in all respects, framed by a convention of delegates elected by the male citizens of said State 21 years old and upward, of whatever race, color, or previous condition, who have been present in said State for one year previous to the day of such election, except such as may be disfranchised for participation in the Rebellion or felony at common law, and when such constitution shall provide that the elective franchise shall be enjoyed by all such persons as have the qualifications hereinafter set for electors of delegates; and when such constitution shall be ratified by a majority of the persons voting on the question of ratification who are qualified electors for delegates, and when such constitution shall have been submitted to Congress for examination and approval, and Congress shall have approved the same, and when said State by a vote of its Legislature elected under said constitution shall have adopted the amendment to the Constitution of the United States proposed by the XXXIII Congress, and known as Article 14th, and when said article shall have become part of the Constitution of the United States, said State shall be declared entitled to representation in Congress, and Senators and Representatives shall be admitted therefrom on their taking the oath prescribed by law, and then and after the preceding sections of this act shall be inoperative in said State. Provided, That no person excluded from the privilege of holding office by said proposed amendment to the Constitution of the United States shall be eligible to election as a member of the Convention to frame a Constitution for any of said rebel States, nor shall any such person vote for members of such Convention.

Sec. 6. And be it further enacted, That until the people of the said rebel States shall be admitted to representation in the Congress of the United States, all civil governments that may exist therein shall be deemed provisional only, and shall be in all respects subject to the paramount authority of the United States, at any time to abolish, modify, control, and supersede the same, and in all elections to any office under such provisional governments all persons shall be entitled to vote under the provisions of the fifth section of this act. And no person shall be eligible to any office under such provisional governments who would be disqualified from holding office under the provisions of the fifth section of this act. And no person shall be eligible to any office under such provisional governments who would be disqualified from holding office under the provisions of the fifth section of this act.

Sec. 7. And be it further enacted, That until the people of the said rebel States shall be admitted to representation in the Congress of the United States, all civil governments that may exist therein shall be deemed provisional only, and shall be in all respects subject to the paramount authority of the United States, at any time to abolish, modify, control, and supersede the same, and in all elections to any office under such provisional governments all persons shall be entitled to vote under the provisions of the fifth section of this act. And no person shall be eligible to any office under such provisional governments who would be disqualified from holding office under the provisions of the fifth section of this act.

Sec. 8. And be it further enacted, That until the people of the said rebel States shall be admitted to representation in the Congress of the United States, all civil governments that may exist therein shall be deemed provisional only, and shall be in all respects subject to the paramount authority of the United States, at any time to abolish, modify, control, and supersede the same, and in all elections to any office under such provisional governments all persons shall be entitled to vote under the provisions of the fifth section of this act. And no person shall be eligible to any office under such provisional governments who would be disqualified from holding office under the provisions of the fifth section of this act.

THE SENATE.

The bill for the election of a Congress Printer by the Senate was passed. The salary is \$4,000, and it is understood that John D. DeForest, late Superintendent of Public Printing, will have the office.

The Tenure of Office bill was passed, with a clause which makes the consent of the Senate necessary before the President can remove Cabinet officers.

A bill was passed increasing the pay of all officers of the army below rank of Major-General 33 per cent, for two years from the 1st of July last.

A petition, signed by upward of 500 of the leading commercial houses of New York, was presented by Senator Morgan, asking for an increase of the salaries of the Appraisers, Deputy Appraisers, Deputy Surveyors, and Naval Officers of New York, and other officers, whose salaries, it is alleged, are wholly inadequate.

A bill was passed to bridge the Mississippi River at Clinton, Iowa. The joint resolution providing for the selection of a site for a Post Office in Boston, and extending to Tennessee the benefit of the act donating lands for the establishment of agricultural colleges, were passed.

The bill directing the Postmaster General to advertise for proposals for monthly steamship service between San Francisco and Honolulu was passed.

Mr. Sumner's joint resolution relative to representation at the Paris Exposition was taken up, and after some little discussion, was passed. It appropriates nearly \$100,000 for the purposes mentioned. In debate, Mr. Sumner said it had already cost \$150,000, and Mr. Lane said the country would not get out of it short of \$5,000,000, and the whole thing was a stupendous humbug.

HOUSE OF REPRESENTATIVES. The House agreed to the report of the Committee of Conference on the bill to regulate the tenure of office, by which Cabinet officers are included in those whom the President cannot remove without the consent of the Senate.

The Military bill was presented. It makes liable to enrollment in the National Guard all citizens between the ages of 18 and 45, without respect to color, excepting that colored citizens shall be in separate regiments. Persons who aided the rebellion are disqualified from enrollment.

