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The Sabbath Recorder.

CHARITY.

"Now abideth these three, Faith, Hope, Charity; but the greatest of these is Charity."

If we knew the cares and crosses
Crowding round our neighbor's way;
If we knew the little losses,
Sorely grievous day by day,
Would we then so often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow—
Leaving on our lives a stain?

If we knew the clouds above
Hold but gentle blessings there,
Would we turn away all trembling,
In our blind and weak despair?
Would we shrink from little shadows,
Flitting o'er the dewy grass,
If we knew that birds of Eden
Were in mercy flying past?

If we knew the silent story
Quivering through the heart of pain,
Would we drive it with our coldness
Back to haunts of guilt again?
Life hath many a tangled crossing,
Joy hath many a break of woe;
But the cheeks, tear-washed, are whitest,
And kept in life are flowers by snow.

Let us reach into our bosoms
For the key to other lives,
And with love toward erring nature,
Cherish good that still survives;
So that when our disrobed spirits
Soar to realms of light above,
We may say, "Dear Father, love us,
E'en as we have shown our love."

For the Sabbath Recorder.

ONE BAPTISM.

ELD. N. V. HULL:

My Dear Brother,—It is a wonder to me, that there are now so many people who cannot see the difference between the *water* baptism of John, and the *spiritual* baptism of Christ. Simon Peter did not seem to understand *this* difference until about eight years after the resurrection of Christ, when he saw the Holy Ghost given to the Gentiles before water baptism. He said, "Then remembered I the word of the Lord, how that he said, (Acts 1: 5,) John indeed baptized *with water*; but ye shall be baptized *with the Holy Ghost*." Acts 11: 16. John was "sent to baptize *with water*, that Christ should be made manifest to Israel." John 1: 31. He was the Friend of the Bridegroom—called one of the greatest of the prophets, because he was to introduce Christ, and "bear record that this is the Son of God." John properly belonged to the first dispensation, to the law of types and shadows. Even Christ himself "was made under the law, to redeem them that were under the law." Hence he could say, when baptized by John, "Thus it becometh us to fulfil all righteousness." Thus it became him to fulfil all the law of types and figures, pointing to the gospel; including *circumcision* and *baptism*, (which are now spiritual, Col. 2d ch.) John's water baptism was a figure of Christ's spiritual baptism. John and Christ are very particular to show the difference between the *water* baptism of John and the *spiritual* baptism of Christ. Luke 3: 16—"John answered, saying unto them all, I indeed baptize you *with water*; but one mightier than I cometh; he shall baptize you *with the Holy Ghost* and with fire." See also Matt. 3: 11; Mark 1: 8; John 1: 26, 31, 33; Acts 1: 5, and 11: 16.

You will see that the gospel, or "the preaching of peace by Jesus Christ, *began* from Galilee, *after* the baptism which John preached," (Acts 10: 37,) so that John's baptism *with water* was before the gospel of Jesus Christ began, or before New Testament times.

We see no place in the New Testament, where our Lord Jesus Christ ever instituted, practiced, or commanded, baptizing "with water," either in his Sermon on the Mount, or in any of his doctrines. I conclude, then, (with thousands of others,) that so far as we are water Baptists, so far we are John's disciples.

The Church, the Bride, the Lamb's Wife, have no right to be called Baptists, after the Friend of the Bridegroom; but they have right to be called "Christians," after the Bridegroom. Acts 11: 26.

That circumcision and water baptism were practiced for some time after the resurrection of Christ, (as types and shadows,) is evident. But now there is "one Lord, one faith, *one baptism*." "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles."—1 Cor. 12: 13. "For ye are all the children of God, *by faith in Christ Jesus*. For as many of you as have been baptized into Christ, have put on Christ."—Gal. 3: 26, 27. Was Simon baptized into Christ? Acts 8: 13.

The baptism which "*doth now save us*," is not an outward washing—"not the putting away of the filth of the flesh, but *the answer of a good conscience towards God*, by the resurrection of Jesus Christ."—1 Pet 3: 21. "Not by works of righteousness which we have done, but according to his mercy, *he saved us, by the washing of regeneration, and renewing of the Holy Ghost*," which we want daily: We want to be washed with "the washing of water by the Word," cleansed, purified, and justified by faith in our Lord Jesus Christ

We are glad there is one "*which baptizeth with the Holy Ghost*;" one "that loved us, and washed us from our sins in his own blood;" one that will give the Holy Spirit to those who ask Him. To him be glory, honor, and power, forever. Amen.

Paul was not sent to the Gentiles to baptize, but to preach the gospel.

Those who "hear and do the sayings of Christ," in the fifth, sixth, and seventh chapters of Matthew, will be "likened unto a wise man, which built his house upon a rock." Though nothing is said about water baptism, Christ is the "door of the sheep." We must not lean upon an act of our own for salvation.

Yours in hope,
BENJAMIN CLARK.

ALDEN, 1869.

REPLY.

I see a difference between John's baptism in water, and Christ's baptism in the Holy Spirit and fire, but am not certain that I fully understand the meaning of the phrase, "He will baptize you in the Holy Spirit and fire."

I. John's baptism, I conclude, was not a rite of the Mosaic dispensation, although it was introduced before that was closed up. It arose with John, and was peculiar to him; and so far as the people who received it were concerned, it was unto repentance and remission of sins. Matt. 3: 11; Mark 1: 4, Luke 3: 3.

II. So far as John's baptism referred to Christ personally, it was that he might "fulfil all righteousness," (Matt. 3: 15,) and that in connection with this he might be fully announced to the people by the descending and resting upon him of the Holy Spirit in the form of a dove, and the voice coming out of heaven, and saying, "This is my beloved Son, in whom I am well pleased."—Matt. 3: 16, 17. I suppose Christ baptized no one during his ministry, although his disciples did. John 3: 23. But that the disciples of John still held to him, is manifest, as did the disciples of Christ to their Master.

III. The baptism in the Holy Spirit and fire may embrace the following points: 1. The burning or consuming judgments of God in the destruction of the Jewish commonwealth. 2. The revelation of the divine power in the establishment of the kingdom of Christ on the day of Pentecost. 3. The granting of power for the working of miracles, and the speaking with new tongues. 4. The gift of prophesy and the revival of the recollections of the apostles in regard to the sayings of Jesus, &c.

IV. But that Jesus also appointed water baptism as an ordinance of his kingdom, seems to me plain, for the following reasons: 1. Both before and after Christ's resurrection, baptism in water and in the Holy Spirit are mentioned separately, so that there is no occasion for confounding them. 2. The language of the commission given to the apostles after Christ's resurrection, and extending through all time, is plain. Matthew says, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit." Mark says, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved." Luke says, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The obvious meaning of the language in these texts requires us to recognize a distinction between baptism and the Holy Spirit, and also the history of the transactions growing out of this commission requires this. On the day of Pentecost, Peter, as the leader of the apostles, in answer to a question involving this matter, says, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Spirit." And a little further on he says, "Then they that gladly received the word were baptized," &c. You will see, that the baptism here commanded was not the baptism of the Holy Spirit; for that was to be received *afterward* That this was not John's baptism, is clear, because it was under the sanction of the new order of things, and a baptizing of them into Christ, or in his name. Besides, it was a baptism with reference to the remission of sins, which was only the office of *water* baptism. In the eighth chapter of Acts, we find Philip preaching at Samaria. That the baptism here mentioned was not of the Holy Spirit, is plain, because after this, Peter and John were sent from Jerusalem to confer this, which they did by the laying on of hands. The case of Simon is very clear, because, although having been baptized, he sought to obtain the Holy Spirit afterward, but was denied this. His baptism, then, must have been in water. But the case of the Ethiopian is beyond dispute. He says, "See, here is *water*, what doth hinder me to be baptized?" They went down into the water; Philip baptized him; then they came up out of the water, &c. Now, this was not John's baptism, but Christ's. Philip was Christ's disciple, and preached and baptized in his name. Can there be any *reasanable* doubt of it?

In the ninth chapter of Acts, is an account of the conversion of Saul, in the course of which is mentioned his baptism as a part of the transactions of the interesting occasion; and afterward, in the twenty-second chapter, Paul, when giving an account of his conversion, is careful to remember his baptism, which clearly shows its importance in his mind.

In the tenth chapter is recorded the conversion of Cornelius, in connection with which is mentioned the fact that first the Holy Spirit was given as a proof that the Gentiles were embraced in the gospel plan, after which they were commanded to be baptized in *water*. And mark: John's baptism was for the Jews, but Cornelius was a Gentile, and received not John's, but *Christian* baptism in *water*.

In the sixteenth chapter are recorded two notable instances of baptism, Lydia of Thyatira, and the Philippian jailer, with their households; and who, in reading the account after those already referred to, would think of any other than water baptism?

The case of the Corinthians, mentioned in the eighteenth chapter, presents no other thought than that they were baptized in water. The statement of Paul, in his first letter to the Corinthians, that he was not sent to baptize, is not against water baptism, but against *his* baptizing, lest some should say that he baptized in his own name—that he might not exalt himself above Christ his Master. But let it still be remembered, that the Corinthian Church was composed of baptized believers, although Paul only baptized a few of them. In the nineteenth chapter, we have an account of the rebaptism of some who had received John's baptism, who after having been baptized in the name of the Lord Jesus, by the laying on of Paul's hands, received the Holy Spirit, and spake with tongues. That this was water baptism, is clear, because, *after* this they received the Holy Spirit.

That the Colossians were *buried* by their baptism, as were the Romans, is stated; and what ground is there to doubt that they were buried in water? Baptism in water, according to Peter, (1 Peter 3: 21,) is a figure of salvation. It indeed was not a putting away of the filth of the flesh, after the manner of Jewish ordinances, but an inquiry after a good conscience, and looked to the resurrection of the dead. Paul to Titus, (Tit. 3: 5,) calls baptism the "washing of regeneration," and puts it in connection with the "renewing of the Holy Ghost."

These statements might be drawn out to a great length; but the above may suffice for the present. I see no light in this effort to dilute the Scriptures on the subject of gospel ordinances. That in many instances they have had a merit attached to them beyond that given by the founder of our religion, I do not doubt, and that spiritual decay has been the fruit of this is true. But it is just as wrong to take from them their real value by lowering and degrading them. These ordinances are vital, and in their teachings more perspicuous than words can be. My plea is, Let them have just the value the Scriptures give them—no more, no less.

N. V. HULL.

WOMAN SUFFRAGE.

A Review, by a Constituent, of the Speech of Hon. D. E. Maxson, in favor of Woman Suffrage.

In briefly reviewing the remarks of Hon. D E Maxson, in the Wisconsin Assembly, upon the subject of Woman Suffrage, I shall confine myself mainly to the consideration of those clauses in which the speaker has attempted to establish the correctness of his theory.

As it is not within the scope of a review to adduce arguments, more than are necessary for the purpose of illustrating the theory advocated, I shall proceed at once to the consideration of the proposition in which the speaker "proceeds to unfold the mental process by which he finds himself settled in the conviction, that in just so far as the right of suffrage is a natural right, woman is fully the equal of man in the possession of that right; and if in any sense the right of suffrage is a conventional bestowment, she *ought* to be the equal of man in its possession."

As I conceive of a right pertaining to nature, or "coming in the ordinary course of things," when applied to our system of government, I cannot concede that female suffrage is a "natural outgrowth of our institutions." If this were for a moment admitted, then the Constitution of the United States is an arbitrary perversion of the spirit of its authors, and the Declaration of Independence, in which the Constitution was foreshadowed, is *false* when it asserts that the people "may form a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness." The proposition presented is readily answered by the fact, that in no true sense is suffrage a *natural right*, but rather a prerogative, established with more or less liberality in different States, and subject to alterations and amendments through constitutional provisions.

And as to the second division of the proposition, it does not follow by any process of reason or analogy, that a stipulated privilege *ought* necessarily to be in the equal possession of all the inhabitants of a State. The assertion of this theory is without force or moral effect, if it shall appear that the universal exercise of a stipulated privilege would in any manner impede the operation of successful government, or endanger the public good. And here I am constrained to ask, What, in reasonable probability, would be the effect of extending the elective franchise to woman? Would she not, in accepting, incur peculiar obligations to the State? Are not the obligations of protection and defense mutually binding upon the government and upon the governed? And should not the hand that unsheathes the *sword of power* wield the keen weapon in its defense? Who, then, would degrade the nature of woman to the condition of an Amazon, and impose upon her obligations that she could neither avoid nor carry into execution? But the evil effects arising from such a cause would not, by any means, be the only disastrous results in the operation of the unwise theory proposed; and it is not strange that the human mind should revolt from the fearful picture, when we feel that society is woman's kingdom, and that when the glory of her power shall lose its lustre, the heart of man must become "the cage of every unclean and hateful bird."

We are cited to selections from the historians Abbott and Bancroft, and a portion of the second clause of the Declaration of Independence, in which the distinctive features in our system of government are portrayed. The glorious principle thus represented, indeed, underlies the philosophy of just government, and the man who would deny their essential excellence is either blinded by ignorance or incapable of comprehending their sublime relations. There is, however, on the part of many, an inadequate conception of the true relations in which these principles are applied; and perhaps I may be pardoned in venturing the opinion, that the speaker has misconceived of the true sense of the terms *power* and *consent*, in that connection in which he asserts that, if the "just powers of government are derived from the consent of the governed, woman, being one of the governed, must have the power of consent, and, as a natural sequence, the power of withholding her consent; and if she thus hold in her hand the prerogative of consenting to confer power on government, or withholding power from it, for the reason that she is governed by it, then does she hold the ballot in her hand." In following this system of logic to its legitimate conclusion, it will be seen that, as the "power" of consent is essentially the power of government, in whatever degree *consent* is withheld, in that degree the powers of government will be suspended; and if consent is wholly withdrawn, the powers of government become inoperative; and by this it would appear, that if consent is a *right* belonging to the people, male and female collectively, the minority must be in perpetual subjugation to "unjust power," and the majority might revolutionize the government by rightful authority. And, further, if the "power" of consent is an *individual right*, and power unjust when consent is withheld, then any one of the governed may withdraw his relations from the government at pleasure But how is this? The Declaration of Independence declares that legislative power, at least, "is incapable of annihilation," and if this be admitted, the power of government would then revert to the individual, and the theory advocated, when thus carried into practical operation, would reduce humanity to a condition of barbarism unparalled in the history of the world.