A bill was passed to provide ways and means for the payment of the Compound Interest Notes. The Senate bill for the relief of contractors for building iron-clads for the navy was considered, and Mr. Sloan's substitute was passed by yeas 105 to 42.

The House spent much time in considering the Tax bill, which is not yet disposed of. An amendment abolishing the tax on cotton from September 1, 1867, was agreed to.

CATASTROPHE ON THE MISSISSIPPI.

A dispatch from Memphis, Tenn., dated Feb. 20th, says: The steamboat David White, which left New Orleans Thursday night for Louisville, with three hundred passengers and five hundred tons of freight for Nashville and Louisville, exploded her port boiler on Sunday noon, near five miles south of Memphis. The forward part of the boat was literally torn to atoms, and many of the passengers and crew were blown one hundred feet into the air, together with fragments of the boat. The scene is described as heart rending. The clothes were blown off some of the officers. Capt. Kinney was hurled one hundred feet into the air, and landed in the river much bruised and scalded. The clerk of the boat reports the loss of sixty-five passengers, many of whose names are unknown, as the books are lost. The boat is a complete wreck. Part of the boiler exploded upwards and part downwards, tearing the hull wide open. Engineers and firemen on watch were blown down with the hull.

Owing to high winds in the Adriatic, Venice has been inundated to an extent which has never been equaled within the memory of any of the inhabitants. The Piazza of San Mark was so flooded that the boats and gondolas passed over it, and the whole of the space had the appearance of a vast lake.

The coal fields recently discovered in Chindwarra, India, extend over a surface of upwards of fifty miles, varying in thickness of good coal from three to thirteen feet. There can be little doubt that these coal fields are the most important discoveries that have been made in India for years.

One of the fathers in the family of Pittsfield Shakers came to the conclusion, recently, that it is not good for man to be alone, and acting upon the new revelation, he deserted the brotherhood in company with a blooming Shakeress, young enough to be his grand-daughter.

A daughter of Ebenezer G. Cash, of Lynn, Mass., died very suddenly the other day, while taking off her rubbers. She had just returned home from a shop near by, where she was learning to work on a sewing machine, and was in unusual good spirits.

A terrible tornado, which recently swept over the country near Vicksburg, Miss., destroyed a vast amount of property, and caused the loss of some lives, among them that of a Mrs. E. R. Nelson. Every member of her family, eleven in number, were more or less injured.

The Savannah Herald says that at this time, hundreds of freedmen were loitering around the city, but now there is scarcely any idle one to be found—the agents from Florida, who have been going up and down through Georgia for some time, having cleared them all away.

The chair occupied by John Hancock in the Continental Congress, and the table on which the Declaration of Independence was signed, were to be removed from Harrisburg and placed in Independence Hall, Philadelphia, on Washington's birthday, with appropriate ceremonies.

The California papers state that R. C. Gridley, whose famous "sanitary sack of flour" brought into the treasury of the Sanitary Commission over \$75,000, is lying sick and in want, with a helpless family depending upon him, at Stockton. Measures were being taken for his relief.

An English clergyman refused to marry a couple for a less sum than thirteen shillings, whereupon the bridegroom brought a suit against him. The court decided that the rector's claim, which was based on an alleged immemorial custom, could not be upheld in law.

The goods sent from New York in the steamer Harpswell, for the Paris Exposition, were many of them damaged by a storm, on the passage. A quantity of lard, which was stowed above them, got loose, and filtered gradually down through the cargo.

It is contemplated to give greater importance to gymnastic exercises in all the colleges of France. Each of these establishments is provided with a gymnasium, and the pupils are furnished with a special dress, but the exercises, which at present only take place once a week for an hour or more, are to be renewed more frequently.

G. H. Boelenius, a heavy tobacco merchant of Baltimore, was afflicted with a temporary fit of insanity while stopping at a Hartford hotel, the other day, and he not only broke all the windows in his room, but accused the landlord and others of attempting to poison him. His brother arrived there the next day, and took him home.

The Nebraska Legislature has ratified the conditions imposed by Congress for the admission of that territory as a State. The vote in the House stood 20 yeas to 6 nays, and in the Senate it was unanimous.

The Paris correspondent of the New Orleans Picayune is a colored man, who is, and has been for several years, attached to the American Consul's office.

A gas explosion occurred in a dwelling house in Allegheny City, Pa., on the 13th of February, which demolished the building, and caused the death of a child two years old.

During the recent cold weather, a stage driver was lost on a prairie in Iowa, and was four days and nights without food. He was badly frozen, but will probably recover.