In passing to the review of that portion of the speaker's remarks, in which it is maintained that the Republic of America is based upon the principles of human freedom and the rights of human nature, it is unnecessary to affirm that these truths are not less willingly advocated by all good citizens of the Republic than by the speaker himself; nor is it less willingly conceded, that all the rights of human freedom or of human nature that belong to man, belong also, in justice, to woman; and, "let it be remembered that it has ever been the pride and boast of America, that the rights for which she contended *were the rights of human nature*, and that by the blessing of the Author of these rights, and the means exerted for their defence, they have *prevailed* against all opposition, and form the basis of thirteen independent States." If the theory of woman suffrage was contemplated as a *right* belonging to human nature, by Madison and his illustrious compeers, as the speaker would lead us to believe, why was not that theory by them engrafted into the charter of our liberties, and handed down to posterity with their precept and example?

In further tracing the current of the speaker's remarks, if amiableness and refinement in woman are to be preserved, I cannot yet be soothed by the speaker's well-wrought periods, and here admit, that the intrigues and corruption of party *politics* would not, at least in some degree, efface the moral beauty, and mar the divine attributes of woman. And in view of the fearful destiny that would thus rise up before her, prompted by the irresistible decrees of thought, I here assert, that he is wanting in the sympathies of human kind, who would clasp the hand of woman to lead her down into the "dirty pools" of politics, to wash "the unclean things that crawl and spawn therein."

"Vice is a monster of such frightful mien,
As to be hated needs but to be seen;
But when once seen, familiar with her face,
We first endure, then pity, then embrace."

I am greatly at a loss to know how the speaker can reconcile feminine incorruptibility to that degree asserted and reasserted in his argument with that statement in which he says: "There is, it seems to me, a growing and hurtful tendency, fostered by the flashy and shallow literature between yellow covers, such as the boys pile upon you in every railroad car, and such as finds too easy access to our parlors and reading rooms, to so dephlogisticate and etherialize our women, as to make them anything but the counterpart of man, the real substantial elevators and purifiers of society they were designed to be." Yet, however much, thus far, we may have disagreed, I must be permitted to endorse, with unqualified admiration, the beautiful sentence in which the speaker says that "the soul of woman is the soul of love, and therefore, since love, whether it dwell in the heart of God, of man, or of woman, is essentially vicarious, the hand of woman is the helping hand." Such, indeed, is woman—constant and affectionate, moving in the majesty of womanly gentleness, and secure in the citadel of her love; in the heart of man she reigns a queen, while her primal duties shine aloft like stars, and charities that soothe and heal and bless are scattered at the feet of man like flowers."

I had thought it was not an unreasonable supposition, that as a legitimate result of the enfranchisement of a large body of people previously excluded, new offices would be created, and the burdens of taxation increased. But the language employed by the speaker would seem to indicate his belief in the contrary; and he has added, in the same connection, that the franchise would be "elevating to woman, by opening before her healthful stimulants to noble exertion." I would not take from woman the exercise of that intelligence which is in itself sufficient to lead her on to noble exertion, or obscure from her vision the star of glory whose beams invigorate the human mind; yet it must be evident to one capable of comprehending the divine economy, that the *duties* of the human family are not uniform, and that men and women can accomplish most, each in their proper sphere; but if there is within the range of moral grandeur one picture more *elevating* than another, it is the mother fashioning the current of immortal thought as she teaches her bright-eyed child to say, "Our Father which art in Heaven." It has been related, that a Campanian lady, fond of pomp and show, being on a visit to Cornelia, the illustrious mother of the Gracchii, displayed her jewels and diamonds ostentatiously, and requested that Cornelia should show her jewels also. Cornelia turned the conversation for a while to another subject, until her children should return from the public school; and when they had entered their mother's apartment, she, pointing to them, said, "These are my jewels, the only ornaments I admire." There can be no exception taken to the speaker's syllogism by which it is conclusively shown that there is no substantial reason, in the simple assertion, that because, "a woman may not want to vote," she therefore should not vote. It requires but an ordinary degree of mental force for this fact to be appreciated; but I imagine it would require a supernatural exercise of intellectual force to show that it is woman's *duty* to enter the arena of political warfare by exercising the elective franchise. And if it shall appear, that it is not her *duty* so to do, then that she should not vote for the reason that she may not desire to do so, is conclusive, and in itself sufficient.

In passing to the conclusion of this article, I will simply allude to that clause in which a Washington correspondent virtually compares the present condition of American women to that of slavery. The comparison thus instituted is too foreign to the subject to require comment; but if observation and experience can at all times instruct the human mind, I am well assured, that the woman, in ordinary relations, who now deems herself a *slave*, if once enfranchised, would ere long exclaim:

"Cursed be your Senate; cursed your Constitutions;
The curse of growing factions—and divisions—
Still vex your councils, shake your public safety,
And make the *robes of government* you wear
Hateful to you as these *chains* are to me."

I am confirmed in the deliberate conviction, that woman, in the excellence of her nature, is the intellectual equal, and the moral superior of man, and I would not for a moment close from her the avenues that lead to fortune or to fame. There is room enough for all, in their proper sphere, to achieve what men and women can do. The volumes of literature and philosophy lie open before us, and there are many pages yet unwritten. There are truths unspoken that would make the tongue of man or woman eloquent, and golden treasures yet hidden in the mystery of things. Onward to the victory, in *harmony* and *peace*.

A CONSTITUENT.

THE LITTLE SHOE.

Laughing, and humming an idle air,
I threw the drawer's contents aside;
Trifles of old days I scattered there,
And papers in haste untied.

Struck, as it were, by a random shot,
I felt an old wound bleed anew;
Carelessly seeking I know not what,
I came on a little shoe

Memory flashed on me; sadly sweet
Rang out the merry laugh of yore;
Echoed the beat of those tidy feet
That pattered along the floor.

Chubby round face, so demure and wise,
Shone out with brow so angel-fair;
Dreamy reflection of hare-bell eyes,
And halo of golden hair.

Pet names, and jokes of her infant play
Struck on my heart with a sudden blow—
Life in the morn of one [illegible] day,
And Death e'er the sun was low!

Poor little relic! brief hour of sport!
What shame to me if tears will fall!
Springtime of babyhood, oh, how short!
This poor little shoe, how small!

WHY DON'T BOYS LEARN TRADES.

The present generation of young men seem to have a strong aversion to every kind of trade, business, calling, or occupation that requires manual labor, and an equally strong tendency toward some so-called "genteel" employment or profession. The result is seen in a superabundance of elegant penmen, bookkeepers, and clerks of every kind, who can get no employment, and are wasting their lives in the vain pursuit of what is not to be had; and a terrible overs ock of lawyers without practice, and doctors without patients.

The passion on the part of the boys and young men to be clerks, office attendants, messengers, anything, so that it is not work of the kind that will make them mechanics or tradesmen, is a deplorable sight to those who have full opportunities to see the distressing effects of it in the struggle for such employments by those unfortunates who have put it out of their power to do anything else, by neglecting to learn some permanent trade or business in which trained skill can always be turned to account. The applications for clerkships and similar positions in large establishments are numerous beyond anything that would be thought of by those who have no chance to witness it. Parents and relatives, as well as the boys and young men themselves, seem to be afflicted with the same infatuation. To all such we say, that the most unwise advice you can give to your boy is to encourage him to be a clerk or bookkeeper. At the best it is not a well paid occupation. Very frequently it is among the very poorest. This is the case when the clerk is fortunate enough to be employed; but if he should happen to be out of place, then comes the weary search, the fearful struggle with the thousands of others looking for places, the never-ending disappointments, the hope deferred, that makes the heart sick, the strife with poverty, the humiliations that take all the manhood out of the poor souls, the privations and sufferings of those who depend upon his earnings, and who have no resource when he is earning nothing. No father, no mother, no relative should wish to see their boys or kindred wasting their young lives in striving after the genteel positions that bring such trials and privations upon them in after life.

How do these deplorably false notions as to choice of occupation get into the heads of boys? Why, do they or their parents consider it more "genteel" or desirable to run errands, sweep out offices, make fires, copy letters, &c., than to make hats or shoes, or lay bricks, or wield the saw or jackplane, or handle the machinist's file, or the blacksmith's hammer? We have heard that some of them get these notions at school. If this be true, it is a sad perversion of the means of education provided for our youth, which are intended to make them useful, as well as intelligent members of society, and not useless drags and drones. Should it be so, that the present generation of boys get it into their heads that, because they have more school learning and book accomplishment than their fathers had, they must therefore look down upon the trades that require skill and handicraft, and whose productions make up the vast mass of the wealth of every country, then it is time for the controllers and the directors to have the interior walls of our school-houses covered with maxims and mottoes warning them against the fatal error.—*Philadelphia Ledger*.

THE STRASBURG CATHEDRAL.

I had seen the Cathedral at Cologne, and therefore this Strasburg one had a hard time making any due impression on me. With a critic in ecclesiastical architecture, it would not have been so, for the two have their differences and distinctions; but to one who has only the common run of wisdom, I think it must always be so. I cannot give you the precise dimensions of the Strasburg wonder; alas, I was so stupid as not to inquire, but it is laid out on a large scale, its length and breadth (it is a Latin cross) running up into hundreds and hundreds of feet. The oldest part of the building was put up about 1,000 years ago, the Choir, I mean, and is not Gothic exactly, but has the heavy round arch and thick-set immense pillars of another style. The general interior effect is dark and grand beyond all question; it shows you poor mortals doing their best in honor of God; the labor put forth there was herculean, and minute, too, and loving; there are little elaborations all about to show that the builders wrought with their hearts and meant to be faithful to their best thought to the last jot and tittle, and it becomes us always to accept with reverence and tenderness whatever is genuine and thorough and aspiring; still I wanted there some things which I did not find. I wanted, for example, more height and aspiration, the roof being so low over me as to oppress me; the color of it was whitish, which seemed to me to be abominable; the columns would have been nobler and three times as graceful if they could have reached into the air a little more; the side aisles of the nave were not favorable to a full breath, and did not expand one's feelings and carry him out towards the infinite, &c., &c. All of which may have been very ignorant and cross-grained in me, and if it was, then I make my apology to the glorious old pile, with tears in my eyes, and withdraw everything and slink out of sight, and leave the praise of many generations to go on unbroken by my nonsense clear to the end of time

The circular window of stained glass over the door of the nave is forty-three feet in diameter. The pulpit, four or five hundred years old, is of stone, carved and carved and then carved again, and the pulpit in these famous continental churches seemed to be a point generally on which artists delight to show their skill and patience, until the little thing is worth about as much as an ordinary church. It is like studying an exquisite miniature to look at one of them, and I have not yet learned to appreciate such delicate elaboration in such grave and solid interiors, especially when it is expended on coarse stone, on which the very finest results are altogether impossible, no matter how long a man works nor how skillfully.

The transept, where the curious clock is, of which every one has heard, has a feature which I have seen nowhere else, I believe, viz., it is supported by a single central pillar running clear to the roof, a beautiful one, variously adorned. But the above curious clock is one of the notorieties of the interior, though I assure you, *Post*, that after looking at the Cathedral I felt that that machine up in the corner was a boys-play concern, and not worth having its name shed abroad through all the world. It came right for me to be there at noon when the principal performance of the clock comes off. And there must have been two hundred more there at the same time to see the same thing, the majority of them boys and loafers from the streets of Strasburg. At twelve o'clock precisely the machinery began to move, a little angel seated some six or eight feet up on the clock (for the concern reaches almost to the roof of the building) struck a bell, then a similar little angel turned an hour glass which he holds forever and ever in his hands, (and turns every hour in fact;) then three or four figures higher up, which appear to be a foot or a foot and a half long, and represent childhood, youth and old age, march out in succession in front of a stationary old skeleton of Father Time, or Death, and as each one passes the old chap he strikes a bell fixed there, and at the same time Death himself strikes the bell with a human bone that he holds in his hand; then, higher up still, twelve other figures, representing the twelve Apostles, march round in succession before a figure of Christ, and turning, salute him, Christ at the same time lifting his hand in benediction over the head of each one, and to crown all, three or four times during this complex operation a rooster (more elegantly called cock) as large as life, and standing on the very top of the clock, lifts his wings and crows with exceeding naturalness, and with a voice that fills the whole Cathedral, and adds great solemnity to divine service, I should say, when he and the priest happen to be both in exercise at the same time. All of these many figures move with the hitchity-hatch of machine work, and are highly puppet-like, and I should like to take a crowd of boys in to see it, because it is curious and funny, but aside from a certain solemnity like that which attends any measured marking of the eternal flow of time (like the slow ticking of a clock in a still house or the stroke of the hours by night in a resounding bell tower) there is nothing impressive in the Strasburg clock, and in a great cathedral one solitary deep-voiced bell to announce the hours and the quarters would speak more than all the angels, bones, apostles and roosters put together.

The spire of the cathedral is the highest in the world (468 feet,) but it does not appear so, and if you were told that it was only 300 feet high you would easily enough believe it. But O! the work laid out on that spire. There is no end to it, and it would take all day to study it out—and then you would not get it all, partly because of the stain of the elements upon it, and partly because the bulk of it is so far away from you. Around the solid spire there is woven a beautiful, open net-work of stone, and there are statues and equestrian forms, and animals, and grotesques, and stone allegories, and stone poems, and stone history, and stone conceits, and stone rosettes, and Arabesques, as though the brain of the architect had become suddenly alive with curious and beautiful things which flocked out of him like ants out of a hill, and took their places by the ten thousands in spire form, and then were turned suddenly into stone, and fixed forever, for the amazement of all generations. In this description I include whole front clear to pavement—for in the outer arch of the door at the foot of the spire there is carving enough, representations of scriptural subjects, for an hour's study. I did not climb that 468 feet, but contented myself with standing on the opposite side of the square and making out what I could of the intricate and beautiful work with my field glass—for Strasburg has the decency not to crowd her cathedral, but gives it space to show itself in its full glory.—*Foreign Correspondence of the Hartford Evening Post*.

THE MOON.

"Ye are a beauty and a mystery."—CHILDE HAROLD.

Star of the night!
We gaze upon thee from our darksome earth,
As fain to read, in characters of light,
Tale of thy birth;
How rose thy mountains, and how rolls thy sea;
For science pictures things like these on thee.

Wast thou flung forth,
An atom in the immensity of space,
'Mid million glorious orbs of mightier worth,
Thy path to trace?
By viewless fetters to earth's center bound,
Yet struggling 'gainst it dost thou circle round?

And yon bright spot,
Which telescopic art reveals on thee—
And those dim, shadowy traces—are they not
The imagery
Of things all fair, and beautiful, and free,
Yet mingling, as we mingle gloom and glee?

Do hope and love,
Which twine around our paths such mystic hue,
Weave their unfathomed mysteries above
Thy treasures too?
Alas! nor silvery orb, nor moonlight sky,
Give back, in echo note, one kind reply.

Pale queen of heaven!
Pursuing now thy silent march among
The starry hosts, to thee, what power was given
When time was young?
Hast thou controlled each mighty shock of earth,
Its clouds and seasons given, since day had birth?

In sympathy
Hast thou beheld the stained battlefield,
Where cruel war doth tread in majesty,
And sorrow yield;
And were thy splendors then undimmed, thy rays
Unquenched, unchanged thy pleasant gaze?

Star of the night!
How the sad heart grows sadder 'neath thy sway,
As shadows deepen in the pearly light
Of thy pale ray;
What phantoms to you, watcher lone, are spread,
Each image loaded in vain—the false, the dead!

A spell lies deep
In the soft flood of light thou pourest here,
From sorrow's weary eyelids chasing sleep—
And with a tear
Bathing the burning memories that rise
From broken shrines, a bitter sacrifice.

The days are gone,
Bright orb, that fabled thee by goddess driven;
Or, bending earthward-step, at eve and morn,
From thy blue heaven!
And wise ones, on thy radiant surface now
Read vale, and mountain cliff, and crater's glow.

And is thy sight
By marring time undimmed, as pure, as fair,
Art thou as when from the orb of day thy light
Was caught in air,
And first above this happy earth of ours
In sparkling beauty marked the silent hours?

But dearer far
Than sybil tales, or sages' lore, the dream
That bids the seraph beauty of each star
Fit dwelling seem
For the enfranchized, in yon spirit sphere—
The homes we sigh for in our wanderings here.

I love thee thus!
And in the midnight's hush, when thought grows deep,
And visions that o'erleap our kindred dust
Their vigils keep—
Methinks, as soft the night wind flutters by,
I hear sweet voices in its breezy sigh.

They bid us hence,
Breathing of love, life, bliss, that mock decay—
Revealings bright of beauty more intense
Than warms our way.
Fair orb! upon each ray low whispers come
To the chained spirit, of its far-off home!

H. A. S.
—*Narragansett Weekly*.

TATTLERS AND TATTLING.

The disposition to pry into the privacy of domestic life is, unfortunately, very common, and is always dishonorable. The appetite for such knowledge is to be regarded as morbid, and the indulgence of it disgraceful.

A family have a sacred right to privacy. In guarding the delicate relations of the household, secrecy becomes a virtue. Even if by chance the private affairs of a household are laid open to a stranger, honor would require him to turn from them, and if a knowledge of them were forced upon him, they should be locked in a sacred silence.

A double obligation of silence and secrecy rests upon one who is a guest in a family. The turpitude of a betrayal of family history by a visitor, is far greater than theft would be. To pocket half a dozen silver spoons would do far less damage, produce far less suffering, and be less immoral than tale-bearing. It is a thing so scandalous that it should degrade a person, and put him out of society. To betray the secrets of the household is not only an odious immorality, but it is a shame to be on terms with those who are known to commit such outrages. They are miscreants. They put themselves out of the pale of decent society. They should be treated as moral outlaws.

These hungry-eyed wretches, who sit in the unsuspicious circle of parents and children, treasuring their words, spying their weaknesses, misinterpreting the innocent liberties of the household, and then run from house to house with their shameless news, are worse than poisoners of wells or burners of houses. They poison the faith of man in man. If one opens his mouth to tell you such things, with all your might smite him in the face! There are two actions which justify you in instantly knocking a man down: the one is the act of pointing a gun at you in sport, and the other is the attempt to tell you a secret, which it is disgraceful for him to get and for you to hear. Make no terms with such people. Talebearers have no rights They are common enemies of good men. Hunt, harry and hound them out of society. They are the worst of pests save one, and that is the listener to the talebearer.

There could be no tattling if there were no one to hear. It takes an ear and a tongue to make a scandal. Greedy listening is as dishonorable as nimble tattling. The ear is the open market where the tongue sells its ill-gotten wares. Some there are that will not repeat again what they hear, but they are willing to listen to it! They will not trade in contraband goods, but they will buy enough of the smuggler for family use! These respectable listeners are the patrons of tattlers. It is the ready market that keeps tale-bearing brisk. It is a shame to listen to ill of your neighbor. Christian benevolence demands that you do not love ill news. A clean heart and a true honor rejoice in kindly things. It should be a pain and sorrow to know of anything that degrades your neighbor in your eyes even, if he is your enemy; how much more if he is your friend!—*Henry W. Beecher, in N. Y. Ledger*.

JONATHAN EDWARDS.

The great theologian was extremely absent minded, carrying about with him everywhere the atmosphere of the study—treading on clouds and breathing rarified air—in the world, but not of it. A country parishioner, at a loss for topics of conversation, once asked him how many cows he possessed. "Really, I do not know," he replied, "but Mrs. Edwards could tell you. She attends to all such matters." Now, Mrs. Edwards was fully as pious as her husband—almost a religious devotee. She was oftener in her closet than in her dairy; yet she knew how many cows paid tribute to the house of Edwards, which fact would seem to prove that a woman may be eminently spiritual and eminently practical at the same time.

The lofty abstraction of Mr. Edwards caused frequent domestic disarrangement, and sometimes played strange pranks with his costume, especially with his wig; while his profound ignorance of ordinary worldly affairs gave rise to many ludicrous incidents. One of the old family stories runs thus: Mr. Edwards having preached for a poor country parson, found, to his dismay, on Monday morning, that there was no man or boy about the premises to bring up his horse for him. On his confessing that he knew little about such things, his hostess, "on hospitable cares intent," went to the pasture, and caught and bridled the staid clerical steed, and led him up to the gate. Then, as she was about to put on the saddle, the great minister came out and gallantly protested against her performing any further groom service, saying he thought he could manage the rest for himself. So she went about her household affairs. The good man was a long time wrestling with the mysteries of the saddle; but, just as the lady was going again to his assistance, he came in to get his saddle bags and take his leave. "Ah! Mr. Edwards, how have you succeeded?" she asked. "Very well, madam, I thank you," he replied, "but it is unusual employment for me, and I was a little awkward. I had some difficulty in properly adjusting the straps and buckles; and there is still a surperfluous piece of leather, the office of which I cannot divine. But it hangs over the neck of the animal, and will not incommode me at all." The lady, somewhat curious, stepped to the gate to find that Mr. Edwards had put on the saddle a rebours—the pommel pointing tailward; having, perhaps, a vague idea, that as he was going back to Northampton, that was the way to do it. The "superfluous piece of leather" was the crupper.—*Grace Greenwood*.

THE DESTROYER AND HIS VICTIM.

On a hot summer day, a gentleman sat down to think over a subject on which his mind was greatly troubled. He was wondering how many of the young men of his acquaintance had yielded to temptation and been destroyed. He was wondering how the great Tempter could so soon get them entangled in his nets, and never let them loose again until they are ruined.

While he was thinking over the subject, he saw a worm moving along softly in the footpath. He moved quietly and without fear. "Now," said the gentleman to himself, "that poor worm can go safely, though it has no reason to guide it. There lies in wait no destroyer to entangle it, while our young men, with reason and consciences, are destroyed by scores!" Just then he saw a spider dart across the path about a foot in front of the worm. She did not appear to be thinking of the worm, nor the worm of her. When she got quite across the path, she stopped and stood still. The worm kept on, but was soon brought to a stand by a small cord, too small for our eyes to see, which the spider had spun as she rushed before him.

Finding himself stopped, the worm turned to go back. The instant he turned, back darted the spider, spinning a new cord behind her. The poor worm was now brought up a second time, and twisted and turned every way to escape. He seemed now to suspect some mischief, for he ran this way and that way, and every time he turned, the spider darted around him another rope. There gradually was no space left for him, except in the direction of the hole of the spider! That was left open, but on all other sides, by darting across and around, the space was gradually growing less. It was noticed, too, that every time the worm turned toward the hole of the spider, he was instantly hemmed in, so that he could not get back quite so far as before. So his very agony continually brought him nearer the place of death. It took a full hour to do all this, and by that time the worm was brought close to the hole of the destroyer.

He now seemed to feel that he was helpless, and if he could have screamed, he doubtless would have done so. And now the spider eyed him a moment, as if enjoying his terror, and laughing at her own skill, and then darted on him, and struck him with her fangs. Instantly the life began to flow out. Again she struck him, and the poor thing rolled over in agony and died. Mrs. Spider now hitched one of her little ropes to her victim, and drew him into her hole, where she feasted at her leisure, perhaps counting over the number of poor victims whom she had destroyed in the same way before!

When I see a boy who goes in bad company, and who listens to their profane and licentious conversation, I think of the spider and her victim.

When I see a boy breaking the Sabbath by going off to fish, to swim or to play;

When I see one disregarding his father and mother, and doing what he knows will grieve them;

When I see one occasionally going to the oyster cellar and to the drinking saloon in company;

When I see one going to the theatre, where nothing good, but all evil, is displayed;

When I have reason to suspect that he takes money from his father or his employer, which is none of his, but which he hopes to replace;

Why, I always think of the spider and her victim, and mourn that the great Destroyer is weaving his meshes about every such boy, and is drawing him towards his own awful home! The dead are there!—*Rev. John Todd*.

CANONIZING A SAINT.

We copy the following from a letter from Callao, published in the New York *Times*:

Callao had a great feast day and religious observances Sunday, over the canonization of a saint—a Sister Mercedes, who died in Callao some twenty years ago. She was a Sister Superior, belonging to the Convent of the Sacred Heart, and noted for her good works and deeds of mercy. She died of some lingering disease, wherein the blood all turns to water. They tell fabulous stories of the perfect transparency of her body after death, of the clear marble of the skin, and of seeing through the outer surface of her body, even to the conformation of her brain, heart and lungs. For her good deeds she was made a saint, and at her burial the Archbishop cut the form of a cross in her forehead and side, and, strange to relate, there issued from the cut blood and water, as from the crucified body of Christ. There was a great celebration at the time of her death, and from this miracle she was made a patron saint, called Saint Marcedes, or our Lady of Mercies. In every family in Peru some female child is named Mercedes. It became necessary, last Sunday, to remove the body from Callao to Bella Vista, and thousands of good devoted Catholics attended the process of interment of her remains. The tomb was opened, and the body exposed, after being first anointed in secret by the attending priest, and, strange to tell, the same drops of blood still trickled from the cross in the forehead and side, as when cut there twenty years ago! From this fact there was a great parade, and the body was canonized; and there were bands of music and fireworks in the evening, excursion trains to the different groves and to the Point, and all Callao joined in one grand jubilee.

THE TWO APPRENTICES.

Two boys were apprenticed in a carpenter's shop. One determined to make himself a thorough workman; the other "didn't care." One read and studied, and got books that would help him to understand the principles of his trade. He spent his evenings at home, reading. The other liked fun best. He often went with other boys to have a "good time."

"Come," he often said to his shopmate, "leave your books; go with us. What's the use of all this reading?"

"If I waste these golden moments," was the boy's answer, "I shall lose what I can never make up."

While the boys were still apprentices, an offer of two thousand dollars appeared in the newspapers for the best plan for a State House to be built in one of the Eastern States. The studious boy saw the advertisement, and determined to try for it. After careful study, he drew out his plans, and sent them to the committee. We suppose he did not really expect to gain the prize; but still he thought "there is nothing like trying." In about a week afterwards a gentleman arrived at the carpenter's shop, and asked if an architect by the name of Washington Wilberforce lived there.

"No," said the architect; "but I've got an apprentice by that name."

"Let's see him," said the gentleman.

The young man was summoned, and informed that his plan was accepted, and that the two thousand dollars were his! The gentleman then said that the boy must put up the building; and his employer was so proud of his success, that he willingly gave him his time, and let him go This studious young carpenter became one of the first architects in the country. He made a fortune, and stands high in the esteem of everybody; while his fellow-apprentice can hardly earn food for himself and family by his daily labor.

GOOD NATURE AT HOME.—No trait of character is more valuable in a wife than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn out by the toils of the day, and how soothing is a word dictated by a sweet disposition! It is sunshine falling on his heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the mind of the whole family. When it is found in the wife and mother, you observe kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words and looks characterize the children, and peace and love have their dwelling there. Study, then, to acquire and retain a sweet temper. It is more valuable than gold! It captivates more than beauty, and to the close of life retains all its freshness and power.