Edward P. Rousseau, a brother of the Congressman, committed suicide in Louisville, Ky., recently, by shooting himself. He was subject to fits of temporary insanity.

Some one in London has invented a machine for tolling bells. It is wound up on Saturday night, and commences and ends its operations at the exact moments on Sunday.

Dickens's income is seventy thousand dollars a year from his writings and lectures; and he is estimated to be worth three or four hundred thousand dollars.

An old lady of seventy-one years fell down stairs in Utica, N. Y., and broke her neck, while trying to descend in the dark to relieve the watchers over her dead husband.

It is rumored that John G. Whittier, the poet, is to be married in his old age to a Philadelphia widow, with whom he has been in love for thirty years.

A large number of persons in Lockport, N. Y., were made violently sick a few days since by eating poisoned cheese. In one house thirty persons were made deathly sick by eating some of it.

The representation of the "Great Rebellion," given by the school children of Cincinnati, under the direction of Mr. Hager, was continued four nights, and attended by an aggregate of 11,400 persons.

Thompson, the negro burglar who shot Mrs. Aaron Ward, at Newark, N. J., on the night of the 1st of January, while robbing her house, has been sentenced to thirty years in the State Prison.

The Nebraska Legislature has ratified the conditions imposed by Congress for the admission of that territory as a State. The vote in the House stood 20 yeas to 6 nays, and in the Senate it was unanimous.

The Paris correspondent of the New Orleans Picayune is a colored man, who is, and has been for several years, attached to the American Consul's office.

A gas explosion occurred in a dwelling house in Allegheny City, Pa., on the 13th of February, which demolished the building, and caused the death of a child two years old.

During the recent cold weather, a stage driver was lost on a prairie in Iowa, and was four days and nights without food. He was badly frozen, but will probably recover.

Edward P. Rousseau, a brother of the Congressman, committed suicide in Louisville, Ky., recently, by shooting himself. He was subject to fits of temporary insanity.

Some one in London has invented a machine for tolling bells. It is wound up on Saturday night, and commences and ends its operations at the exact moments on Sunday.

Dickens's income is seventy thousand dollars a year from his writings and lectures; and he is estimated to be worth three or four hundred thousand dollars.

An old lady of seventy-one years fell down stairs in Utica, N. Y., and broke her neck, while trying to descend in the dark to relieve the watchers over her dead husband.

Brown's BRONCHIAL TROCHES. Having a direct influence to the parts, give immediate relief. For Bronchitis, Asthma, Catarrh, Consumption, and Throat Diseases, TROCHES are used with always good success.

Will take TROCHES useful in clearing the voice when taken before Singing or Speaking, and relieving the throat after an unusual exertion of the vocal organs. The Trochies are recommended and prescribed by Physicians, and have had testimonials from eminent men throughout the country. Being an article of true merit, and having proved their efficacy by a test of many years, each year finds them in new localities in various parts of the world, and the Trochies are universally pronounced better than other articles.

Obtain only "Brown's Bronchial Trochies," and do not take any of the "Pseudo Trochies" that may be offered. Sold EVERYWHERE.

A CANO—Not a surprise party, because due notice was given, but on Feb. 6th, we might expect a visit from the society, with an intimation that no cooking for the day by the family would be necessary. In looking at the provisions left, they might have added, for some days to come. Although given to understand that it was not designed to be a donation, the undersigned cannot forbear expressing his sincere thanks to him by the bundle of dry goods presented to him by the ladies; and to the gentlemen for the prompt manner with which they renewed their liberal subscriptions for the coming year, sincerely hoping that the recipient of these favors may be enabled to return an equivalent for the kindness shown.

A MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the Society's Room in Westbury, on Thursday, February 27th, commencing at 10 o'clock A. M. E. G. CHAMPLAIN, Cor. Sec.

CHOLERA. The benefits I have received from the use of your invaluable remedy, the Pain Killer, induces me to pen a word in its praise. Experience has convinced me that for Headache, Indigestion, Pain in the Stomach, or any other part of the system, except Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute intervals, in a cup of hot water. I am confident that, through the blessing of God, I saved me from the cholera during the summer of 1866. Travelling without rest, dust, change of diet, and constant exposure to an infected atmosphere, my system was daily rendered to a state of debility, and I was accompanied with Cholera, Cholera Morbus, Diarrhoea, Dysentery, Toothache, &c., there is nothing better than the Pain Killer. I have this hour recovered from a severe attack of the Sick Headache, by using two teaspoonfuls, taken at thirty minute