CHARACTERISTICS OF A LIVE CHURCH.—I am suspicious of that church whose members are one in their beliefs and opinions. When a tree is dead, it will lie any way; alive, it will have its own growth. When men's deadness is in the church, and their life elsewhere, all will be alike. They can be cut and polished any way. When they are alive, they are like a tropical forest—some shooting up, like the mahogany tree; some spreading, like the vine; some darkling, like the shrub; some lying, herb-like, on the ground; but all obeying their own laws of growth—a common law of growth variously expressed in each—and so contributing to the richness and beauty of the wood.—*Beecher*.

HUMAN nature is so constituted, that all see and judge better in the affairs of others than in their own.

Tract Society Department.

EDITED BY A. H. LEWIS,
Agent of the American Sabbath Tract Society,
To whom all matters for this Department should be addressed, at Alfred Center, N. Y.

DISTURBED.

The following interesting item stands at the head of "Editorial Miscellany," in the *Advance* of April 1st. In another column of the same paper, stands the advertisement of the American Sabbath Tract Society, which has disturbed the "correspondent" whose complaint is noticed:

"The Sabbath.—A correspondent is surprised at our allowing the Society which represents those who hold the seventh day to be the Sabbath, to advertise in our columns, especially as the advertisement declares the first day not to be the Sabbath. But we believe in free discussion, and are not afraid to let good men utter their opinions, if at variance with our own. Besides, in this case, it is true, that in the Bible the *word* 'Sabbath' is never, in the Old Testament or New, applied to any but the seventh day; and therefore Paul speaks (Col. 2: 16, 17,) of 'sabbath days' as abolished. The first day, though used for worship, is never called 'the Sabbath,' but 'the Lord's day.' It commemorates, not creation, but regeneration; not rest, but redemption; not mere bodily refreshment, but resurrection."

The *Advance* is to be commended for the fairness and frankness which is shown in the above, and we are the more pleased, since such fairness and frankness is not common among the "Orthodox" religious papers. We cannot, however, refrain from suggesting, that the *Advance* has taken hold of the truth in such a way as to badly wound itself.

1. It states that the term Sabbath "is never applied to any but the seventh day, in the Old Testament or New." Since the Bible calls things by their right names, it follows, that no day but the seventh is the Sabbath; and the *Advance* is guilty of a grave impropriety, and a crime against truth, when it uses the term "Sabbath," applying it to Sunday and Sunday Schools, at least six times, on the same page upon which the above statement is found.

2. The *Advance* argues, that, according to Col. 2: 16, 17, the Sabbath is abolished. Since God abolishes only those things which ought to be abolished, it follows that those who attempt to patch God's work by observing any day as a Sabbath, are working against God, especially when they do this in his name, and under profession of love for him.

3. The *Advance* suggests, that the first day of the week is called the "Lord's day" in the Bible. If the *Advance* should write that sentence again, it would undoubtedly appear in a modified form; for a careful examination shows that the Word of God calls no day of the week the "Lord's day," except the "seventh day, which is the Sabbath of the Lord thy God." If the *Advance* refers to the phrase used in Rev. 1: 10—"I was in the spirit on the Lord's day"—it would find, on a second examination, that there is no proof that any day of the week is referred to, that the Greek is not truly equivalent to the phrase as now used, and that the term "Lord's day" is *never found* in profane history, as applied to the Sunday, until nearly or quite *two hundred* years after Christ.

4. The *Advance* says that the Sunday "commemorates regeneration, redemption, and resurrection." It were strange, indeed, if one day in the week could, at the same time, "*commemorate*" an *act* or *state* of the human soul which results from the yielding of the soul to the claims of God, and the influence of the Holy Spirit, and an infinite *work* of God, by which the world may be redeemed from its sinfulness, through Christ; and also another *state of being*, which those who thus "commemorate" have not yet entered upon, and never can enter upon except through the power of God. But the whole statement is unsupported by the Word of God, and rests only on the authority of the *Advance*.

Brother *Advance*, there is no medium ground between *the Sabbath* and *no Sabbath*. If your logic be correct, then every man who calls any day a Sabbath, or observes it as such, is a transgressor, and the church and the world are both made worse by your efforts to uphold Sunday, and our efforts to defend the Sabbath. If your logic be incorrect, if the church and the world do need a Sabbath, then every man is a sinner who does not obey God rather than *custom*, and keep *his* Sabbath holy. Beware, lest you be found fighting against God.

We have received the following letter, which we print as a specimen of the earnestness and assurance of good people who have seen only one side of the question referred to. We also hope that this may fall into the hands of the writer, and that he, or she, will send us such information as will enable us to address to him, or her, through the mail, some publications, at least, which will aid in correcting the errors which the letter sets forth:

Dear Sir,—Being interested in the "Gems of the Bog" story, I noticed in the *Watchman and Reflector* your advertisement for "Sabbath Reform," and must say a word, and pray *you* to search the Scriptures. The seventh day *is* set forth in the Old Testament; but in the New it was the *first* day of the week on which the *apostles* met. St. John, 20th, 19th verse, and again 26th verse; Luke, 24th, where, in 30th verse, we find the communion administered by *Christ* himself. That the apostles continued to meet on the *first* day, we find in Acts 20: 7, and that it was for "breaking bread," and "*preaching*;" and in 1st Cor. 16: 1, 2, that in the *churches*, collections were to be made on the first day of the week, which we naturally infer was *at the time* they met for *worship*. And Rev. 1: 10, St. John was in the Spirit on the Lord's day." *No account*, mind, is given, after the resurrection, of the disciples worshiping on the '*Sabbath*' day; and the Christian heart, that swells with love for Christ, and his work, sufferings, death, and resurrection, naturally rises in joy and praise on the first day, which commemorates our Lord's rising, more than on the *seventh*, which commemorates God's *rest* from creation; for surely the *assurance* of eternal *life* for the *soul*, is greater than the *creation* of body, or body and soul. I cannot say *where* you gather your other information concerning the *early* church, but *certain* is it, the "change" was not made by the Romanists, for if the Church had bishops, and deacons, yet there was not a vestige of Romanism until many hundred years after Christ. The English Church existed *five hundred* years before Roman Catholic missionaries visited Great Britain. In the *seventh* century, she was overcome by Popery, and in the *sixteenth* threw off that yoke, and fought the battle for reform. Once more—as I understand the command of God in the *Old* Testament, it was, that after working *six* days, we should rest the *seventh*. Ex. 20: 9, 10. It is in principle the setting apart a seventh *part of our time*, whether it be first, fourth, or seventh day—for there is no time in heaven—"one day with *God* is as a thousand years, and a thousand years as one day." But the great reason, dear sir, of my writing you on this subject is, that if there is *any* controversy on this point, the effect will be, that very many will just keep neither the seventh nor the first; such *is* human nature. Please, therefore, carefully and prayerfully review this subject; and that the Saviour may bless to you your meditations for your own and fellow creatures, best interests, shall be the prayer of a

Disciple.

Boston Highlands, March 31st, 1869.

"SUNDAY RAILROAD WORK."

The above is the title of "Document No. XXXV.," recently issued by the "New York Sabbath Committee." In response to inquiries, one hundred and twenty-four Railroad Companies in the United States report to the Committee, showing a result, of which the following statement is a summary:

Sixty-five companies run no Sunday trains. Fifty-nine companies run passenger, freight, and cattle trains. Total number of Sunday trains, one hundred and seventy-seven. Men employed, eleven hundred and six.

The Committee consider the estimate of the number of men thus employed as far below the facts, since many companies left the question unanswered, or stated that they could not answer with any degree of accuracy. One railroad officer estimated the total number of men engaged, in the United States, in the management of Sunday trains, at thirty thousand. Besides, in the large cities, thousands of men are employed in running horse cars. The information thus gathered, though very imperfect, is deemed, "upon the whole, encouraging to the friends of Sunday observance," because, as a rule, it is inferred, (safely it is thought,) that the Sunday railroad business is "directly or indirectly unprofitable," and because a large number of managers are averse to such business, evincing a healthy sentiment that "widely obtains" upon the subject.

The Committee "sum up the principal considerations" in favor of the suspension of all Sunday work on our public thoroughfares, under two heads—"Economical Motives," and "Religious and Civil Considerations." Under the latter, they "respectfully urge the cessation" of all such "needless secular labor" on Sunday, "with all the earnestness of those who associate the Sabbath with the creation and the redemption of the world," "because it is a sacred day. The word and example of God have 'sanctified it' from the dawn of time. The Decalogue hallowed it forever. The Saviour of the world confirmed its universal obligation, and illustrated its humane intent, by divine teachings and miracles of mercy. His Resurrection is commemorated by it. It is the 'Lord's day,' made for the benefit of man. He who made it guards it, and to profane it is to contend with its Author." "It is a blessed day." . . . "It is the type of the rest of heaven. Him that keeps it God will keep; he who desecrates it tramples on one of his choicest blessings."

How the New York Sabbath Committee, under the leadership of Dr. Phillip Schaff, a famous biblical scholar and church historian, could assert the foregoing so positively, concerning the first day of the week, is truly remarkable. Dr. Schaff, at least, knows that the sacred day "sanctified" from the dawn of time, by the word and example of God, hallowed forever by the Decalogue, and confirmed as universally obligatory by the Saviour, and illustrated in its intent by His divine teachings and merciful miracles, was the *seventh* day. And he ought to know, and doubtless does know, that the first day of the week is called nowhere in the Scriptures a sacred day, or made commemorative of the resurrection, or any thing else; and that the only day which is known in the Bible as the "sacred," "blessed," "sanctified" Sabbath, forever, for the benefit of man, is the seventh day, which he and his zealous co-reformers constantly secularize. Since God has commanded men to "remember the Sabbath day to keep it holy, saying, "The *seventh day* is the Sabbath of the Lord thy God; in *it* thou shalt not do any work;" and since He has never repealed nor amended the Decalogue, by appointing a new day of rest; do not Dr. Schaff and his associates "profane" God's holy day, and "contend with its Author," when they refuse to keep it, and when they apply all its authority, sanctions, and promises, to another day? Let them beware, and remember, that "God will keep him who keeps the day that He has made and ever guarded;" while "he who desecrates it, tramples on one of his choicest blessings." Let all Sunday reformers learn, that in the absence of a "thus saith the Lord" to sanctify the "first day, it is labor in vain to try to build up anything better than a weak conscience among the masses in its favor. J. B. C.

"MIA TOON SABBATOON."

The author of "*Thoughts on the Sabbath*," Elder Thos. B. Brown, makes some interesting and truthful criticisms on the phrase which is usually translated "First Day of the Week," in the New Testament. We extract what he says on this point, quoting from page 118 to page 125, inclusive:

On page 531 of Gilfillan's work, is a passage, the design of which is to throw contempt upon the literary pretensions of "the friends of the seventh-day Sabbath."

"In order to get rid of the Lord's day, they endeavor to show that the expression *mia Sabbatoon*, rendered in our Bibles 'the first day of the week,' can not refer to this day, but signifies 'one of the Sabbaths,' or 'one day of the week.' But what Mark and the other evangelists call *mia Sabbatoon*, the former designates *proote Sabbatoon*, thus determining the meaning of both expressions to be the same, the first day of the week. The females who designed to embalm the body of Jesus did not proceed to fulfill their intention till after the Sabbath, or seventh day, was over; for it is said, 'They rested the Sabbath day, according to the commandment,' and 'in the end of the Sabbath, as it began to dawn toward the first day of the week, came to see the sepulchre,' when they found Jesus was not there. It was, therefore, on the day after the seventh day, or, in other words, on the first day of the week, that his resurrection occurred," etc.

The author goes on to give an extract from Dr. Wallis in reply to Mr. Thomas Bampfield, in which the latter is made to appear to eminent disadvantage as a critic.

Now the writer of these remarks will undertake no defense of his brethren as men of learning. Their scholarship, as compared with that of others, is perhaps very inferior; but it is submitted to the most scholary, whether "first day of the week" is a literal rendering of *mia Sabbatoon*? Is it not a constructive rendering instead? We do not ask whether the construction is true or false to the facts narrated; that is another question; but that the translation is constructive, and not literal, will not, we think, be denied by any body. Our objection to this constructive rendering is, that it tends to keep out of view the evidence which the passages containing the phrase afford of the continued sancity of the seventh day of the week.

To make this point clear, suppose a person, writing the history of our late Civil War, gives an account of the battle of Gettysburg, the decisive issue of which in favor of the Union took place on the *third of July*. If the author were a loyal citizen, his breast glowing with patriotic pride in the event which had made his country a nation among the nations of the earth, he would probably say that the battle took place the day before Independence Day. But a secessionist would simply say that it happened on the third day of the month. Now, both accounts would be strictly true to the fact; yet is it not evident that the secessionist, hating the idea of freedom, and desiring to keep out of view as much as possible that document which declares that "all men are created equal," phrases his language accordingly? Now we strongly suspect that some similar feeling—some latent hostility to the Sabbath of the Decalogue—actuated the translators of the New Testament, when, instead of rendering *mia toon Sabbatoon, one day after the Sabbath*, or, *the next day after the Sabbath*, which would have been the literal translation, and was the exact idea which the sacred writer intended to express, they rendered it "first day of the week." For the literal rendering would keep the idea of the Sabbath as a sacred day before the mind, whereas the constructive translation helps to put it out of view. Try it in the several passages where the phrase occurs.

John 20: 1. "The first day after the Sabbath cometh Mary Magdalene, early, when it was yet dark." (Just before the Sabbath, she had seen Jesus laid in the sepulchre. See Mark 15: 47.) 19th verse—"The same day at evening, being the first (or next) day after the Sabbath, came Jesus, and stood in the midst," etc.

Acts 20: 7. "The next day after the Sabbath, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow."

1 Cor. 16: 1, 2. "Concerning the collection for the saints, . . . upon the first day after the Sabbath, let every one of you lay by him in store, as God hath prospered him."

Matt. 28: 1. "In the end of the Sabbath, as it was dawning into the first day after the Sabbath, came Mary Magdalene, and the other Mary, to see the sepulchre."

Mark 16: 1, 2. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day after the Sabbath, they came unto the sepulchre."

Luke 23: 56, and 24: 1. "And they returned, and prepared spices and ointments, and rested the Sabbath-day, according to the commandment. And upon the first day after the Sabbath, very early in the morning, they came unto the sepulchre, bringing the spices."

With this literal (or as nearly literal as possible) translation of the phrase in question, who does not see that the Sabbath is recognized as the sacred day—the true day of rest? And who, that had never heard of the Sunday celebration, on reading these texts, thus literally rendered, would suppose that they argued any thing at all for the sacredness of the first day of the week?

Our author undertakes to fortify his position as to the sacredness of the first day of the week by an appeal to ecclesiastical history. We shall not follow him in this direction, notwithstanding we are confident that, even here, the Bible Sabbath has nothing to fear. But in matters of religion history is not our guide. The only question that really concerns us is, What saith the Scriptures? Church history is, in a large degree, the history of error and folly. From the days of the Apostles, the proneness of men to depart from the simplicity of the Gospel has been constantly manifested. The great antiquity of the Sunday festival need have no weight with any one who receives the Bible as his only guide. Even in Paul's day there were some who preached "another gospel;" yet any one who thus preached was not to be countenanced, though he were an angel from heaven. The Sunday celebration, though it could be traced back to the time when this anathematized error concerning the way of salvation was such a trouble to the Church, would not on that account have any stronger claim upon our regard. If not sanctioned by the Scriptures, it is to be rejected, though it were enjoined by an angel from heaven.

WEST VIRGINIA.

Our readers will be glad to learn, that a private letter from Eld. Jacob Davis, under date of New Salem, West Virginia, March 29th, 1869, brings the following items of news. Speaking of a meeting lately held at that place, he says:

"It resulted in the hopeful conversion of over twenty souls. Seven were baptized, and ten added to the church. Several others are waiting an opportunity, which we expect them to enjoy on the third Sabbath in April; some of whom are seriously examining the question of the Sabbath. Last evening, a gracious revival effort closed, at the mouth of Long Run, where you lectured on the subject of Baptism. Fifteen were baptized last Sabbath, and seven united with the middle Island Church, some of whom have lately embraced the Sabbath. Others expect to unite with the church at Salem. Our sister church of Middle Island, having planted herself on the gospel basis, is rising, under the faithful labors of her beloved pastor, James B. Davis. She is now more than twice as strong as when she was reorganized, less than two years ago, with a hopeful prospect of increasing strength.

"Your labor in West Virginia has not been in vain. As I have visited most of the points where you lectured, I am satisfied that hundreds have been fully convinced that the seventh day is the only Sabbath of divine appointment."

LOST CREEK.

We learn from the same letter, that there is a good degree of religious interest at several points within the bounds of the Lost Creek church. A letter from Eld. S. D. Davis, of Lost Creek, of an earlier date, gives cheering news relative to the discussion of the Sabbath question in a lyceum in that section, to which reference has been before made in our columns. We judge that the brethren there have done their duty in defending the truth, and have made even its enemies to acknowledge its power.

We regret to say, that Bro. S. D. Davis has been obliged to decline the pastorate of the Lost Creek church for the present year, on account of ill health, he having been unfit for any severe labor since his return from the Anniversaries last fall. The latest news reports him as slowly improving.

"SABBATH ACCIDENTS."

The *Pioneer*, published at Mystic Bridge, Conn., April 3d, made room for the following communication in relation to "Sabbath Accidents," which contains more valuable suggestions than are often found in the same compass:

In the sermon delivered in this village on Fast Day, the speaker took the ground, that accidents occurring on the Sabbath were indications and evidences of God's displeasure against Sabbath profanation, and that He thus punished Sabbath breakers.

Now, I believe this view contrary to the teachings of the Bible, unsupported by the facts in the case, and demoralizing (as far as Sabbath observance is concerned) in its tendency.

If "Sabbath accidents" are the punishment God inflicts for Sabbath violation, then they are the Divine penalty attached to this law of Jehovah, and would follow in every case of Sabbath profanation. But as they do not in all cases, by what authority can we affirm that they do in any case of Sabbath violation. The Scriptures nowhere warrant such a conclusion.

The accidents which occur on the Sabbath to Sabbath-breakers will not average one accident probablo in ten thousand instances of Sabbath breaking. Nor even this one ten thousandth case can be shown to have occurred for Sabbath breaking. Then this teaching must ever tend to demoralize, as these facts prove the doctrine untrue.

This kind of doctrine reminds me of a Sabbath School teacher, who was explaining to his class the incident of the two she bears tearing in pieces the forty two-boys for telling the prophet to "Go up, thou bald head." One of the boys asked the teacher if that was true, and if he believed bears would tear him (the boy) in pieces if he should say so. The teacher replied that they would. Well, then, said the boy, "'Go up, you old bald head;' now bring on the bears." When we are taught from the pulpit that accidents occurring on the Sabbath are penalties for Sabbath breaking, and find that many, who weekly break the Sabbath, suffer no such accidents, we are ready to say, "Bring on the bears." Biblicus.

"Reckless Generosity."—Mr. Spurgeon, at the last annual meeting of the friends of his College, related, that on a recent occasion, some unknown friend dropped bank notes to the amount of £2,000 into his letter box at Clapham, which notes were found next morning "lying on his oil-cloth." "The reckless generosity of this act," says the *Pall Mall Gazette*, "almost leads to the conclusion that the donor had been dining out in the neighborhood, and was acting under the influence of the hospitality for which Clapham is proverbial. Under any circumstances, he should be more careful in future when dispensing his charity; for, though he has been instrumental in demonstrating the probity of Mr. Spurgeon's housemaid, he was unquestionably an occasion of temptation to that good young woman; and, moreover, the world would never have known, but for him, that the reverend gentleman's letter box needed repair."

The Sabbath Recorder.

Westerly, R. I., Fifth-day, April 15, 1869.

GEORGE B. UTTER,........EDITOR.

MISSIONARY DEPARTMENT.

MISSION WORK IN FRANCE.

We are so accustomed to regard France as a Roman Catholic country, and the people so completely under the control of the priests, that we have almost ceased to expect any religious movement to take place in that country. But France is awakening; Bibles and tracts are being distributed, prayer-meetings organized, and even Romish priests have begun to preach Christ as the only way of salvation.

This remarkable work had its beginning at the Universal Exposition, during the summer and fall of 1867. "What Jerusalem was on the memorable day of Pentecost, Paris was, to a still greater extent, during the Universal Exhibition." Men from every nation under heaven were gathered there, and as they entered one of the principal avenues to the great building, the first thing that caught their eye was the flag floating over the Bible depot, on which was written "The Bible for all the Race." Here, in a prominent position, on a great thoroughfare, where tens of thousands crowded daily, were displayed copies of the Bible in one hundred and seventy languages, and each man in his own language could read the blessed Word of God. And as the eager multitudes crowded past, passages of Scripture were handed them, and earnest words were spoken, to exhort them to read and repent. During the continuance of the Exposition, over two million and two hundred and fifty thousand portions of the Scriptures were given away, while vast quantities of Bibles and Testaments were sold to those who were willing to pay for them. At the Tract Depository, over three million tracts were distributed, besides those given away by other agencies. At the Evangelical Hall, religious services were held at all hours of the day, in all the principal languages of Europe; and many, who could not hear the gospel preached in their own land, there, under the French flag, and in a Roman Catholic country, heard the humble story of the cross and salvation by Christ alone.

But what is most interesting to us, was the immense number of Bibles sold to the Catholics. No less than eleven hundred and ninety Romish priests received copies of the Scriptures at the stand of the British and Foreign Bible Society. One priest, from the interior of France, asked and received Bibles for his whole parish. Many orders came from the country by mail to send them Bibles, and among them one from a Professor in a Roman Catholic College. Nor were the soldiers and sailors forgotten; for, to each of them, to the number of 15,000, a Bible was given. A beautiful instance of French policy, which God has turned to His glory, was shown when the Emperor allowed the police every day, as they went off duty, to march up to the Bible Depot, and there, with head uncovered, receive each a copy of the Word of God. And even in the hotels and boarding-houses, Bibles were placed for distribution to all who would receive them.

Never, perhaps, since the days of the martyred Huguenots, has there been such a sowing of the seeds of Divine Truth in France as was witnessed during the few months of the Universal Exposition. Nor did the work stop. Colporteurs were sent out through the eighty-nine Departments of the Empire, carrying the Scriptures to the remotest towns, and following up the work by preaching to the people.

In Paris, a church has been organized, composed of eighty-three members, and all converts from Romanism. And what is most cheering to every lover of Christ, this church has organized a weekly prayer-meeting—a thing unprecedented in France. By way of explanation, I might say, that in all the churches of France, be they Catholic or Protestant, for laymen to pray, is considered as intruding on the rights of the clergy, and the idea of laymen meeting together to pray, was novel, and even startling. I was informed by Pastor Cyr, the agent of the Paris Religious Tract Society, (to whom I am indebted for many of these facts, now published for the first time,) that these Catholic converts are now establishing neighborhood prayer-meetings, where the common people meet together for prayer and conference. He also said, that to his knowledge these were the only weekly prayer-meetings held in all of the eleven hundred Protestant churches of France.

The Empress, though a devoted Catholic, has been so much impressed with the influence of Protestant religious influences, that she but recently presented the French Protestant S. S. in Paris a beautiful banner, and the children to the number of four thousand, at their anniversary, turned out to pay their compliments for the gift. How different from one hundred years ago, when houses were entered, and the children dragged off to Catholic schools. The Emperor, also, has pledged himself to religious liberty and freedom in preaching the gospel, and in the principal cities of the Empire vast audiences have collected, to hear the gospel preached in their own language.

Father Hyacinth, of the church of Notre Dame in Lyons, a monk of the Carmelite order, has during the last year been addressing vast crowds, sometimes ten thousand in number, and urging them to repent and believe in Christ. Though still connected with the Catholic church, he reads the Bible to the people, discards the Virgin, and urges all to come to Jesus as the only hope of eternal life.

Thus what Napoleon intended to do in the Universal Exposition for his glory and the praise of France, God overruled for his own glory, in the spread of the Scriptures, the opening of prayer-meetings, and the preaching of the gospel throughout Catholic France. Pentecost is repeated, and the work of the Lord is going on. L. R. Swinney.

Union Theological Seminary.

REFLEX INFLUENCE OF MISSIONARY WORK.

The following article is from the *Missionary Magazine* for April:

"As a rule, the churches most prospered in home work have been those most ready and liberal in meeting the claims of the foreign work. For which there is a good reason in the fact, that Christian efficiency not only grows by exercise, but cultivates power by multiplying and varying its objects. I once heard Dr. Cone, one of the most successful pastors of any denomination which our country has known, state, that in visiting among his people he always carried in his pocket a little book in which to enter sums collected by himself, personally, for foreign missions, and that his aim was to secure *something*, though ever so small an amount, from each member of his congregation, rich and poor, old and young. He was all the more a successful pastor for it, and the church he served, while watering thus the dry waste of heathenism, found the drops scattered there returning on the breezes of heaven, in clouds of mercy and showers of salvation.

"I know of scarcely anything more important to a church, in the outset of its career as such, than that it put itself in vital relation with the grand work of missions to the heathen, and ever after maintain itself there; or to any Christian, young or old, than that there be a heart alive with sympathy for this great cause, and a hand prompt and liberal to help it. I tell you, my friends, that if the churches of this land should do so wicked a thing as to neglect the foreign field till it should become waste and deserted—the old missionaries die, and none go forward to take their places—if they should do that, it would be a blight and a curse upon themselves.—*J. A. Smith, M. D.*"

I believe that the law of action and reaction holds good in the domain of moral truths and principles, as well as in the physical world. Christian pastor, while you declare the truth as it is in Jesus to lost men; while you plead with the sinner, and point him to the Lamb of God; while you speak words of comfort and cheer to the sorrowing, are not the solemn truths you proclaim, the consoling promises you offer, impressed more deeply still upon your own heart?

Sabbath-school teacher, while you pray for those whom you instruct in eternal things, and tell them the sweet story of the cross, do you not learn to pray more earnestly, and to love the story of Jesus more, to care more for precious and immortal souls? Churches, the more you have prayed for the missionary cause, the more you have given for its support, have you not so much the more become richer, far richer, in spiritual things? God will bless in many a way the *cheerful* giver.

And I believe that our dear brethren now in the home missionary work, and all those who have labored there, and in the foreign field, could tell us, that while they plant and water the dry and barren places of earth, they find new plants of divine grace springing up in their own souls, refreshed by the returning drops of mercy which they have scattered here and there.

Arthur E. Main.

HOME NEWS.

LINCKLAEN, N. Y.

April 5, 1869.

It may be not out of place to say, through the Recorder, that the church in this place has been enjoying a very pleasant state of revival for a few weeks past. From the beginning of this year, our prayer-meetings became more and more interesting, and with better attendance. About the last of February, some two or three of the unconverted arose for prayers. Our Quarterly Meeting came off about this time, which, under God, seemed to deepen and widen the religious interest already manifest, not only in the church, but in the community also. No special effort was made, however, till about the middle of March, as I was then engaged in a protracted interest at Otselic. Having closed my efforts there, we commenced holding meetings nearly every evening, and continued them some two weeks, since which the traveling has been such that we have held meetings only every other evening. The pillar of cloud by day, and fire by night, has gently and gloriously led on in the good work, while the people with reverence and joy have followed the Ark of the Lord. Christians have been greatly encouraged and revived, backsliders reclaimed, and some thirty say to have been converted during the meetings. We feel that the work is not of men, but of the Lord, and marvelous in our eyes. Pray for us, that the good work may still go on. A. W. Coon.

ALFRED CENTER, N. Y.

A letter from Eld. N. V. Hull, dated at Alfred Center, N. Y., April 5th, says:

Last Sabbath was an interesting day with us at Alfred Center, although the weather was cold and windy. In the presence of one of the largest assemblies that has gathered at the baptismal waters during my ministry here of some twenty-two years, six persons were buried with Christ, in the likeness of his death, that they also might be in the likeness of his resurrection. N. V. Hull.

THE WEATHER IN WEST JERSEY.

Shiloh, April 7th.

The weather seems to have been an important theme, during the past winter, with some of your correspondents; and having kept a weather table since the first of January, I find the following facts.

My thermometer hangs on the north side of my house. The record is made each morning at or before sunrise.

The coldest day in January was the 23d. Mercury 14 above zero. The 5th and 10th, it was 42 above; these were the warmest mornings.

The coldest morning in February was the 20th. The thermometer stood at 13 above zero. The warmest day was the 22d, when it stood at 44.

The coldest morning of the year was the 1st day of March, when the mercury was down to 10; and the warmest day was the 27th, the mercury up to 53.

Snow has not been three inches deep this winter. The season is not as forward as some seasons; yet the farmers are succeeding well in planting their early vegetables for market, and plowing for summer crops. We have a pleasant world to live in, although it has been accursed.

W. B. Gillette.

THE WEATHER IN PENNSYLVANIA.

A letter from Venango, Crawford Co., Pa., dated April 4th, says:

In my last, I mentioned a thaw in progress; but the ink was scarcely dry on my lines before Boreas gave signs of a decided "veto" to the whole proceeding. The result was, that our thaw took a hoarse cold, and though at times there has been a little loosening, still it has seemed only to let go to renew its hold, and even threatens to be chronic. April thus far out-blusters January. To-day, the snow is blowing with unpleasant severity, and the blue birds and frogs have subsided into uncomplaining silence. J. R. I.

A NEW DEPARTMENT PROPOSED.

To the Editor of the Sabbath Recorder:

The Departments in the Recorder especially devoted to Tract and Missionary interests, add much to its value. Would it not be well to have still another, occupying three columns or *more*, entitled "Hopkinton City Department," to be edited by the "Bishop" of "the churches" of that metropolis? His famous "winnowing fan" ought to have more space. "Just a Little."

W. E., N. Y., April 8th, 1869.

OCCASIONAL THOUGHTS—NO. 1.

INTEMPERANCE.

It is not our purpose to give a temperance lecture, or attempt to describe the dreadful evils of intemperance. We have long been satisfied that it is beyond the power of the most gifted tongue or pen to adequately portray the utter poverty and distress, the awful misery and crime, the fearful degradation and ruin, and the eternal death, found in "the dark beverage of hell." The reality is more terribly true than the most vivid picture of the imagination. That there is a fearful increase of drunkenness and dissipation at present in our land, no one can doubt. Never in the history of our nation have "whisky rings" been more potent than now. Rum, not cotton, is king. The people, grumbling at the huge war debt, groaning under the burden of heavy taxes, expend four millions of dollars per day at our dram shops.

Has the question ever risen in your mind, my Christian brother, What am I, or the Christian church, doing to stop this tide of death? Are you, who profess to love Christ and his church, to hate sin and love purity, raising and selling produce to create the "serpent of the still?" Are you, a member of the church, signing petitions for men to establish shops to ruin your neighbors and your neighbors' children, soul and body—to set traps of the devil with which to people his kingdom? If you are, stop; for, intentionally or not, you are a servant of Beelzebub, and not of Christ. We have fearful doubts of your Christianity. We are afraid your conscience is not truly enlightened by the Spirit of Christ. A professed Christian has no more right to use his influence in favor of rum-selling and drunkenness, directly or indirectly, than he has in theft or murder. Where in the Bible, or in the teachings of Christ and the Holy Spirit, can the Christian find the right to vote, petition, raise produce, buy or sell, act or speak, for rum as a beverage, when no drunkard can enter the kingdom of heaven, when God's curse rests on the vile thing and those who use it? There is no moral right—not a bit of it.

Secret societies will never correct the evils of intemperance, because the system is false. Prohibitory laws fail, because there is not enough principle and conscience in the people to execute them. Our only hope is in creating a total abstinence conscience, in the family, the church, and the school; then law will be of some avail.

Would that the Christian church would wake up, and use the mighty power she possesses on this subject. We believe it is the duty of every church among us to discipline any member who signs a petition to establish a whisky shop or lager beer saloon; to discipline any member who sells or drinks fermented liquors as a beverage, or in any way puts the intoxicating cup to the lips of a fellow mortal. We believe that every pastor among us should preach, at least, four sermons a year, upon the evils of intemperance and the duty of Christians in the matter. We believe every Sabbath-school among us should be formed into an open-hearted, earnest-working temperance society. We believe that parents are more or less to blame for drunkenness in their families, because they have set the example, or have never had any back-bone on the subject. When we view the evils of intemperance, and the remedies, how often do we think of the tremendous waste of moral power, or the enormous amount of latent power, that *ought* and *must* be aroused and utilized. There is more reserved force in nature than has ever yet been used by man. The tear-drop that trickles down the rosy cheek of youth, surrounded by proper conditions, would generate enough electricity to send a message over the sea which might kindle a spirit of liberty that would destroy forever the thrones of crown-ridden Europe. So it is in the moral and religious world. If all the latent moral force and reserved spiritual power of good people, or even the Christian church, were utilized, under a good leader, what defeat would come to the hosts of Satan! Gambling hells would soon cease, brothels disappear like dew before the rising sun, the smoke of distilleries no longer blacken the horizon, lager-beer saloons would be numbered among the plague-spots of the past, and rum-selling would be so infamous, that none but the vilest of earth would dare to engage in it.

Do lager-beer men want license? They put money, brains, and work together, elect their men, no matter how, and gain their object. Do whisky men want to change or make laws for their purposes? They put money, brains, and energy together, and accomplish their ends. But how do moral people, good people, Christian people do, who have truth, right, justice, on their side? They look supinely on, whine, are moderate because it is impolite to be dead-in-earnest, are conservative because it is ungenteel to be radical, who are fastidious and morbidly sensitive in being numbered among those who favor the great reforms of the day, who think it beneath their lordship's dignity to raise fellow man from a drunkard's pit. Shame on such sham, wishy-washy gentility. There are some who would not for all the world have it known; yet when you bring to light the deep recesses of their hearts, they are in sympathy with rum. Let us, brethren, arouse ourselves from our sinful lethargy, bring all the reserved force we possess into use, and help throttle the rum-fiend who is destroying for time and eternity his thousands. Let us be no longer milk and water, India-rubber-backed Christians on this subject. We are able, for God will be with us. O. U. W.

IN MEMORIAM

Of Angie Whitford, deceased, a member of class No. 5 in the Sabbath School of the 2d Seventh-day Baptist Church of Brookfield; prepared by the Superintendent, Bro. Edwin Whitford, and read to the School on Sabbath, April 3d, 1869. Published by their request.

We meet this day with broken ranks. One of our number has gone down to that "low, green tent, whose curtain never outward swings"—one yet in life's fair morning, who had but thirteen times seen the seasons come and go—one who, with us all, was looking forward with eager longings to the springing flowers, and song of birds, that should herald the approaching spring, time—suddenly called away to that better country, where winter winds shall never blow, and where flowers shall bloom in perpetual fragrance. Were it all of life to live, were our lives only measured by the hands upon the dial, then, indeed, was Angie's life one of short duration. But when we look beyond this mere breathing, animal existence, to that infinitely higher and nobler life, made up of the aspirations of the soul, where good deeds, kind words, and generous thoughts, are the only indicators that we *live*, and are not entirely dead, then her life was longer than many a one of silvered hair and wrinkled brow—long enough to strike the chords that will vibrate through the boundless ages of eternity—long enough to so entwine herself in our affections as to leave a community in tears.

We will devote but a few words to her history. By birth, a child of our village. In infancy, her footfall was ever welcome, and her voice a pleasant sound in many of our homes. For three years absent in a neighboring village, where new friends gathered around her, and other ties were formed only to be severed thus soon, and those friends bowed with us in one common sorrow at her death. One year ago she came back to her native place, and pleasant home; returned for a few months to take her place in the school-room, in our Sabbath school to be a punctual and earnest student; returned to make our beautiful stream her baptismal font; and, ere yet a year had flown, to find a last resting place on its western bank, within sound of the play of its waters. We lament the loss of her earthly presence, but we mourn for ourselves, rather than for her. For we know, as Whittier says, that

"Life is ever lord of Death,
And Love can never lose its own."

True, she will walk the streets of our village no more; but one instead will walk the streets of the New Jerusalem; one vacant seat in our Sabbath-school, yet one more mansion occupied in heaven. In our choir, one voice silent, yet one more voice singing praises around the everlasting throne. Let us, then, in faith and trust, resign her to Him without whose notice even a sparrow falleth not to the ground.

We turn now from these fond recollections to the *lesson* of her life. What a consoling thought it is, that thus in early life she heard the Saviour's gentle knock, and at the first call, without waiting until his locks were wet with the dews of night, she bade Him come in and sup with her and she with him. So to-day He is knocking at other doors. Will you too bid Him come in? Let me entreat you, by the memory of the departed, now, we trust, a new-born angel in heaven, to give Him admittance *now*. Angie, while in health, chose to unite herself with the people of God, rather than enjoy the plasures of sin for a season. She was one of the youngest lambs of the flock. Who will fill the place made vacant by her death? She has crossed the dark river, but it was illumined by the Saviour's presence, who in his own person had sounded its utmost depths, so that none of his children, in all coming ages, should be overwhelmed. She has left us waiting, but for a little while, upon its banks. Are we ready to launch away? Can we say, "O grave, where is thy victory now; and where, O death, thy sting?" If so, happiness beyond measure is ours. But a little while, wait patiently, watch prayerfully, and heaven will be ours. Are we unprepared to go? Then, ere yet the silver cord be loosed, flee for thy life to the Rock Christ Jesus for safety. And O, when the storm shall burst forth, and the waves roll high, may you too have found shelter under the shadow of His wing.

DR. EDWIN BURDICK.

The subject of this notice was born in Darien, N. Y., Feb. 12th, 1826. When about sixteen years of age, he professed faith in Christ, and was baptized into the Seventh-day Baptist Church at Darien, by Eld. W. B. Gillette. A few years after, he entered the Alfred Academy, and pursued a thorough course of study in that institution. Thrown as he was upon his own resources, he went nobly at the work of self-support and self-culture, greatly encouraged by Eld. N. V. Hull, in whose family he lived during most of his stay in Alfred. He at once became enamored of the study of Anatomy, Physiology, and the Laws of Health, and by his devotion to these studies, laid the foundation for that thorough mastery and enthusiastic practice of the healing art, which placed him among the most eminent and useful physicians in the country. He took his degree of M. D. at Castleton, Vt., in June, 1851, and entered at once upon practice in Western New York. About thirteen years ago, he removed to Walworth, Wis., where, by enthusiastic devotion to his noble profession, he won a practice and a reputation second to few in the State, and where he literally wore himself out, and in the prime of life died in the harness, when it seemed his life was most valuable. By day and by night he labored for his patients, when he was sicker than they; and when scarcely able to rise from his bed, answered a call, and was so prostrated that he had to be carried home, and in twenty-four hours died, a martyr to his devotion to his chosen profession, March 26th, 1869. His disease, the diabetes, had been preying upon him for several years. He knew full well that it was drying the fountains of his life, and that it would soon end his earthly career; but it was his highest ambition to die at his post, devoting himself to the good of others. This he did, with an unfaltering trust in Christ his Saviour. His last words were words of trust and hope of salvation, through the healing of the great Physician. Though he was educated to the allopathic practice, he soon became convinced of the superiority of homœopathic remedies, and it was by the use of these he achieved his success. He will be missed by a large circle of patrons and friends. He leaves a wife and four children, to mourn his loss, and that of a darling little boy, who died but a week before his father. The funeral was largely attended, and sermon preached by Rev. D. E. Maxson, of Milton, from these words: "But the last enemy that shall be destroyed is death." D. E. M.

Princely Bequest.—The will of the late Samuel Miller, of Albermarle, Va., has been made public. By it the sum of $830,000 is appropriated to establish in Albermarle county an institution to be called the "Albermarle Manual Labor School," for the orphans and the white children exclusively of that county. This bequest absorbs the great bulk of Mr. Miller's fortune. Sarah Hodges, (colored) receives a house in Columbus, Ohio, and the interest on $12,000; Willie Ann Kelsoe (colored) a house in the city of Lynchburg, and the interest on $4,000. Handsome bequests are made to ten or twelve relatives. The sum of $100,000 is given to the University of Virginia, to endow a chair of Agriculture.

Military Reunion.—The arrangements for the re-union of the Army of the Potomac at New York are completed. A grand review will take place on the morning of the 5th of July, and the meeting for organization will be held at 3 o'clock on the afternoon of that day. The poem and oration will be delivered on the 6th. Governor Chamberlain of Maine is designated as the orator, with Gen. Sickles as substitute, and Whittier as poet, with T. Buchanan Read as substitute. The banquet will be served at the Academy of Music by Delmonico.

UNION ACADEMY, SHILOH, N. J.

The Bridgeton *Chronicle* has the following notice of public exercises recently held at Shiloh, N. J., in which the readers of the RECORDER may be interested:

The Winter Term of Union Academy closed Wednesday evening, March 17th, with a literary entertainment. The house was crowded, and extra seats had to be brought. The exercises commenced with Invocation by Rev. J. S. Stewart, of Greenwich; Music, Autumn Winds; Declamation, Exhortations to Youth, P. L. Wheaton; Liberty, James Cassedy; Dare to Do, Sherman Ayars; New England's Dead, Chas. Loper; Address to Young Ladies, Belford Bonham.

The four seasons were represented by three girls and one boy. First came Spring, a girl dressed appropriately, and holding a bouquet of flowers in her hand. Second, Summer, represented by a girl who carried a sheaf of wheat. Third, Autumn, represented by a girl with a basket of fruit. Then came Winter, represented by a boy dressed in furs, and with his skates on his back. Music, Gaily Launch and Lightly Row.

Six students, competitors for the prize essay, now came upon the stage, and read their essays. No. 1, A Review of the United States, by W. B. Cook; No. 2, Win the Prize, Katy Davis; No. 3, Voyage of Life, Emilie A. Davis; No. 4, Fashion, Annie Williams; No. 5, We Live to Learn, Anna M. Ayars; No. 6, Nature and Art, Alice Dunham.

Dialogue, Examination of a Teacher by the Superintendent. Music, Departed Days.

Fifteen students competed for a prize in declamation. The first division of six came upon the stage, and declaimed in the order which had been determined by lot. No 1, Douglass and Marmion, G. B Ogden; No. 2, Rill from the Town Pump, Harry Eldridge; No. 3, Paddle your own Canoe, Julia Davis; No. 4, The Present Age, Helen F. Hall; No. 5, Integrity the Basis of a Decided Character, W. C. Cook; No. 6, Duty of the Government in the present Crisis, Richard Horner. Music, I am happy as the day is long.

Second division, No. 7, Advantages of an Education, Edward Hires; No. 8, The Raven, Daniel Sheppard; No. 9, The Wine Cup, Walter Thomas; No. 10, Bernardo del Carpio, Ella Swing; No. 11, Nobility of Labor, Frank Leaming.

A blind boy from the Asylum plays on the piano, and pleases the audience so well that he is called out again.

Declamations were then continued. No. 12, Our Sleeping Heroes, Robert Moore; No. 13, The Angel in the Thunder Storm, P. B. Davis; No. 14, Pretext for the Rebellion, W. S. Bonham; No. 15, Temptations of Young Men in our Cities, Harry Ladow.

Dialogue, The Way to Windham. Music, duet, See how the pale Moon Shineth.

The Great Teacher, Charles Fraser; Sermon by Dow, Jr., Joel Locke; Be a Woman, Sallie Hoffman; Address to a Sea Shell, Mary H. Davis; Dialogue, The Truant School Boy.

The closing declamation was delivered by Henry Hall; subject, For or Against. The young man made an urgent appeal for the cause of Temperance. It costs this tax-burdened, poverty-stricken nation, four millions of dollars per day to pay the whisky bill.

Announcement of prizes — Committee on Declamation, reported as follows: That they would give the first best to Richard Horner; Second, to Daniel Sheppard; Third, to Ella Swing. Rev. J. S. Stewart, J. M. Harris, and R. Howell, Committee.

The Committee on Essays, Rev. G. K. Morris, Dr. T. H. Tomlinson, Mrs. T. H. Tomlinson; the chairman not being present, their report was read by Mr. Whitford, and was as follows: First best, for depth of thought, Katy Davis; Second, for beauty of expression, Emilie A. Davis; Third, for piquancy and Fanny Fern style, Annie Williams.

Mr. Horner and Miss Davis were then called upon the stage, and received the prizes, which consisted of some books. In presenting the prizes, the Principal of the school made some appropriate remarks to the recipients, urging them onward.

Music, Twelve O'clock, (although it was only eleven,) and immediately afterwards the exercises closed. The entertainment passed off well. The speaking was well done, and we presume the committee had some difficulty in deciding to whom the honors belonged.

The audience listened very quietly, attentively, and, judging by the frequent applause, appreciatively. [The writer here indulges in some unpleasant wishes looking toward the physical discomfort of those who show approbation by whistling.] These entertainments get better and better each year, and we think the teachers and students have occasion to feel proud of their present success. Mr. Whitford has been with the Institution a number of years, and is well and personally known as a successful teacher. We believe that no institutions of learning have ever been brought up to a high standard by a frequent change of teachers. Fine houses and costly apparatus will never make a school. We must have experienced teachers, and those teachers must work hard, and endeavor to gain that reputation so much needed in building up an Academy. The patrons are very shy, and it is well that they are, of committing their sons and daughters to the care of strangers. We congratulate the friends of the school upon the prospect of its permanency. We presume that the large chapel room will be furnished with seats before the anniversary exercises, and that the grounds will be laid out this spring. We hope the students are getting broad, liberal views of life; that they will become public spirited, progressive men and women. If there is anything meaner, or more contemptible, in this world, than a narrow, selfish, growling old codger, who is always finding fault with every public improvement, who is sure that the country is going to ruin, who is constantly tormented with the ghosts of taxation and extravagance, we do not know what it is. If the education that you, students, are now getting, enables you to go up a little higher, and take a more extensive view of the wants of the present age, then it will not prove a failure. The proceeds of the exhibition amounted to about $45.

SPECTATOR.

CONGRESS.

MONDAY, April 5th.

In the Senate, Mr. Sumner introduced a bill to prevent the courts of the United States from enforcing contracts concerning slaves. Most of the day was spent in discussing the joint resolution to protect the interests of the United States in the Union Pacific Railroad, the principal point of discussion being the proper point of junction between the Union and the Central Pacific Railroads. It was agreed to direct the President to fix the point of junction according to the legal rights of the respective companies.

In the House, under the call of States, a large number of bills and joint resolutions were presented. A joint resolution was passed to annul and declare void so much of the Cherokee Indian treaties of August, 1864, and June, 1868, as authorize the sale of their lands, and all contracts purporting to be made thereunder, such lands to be subject to settlement and at sale $1 25 per acre. The Senate bill to carry into effect the convention of July 4th, 1868, between the United States and Mexico, for the adjustment of claims, was passed. There was an evening session, spent in listening to speeches on the Civil Service Bill, and on the St. Domingo question.

TUESDAY, April 6.

In the Senate, Mr. Fessenden, from the Committee on Appropriations, reported with amendments the Deficiency Appropriation bill. Mr. Cragin, from the Committee on Contingent Expenses, made some interesting statements relative to the contingent expenses of the Senate, and said that the Committee had resolved to cut them down as much as possible, and, with the co-operation of all the Senators, they hoped to reduce them by fifty or a hundred thousand for the coming year. A letter of the Postmaster-General on the subject of cheap ocean postage, was ordered to be printed. The Union Pacific Railroad bill occupied all the afternoon, the two Nevada Senators, Stuart and Nye, taking up most of the time with violent attacks on the Union Pacific Railroad, while Mr. Thayer defended it.

In the House, there was a long debate on the bill making provisions for taking the next census, which was passed. It provides for a superintendent of the census, who, in conjunction with the Census Committees of Congress and the Secretary of the Interior, shall prepare a plan, with tables, etc., for taking the census, and submit the same to Congress next December for approval. Should this bill fail to receive action in the Senate during the present session, then the next census will have to be taken under the old law adopted in 1850. The Indian Appropriation bill was debated up to the hour of adjournment.

WEDNESDAY, April 7.

In the Senate, the Chaplain, Dr. Newman, in his opening prayer, put in a good word for Cuba, praying the Lord for her deliverance. The House amendments to the bill to amend the judicial system of the United States were agreed to, with further amendments, so that it has to go back once more to the House. An elaborate bill was reported from the Committee on Foreign Relations, designed to prevent the counterfeiting of certain foreign trade marks, now so extensively practiced. The Deficiency Appropriation bill was taken up and passed. A Conference Committee on the Indian Appropriation bill was appointed. A message from the President was read, suggesting some action before adjournment with reference to Virginia and Mississippi.

In the House, the Indian Appropriation bill was further considered. Among the amendments adopted was one providing that nothing contained in the act shall be construed as ratifying or approving any Indian treaty made since the 20th of July, 1857; also, one placing $2,000,000 at the disposal of the President to preserve peace with the Indians.

THURSDAY, April 8.

The Senate spent some time in discussing a proposition made by Mr. Sumner, to rescind the adjournment resolution, so as to give time to act upon the suggestions of the President's Message. Later in the day a House bill providing for the reconstruction of Mississippi, Texas, and Virginia, was received, and laid on the table. Senator Sprague made a three hours speech, nominally on the tax bill, but really on the short-comings of the Senate, and the sad state of the country. In the evening session, the amendatory Tax bill was passed, and sent over to the House. The River and Harbor Appropriation bill was also passed. The report of the Conference Committee on the Indian Appropriation bill was concurred in, and, it having been previously adopted by the House, the bill goes to the President. The bill to amend the judicial system has now passed both Houses, and also goes to the President.

In the House, a bill was passed, meeting the recommendations of the President in reference to Virginia and Mississippi.

FRIDAY, April 9.

In the Senate, Mr. Anthony was again elected to preside during Vice President Colfax's absence. The House bill authorizing constitutional elections in Virginia, Mississippi and Texas, was taken up. Mr. Morton offered an amendment, that the fifteenth article of amendment to the United States constitution must be adopted by each State before it can be entitled to representation. After a short debate the amendment was agreed to. The bill was finally passed by a vote of 44 to 9, Senator Sprague voting nay with the democrats. A proclamation from the President was received, convening the Senate in extraordinary session on Monday, the 12th day of April, for executive business. In the evening the Pacific Railroad bill was again discussed and finally passed.

In the House, the Senate amendments to the Whisky Tax bill were non-concurred in, and a conference committee was asked for. Mr. Paine, chairman of the Committee on Elections, moved that the Connecticut representatives be admitted. Although they had not received their regular certificates, they had credentials satisfactory to the committee. After some debate the motion was agreed to, and three of the new members were sworn in. Mr. Myers, of Pennsylvania, who contests the election with Mr. Moffatt, was declared entitled to his seat and was sworn in. A resolution paying Mr. Moffatt $1,800 for his expenses in contesting the seat, was adopted under a suspension of the rules. A bill relieving a large number of persons from political disabilities was passed.

The Senate amendments to the bill providing for constitutional elections in Virginia, Mississippi, and Texas, were concurred in.

SATURDAY, April 10.

The Senate was in executive session from Friday night until 4 o'clock Saturday morning. The general session was resumed at 10 o'clock, and continued until the hour fixed for final adjournment, at 12 o'clock. The time was taken up in passing the bill relative to the Attorney General, and a discussion in regard to the pay of Senators from the reconstructed States.

The House was in session from Friday night until half past three o'clock Saturday morning, and then from 10 till 12 o'clock. A resolution was passed expressing sympathy with the people of Cuba in their patriotic efforts to secure independence and establish a republican form of government.

ADJOURNMENT, ETC.

The final adjournment of the legislative session of Congress to December 7th, left quite a number of important bills not acted on. The House bill which provided that the joint resolution reducing and regulating the hours of labor of government laborers, workmen and mechanics, passed June 25, 1868, shall not be so construed as to authorize a corresponding reduction of wages, failed to pass the Senate. A bill relieving the political disabilities of about a thousand Southerners, vibrated between the two Houses, and was lost. The bill to restore the negro members to the Georgia legislature was lost, as also the bill to redistribute national bank currency. In addition to these, a number of bills of minor importance failed. The most important of those which became a law was the reconstruction act for Virginia, Texas and Mississippi, under which the President proposes to act at once, and to submit the State constitutions to a popular vote.

THE FIFTEENTH AMENDMENT.—Incorrect and incomplete lists have been published of the States which have acted upon the proposed Fifteenth Amendment to the Constitution. The following statement has been carefully prepared, and is believed to be correct:

Kansas ratified the amendment February 27; Louisiana and Nevada, March 1; Missouri, March 2; West Virginia, March 3; North Carolina, Illinois, Michigan and Wisconsin, March 5; Maine and South Carolina, March 11; Massachusetts, March 12; Arkansas, March 15; and Pennsylvania, March 25. The Assembly of New York ratified the amendment March 17; it is yet to be acted upon by the Senate. The legislatures of Missouri, Kansas and Nevada, in their haste to act upon the amendment previous to their adjournment, ratified a telegraphic report of it, and, as there were errors in that copy, their action is declared to be incomplete. This being the case, the legislatures of those States must again act upon the amendment at their next session.

A NEW BAND OF FAITH.—There is a very remarkable society among the students of Shurtleff College, at Upper Alton, Ill., which is called the Band of Faith. This institution is under the auspices of the Baptist denomination, and the students are mostly persons of very limited means, who are preparing for the ministry. The Band of Faith embraces about twenty-five members, half the students of the college, and they live together, having a common table and a common purse. Their creed is made up of these three articles: To ask no one but God for their supplies; to be content with what God gives them, and never run in debt for their supplies. When they want anything they pray for it, and they state that their wants have thus far been very liberally met and provided for.

ELECTION.—Rhode Island held an election for State officers last week, when the Republican candidates, headed by Seth Padelford for Governor, were elected by an overwhelming majority. The General Assembly, as usual, is largely Republican.

Connecticut also held an election last week, the latest returns from which, including every town in the State, give a Republican majority for Governor of 811. Three of the four Congressmen elected are Republicans, and the Republican majority in the Legislature on joint ballot will be forty.

REWARD OF HEROISM.—Miss Ida Lewis, the heroine of Lime Rock, who rescued the two soldiers from drowning recently in the harbor of Newport, has been presented by them with a splendid gold watch and chain, worth one hundred and fifty dollars. Her fame has reached other places, and she is in receipt of many tokens of appreciation from parties in other cities. A gentleman in New York, named John Auchincloss, sent her his check for twenty-five dollars, and parties in Boston whose names are not known one hundred dollars, as a mark of esteem for her services in saving human life. Several very fine paintings have been forwarded to her from L. Prang & Co., artists, of Boston.

CALLINGS OF CONGRESSMEN.—Out of sixty-six Senators whose occupations are stated in the Congressional directory, forty-five are lawyers, five are merchants, five editors, four farmers or planters, three bankers, two teachers, one a manufacturer, and the other a railroad owner. In the House there are, lawyers, one hundred and nineteen; merchants, nineteen; editors, sixteen; farmers, seven; manufacturers, six; railroad men, five; bankers, five; ministers, two; doctors, two; painter, one; prize-fighter, one.

SUNDAY LABOR IN PROVIDENCE.—In the Court of Magistrates at Providence, April 9th, Isaac Palmer was upon trial, and adjudged guilty of the charge brought against him, of letting velocipedes for hire on the first day of the week, and was sentenced to pay a fine of five dollars and costs. Appealed to the Court of Common Pleas, and gave surety in the sum of $100 to appear at the June term.

A BOND ROBBERY, to the tune of nine hundred thousand dollars, was accomplished in Philadelphia, on Sunday, April 4th. The robbers got access to the office of the Beneficial Savings Fund Society, while the watchman was away attending church. The loss will fall heavily upon many persons of small means, who had deposited in the institution, which has suspended payment for the present.

A DISASTROUS FIRE broke out in the Yellow Jacket Mine, at Gold Hill, Nevada, which soon communicated with two other mines—the Kentuck and Crown Point—and caused the loss of thirty-six lives. At last accounts, the fire had been subdued, and the bodies were being removed.

GEO. S. TWITCHELL, the convicted murderer of his mother-in-law, committed suicide in the cell of a Philadelphia prison, on Thursday last, the day before he was to be hung. A bottle of cynaide of potassium, partly emptied, was discovered in the toe of his boot.

A FILLIBUSTERING EXPEDITION is said to be fitting out in New Orleans to aid the insurgents in Cuba. Frank Blair and General Steedman are spoken of as "deep in the movement." "Cuba must be free," is the watchword.

A DREADFUL CATASTROPHE occurred in Paris on March 17th. M. Fontaine, a chemical manufacturer, had lately invented a new kind of explosive powder, which was to be used in marine torpedoes. Wishing to take away a specimen of the most explosive substance that entered into the article,—picrate of potassa,—a workman, it is conjectured, accidentally let fall a few particles of the chemical. Treading on the scattered grains, he made them explode, setting the manufactory on fire and blowing him to atoms. The flames spread to the other perilous materials, and in a moment the building was rent to pieces. Two human bodies hurled forward were dashed against an iron bench on the opposite side of the street, and were broken into pieces by the violence of the shock, some of the bleeding limbs striking the fronts of the shops, while particles of human brains penetrated into a room in the second floor through a window which was shattered by the detonation. The head of one of the victims had been launched into the Rue Victor Cousin, opposite the manufactory. The number of persons injured is set down at fifteen.

SEVERE GALE AND GREAT LOSS OF LIFE.—A terrible gale from the northwest prevailed in the English channel on the 19th and 20th of March, causing the loss of many vessels with their crews. It was the most violent, with the wind from that direction, that had occurred for thirty years. A schooner went down off St. Agnes, and all hands were lost. Two vessels went ashore near Tintagel, Cornwall; all the crew of one and four of the other being drowned. At Padstow a Prussian bark and all on board were lost. A schooner went to pieces near Portreath, and her crew, six in number, met a watery grave. Eight barges sank off Bideford, and two crews were drowned. Besides these there were other disasters, in which parts of crews were lost. It was a fearful time for English seamen, and many homes were made desolate.

BOY ROBBERS.—Four boys, the eldest seventeen years of age, were arrested at Utica, N. Y., recently, for robbing freight cars on the Central Railroad. They have been in the habit for a year or more of concealing themselves on the trains, and then breaking into cars while they were in motion, and robbing them of valuable goods. It is thought that since they first commenced they have plundered the trains of upwards of $100,000 worth of goods, a large portion of which they subsequently destroyed. They all pleaded guilty, and implicated a man named William Ferry as the instigator of the robberies.

FATAL OBEDIENCE TO ORDERS.—The Norfolk *Day Book* states that a sentry on duty at Fort Macon, N. C., received strict orders, the other day, to challenge every one approaching him. One of the garrison chimneys took fire, and Lieutenant Alexander, under the excitement of the moment, ran toward the sentry, who, it is said, after challenging, fired. A sergeant who, upon seeing the officer fall, ran to the spot, only met the same fate, for the sentinel had reloaded his gun, and he, too, was brought to the ground. Both men were killed almost instantly by the stupid sentry.

SUMMARY OF NEWS.

The Hon. John I. Blair, of New Jersey, has erected at his own expense an institution of learning in Blairstown. It stands on a beautiful eminence of ground, and commands as delightful and picturesque scenery as can be found in the State of New Jersey. Its location is one of the most healthy. Its rooms are commodious and well ventilated. The whole building, excepting the kitchen department, will be heated by three large furnaces.

Appropos of the anecdote of the dog who amused himself by coasting down hill, a correspondent mentions a cat of his acquaintance, one year old, who every morning wipes his paws upon the hall mat before entering his mistress's bedroom. If his feet leave a mark on the white coverlet of the bed he is told of the fact, and again resorts to the mat, and then, if not satisfied that his paws are clean, he dries them by the stove.

Extraordinary heat has prevailed in Australia. Flowers and shrubs have been literally roasted, plums fermented, and the heads of many trees scorched as if burned by fire. Swarms of bees were destroyed by the comb and honey in the hives melting into one mass and smothering the bees.

Lord Campbell was a poor Scotch boy, who was stranded in London with nothing but sixpence in his pocket, and who, after a life of struggle, reached the highest position which it is theoretically possible for a subject to attain.

R. L. Tabor, the organist of William's College, and for the past year editor of the *College Quarterly*, has perfected an invention, which, attached to a piano, is designed to print music as fast as it is played. Its style of construction confines it to the piano, but he contemplates modifying the mechanism, so that it may be applied with equal facility to the organ, and perhaps to the melodeon. The cost of the completed instrument is $150.

The attention of the police of New York has been called to a universal outrage to which ladies wearing silk dresses are subject. They can scarcely pass a half dozen blocks in any part of the city without finding that an unknown hand has sprinkled their dresses with a fluid, which burns through and destroys the dress. The theory is that a band of at least one hundred persons have been hired by silk speculators for this nefarious business.

A new and very important invention of Dr. Crosby of New Haven, is a Shoe Machine, which it is predicted will work a revolution in the manufacture of shoes. It is exciting the attention of shoe men in all parts of the country. A straight needle is employed, and a waxed thread, and with it one man can sew six hundred pairs a day. By the laborious hand system, six or eight pairs is a good day's work.

A man named Charles R. Pasco was shot the other day in the town of Johnsburgh, Warren Co., N. Y., in a corn crib of a man named Samuel Barber. Barber missed corn from his crib, and set a spring gun for the purpose of detecting the thief. Pasco entered the crib, and had filled a sack with corn, and while leaving, the gun went off, killing him instantly.

It is stated that fish may be kept alive for ten days or more without water by filling their mouths with crumbs of bread saturated with brandy, and pouring a little brandy into their stomachs, after which, in this torpid state, they may be packed in straw. They become alive in a few hours when again placed in fresh water.

A writer in the *Ohio Farmer* says that after the horse is nine years old a wrinkle comes on the eyelid, and every year thereafter he has an additional well-defined wrinkle on the same spot. If, for instance, a horse has three wrinkles he is twelve, if four he is thirteen. Add the number of wrinkles to nine, and you will always get the age.

Judge Fisher, of the district supreme court, with his severest look, said to an obdurate villain who had been convicted and brought up for sentence: "I shall sentence you, sir, to a term in the penitentiary, (the convict looked aghast at the prospect;) to a term, I say, in the penitentiary of—of one hour; you can't get pardoned out in that time."

A returned Californian named Anton Alson, a Swede, 39 years of age, attempted to commit suicide by jumping off a barge lying near Jersey City. He was rescued and taken to the Police Station, where over $250 in gold and a passage ticket for Sweden was found in his possession. The man was evidently insane.

There are one hundred and sixty horses in the New York Fire Department. The price paid for them each is from $300 to $350. The required height is from sixteen hands upwards. The horses are trained so as to understand an alarm, and if not attached to the machine at the time, immediately place themselves before it, so as to be hitched to.

Speaking of the missing Georgesmen, the Gloucester *Advertiser* says: "Four vessels in all have been lost from this port—three with all their crews, and one had her men taken off. The total loss of life by the several disasters on the Banks is thirty-six; of this number fifteen were married, leaving widows and eighteen fatherless children."

A young couple stood up to be married in Cleveland, Ohio, the other day, and when the lady was to have said "yes," she said "no," very flatly. She had thought to school her heart to what she imagined a sacrifice, but at the last moment her courage gave way, and she could not do it. Great astonishment and affecting tableau. No cards.

Twelve of the thirteen coal diggers entombed in the Nine Locks Pit, Brierly Hill, England, have been rescued. The last was brought up alive, after having been in the pit nearly six days and six nights. The men sustained themselves by eating the leather of their boots, and with the water.

By direction of the Secretary of War, the route of trade to the Pacific coast is fixed by the Pacific Railroad. Two hundred dollars advance mileage will be paid to officers under orders from the East to California, Oregon, &c., or *vice versa*, upon application to the Quartermaster General.

Forty convicts in the New Jersey State Prison revolted recently, and defiantly refused to work under their keepers. The firmness of the head keeper, who armed his deputies, and the consigning of fifteen of the most desperate to dungeons, secured quiet and work from the remainder.

There are at the present time no fewer than thirty-two Bourbon princes and princesses in Paris. And all these thirty-two Bourbons have to live in private houses within a few hundred yards of the Tuilleries, where their ancestors resided in royal splendor.

South Carolina papers say that the action of the Legislature in abolishing distinctions of color in the State University, and electing two colored men as trustees, has killed the institution, as the young men of South Carolina will not sit in classes with negroes.

A hack driver in Buffalo, who had detained two gentlemen purposely from reaching their train in order that he might make more money out of them, was arrested at the instance of the gentlemen, and was compelled to pay their hotel bill and the costs of the case.

Horace R. Plumbey, Ziba Plumbey, and Frederick Plumbey, a father and two sons, were all sentenced at Rutland, Vt., last week, for murder. The former is to be hung, one of the sons is to be imprisoned for life, and the other for twenty years.

A dispatch dated at San Francisco, April 8th, says: The German actress, Madam Olga Von Plattendorf, committed suicide here last night. Her husband died recently, and it is supposed her extreme grief prompted her to the rash act.

When one of the Pi Ute Indians wants a divorce, he states the case to his chief, and if the cause is thought sufficient, the latter leads the squaw away from the camp, shoots her, and buries the body—and thus the separation is effected.

In the year 1868, five hundred officers were cashiered from the Austrian army on account of dishonorable behavior, among which figure very considerably the fact of not paying their bills after pledging their "word of honor."

The long expected sale of the Newport line of steamers has been consummated, the purchasers being the Narragansett Steamship Company, at $1,200,000. The sale was effected at Newport at a stockholders' meeting.

Mr. Thomas Thaxton, of Washington, Wilkes County, Ga., was shot and instantly killed, recently, by unknown persons in ambush, while riding home in his carriage from the court-house.

An old Nevada miner writes home from Japan that the Japanese islands contain as rich gold and silver mines as any in the world, but the policy of the government represses their proper development.

There are in Massachusetts about 700 colored Freemasons, who have seven flourishing lodges in existence. They have never been acknowledged or recognized by the white Freemasons of Massachusetts.

A wild elephant has been doing sad havoc in the mountainous parts of the western coast of Madras. No less than ten persons have fallen victims to his rage in a short space of time.

The snow shed of the Central Pacific Railroad is the biggest building in the world. It is sixteen feet wide, sixteen feet high, and twenty-two miles long, and took about forty million feet of lumber.

James McBride, a boy of 15, was kicked to death by a horse, last week, in New York. In spinning a top, it went under the horse's feet, and when the boy attempted to get it, the horse kicked him.

The ship building business of New York is stated to be duller at present than for many years past, and this, necessarily, affects injuriously a great many collateral branches of trade.

An Indiana compositor lately "set up" for insertion in the paper a notice of the marriage of his own father and mother. They had been for several years divorced.

The House of Representatives—by a vote of 96 yeas to 33 nays—passed a resolution placing at the disposal of the President $2,000,000, to preserve peace with the Indians.

An extensive fire in Bergen City, N. J., last week, destroyed several dwelling houses, and turned adrift twenty-four poor families, who were provided for by neighbors.

The field mice are unusually destructive to young fruit trees and scions in Maine this spring, and the usual preventive of stamping snow around the trees is unavailing.

We pay Senators five thousand a year, and pay pages, door-keepers, &c., six thousand a year for supplying the necessary official wants of every one of them.

Sir Edward Cunard, well-known as the manager of the Cunard line of steamships, died suddenly, April 6, at his family residence, No. 125 Fifth Avenue, New York.

Nevada boasts of still another mining district, the Reveille, 125 miles south of White Pine, said to be as rich as anything yet found on Treasure Hill.

A Kentucky blacksmith, who was too lazy to support his family, was lately tied to a tree and given sixty-two lashes to quicken him to his duty.

Strenuous efforts were made to reestablish the gallows in Illinois and Wisconsin at the recent sessions of their respective legislatures, but they did not succeed.

March has been very stormy on the English and French coasts. There was a severe snow storm in Paris on March 18, and much snow is reported in Central France.

Commodore Vanderbilt has offered Erastus Corning, Jr., $25,000 for the trotting horse George Palmer, said to be the fatest horse of his age in the world.

About $30,000 in bank stock and other securities were stolen recently from the residence of Jacob M. Hampsher, in Baltimore.

It is proposed in England to bring over Cleopatra's Needle, which now lies half buried in the sand of Lower Egypt, and set it up in London.

A horse was killed in Augusta, Ga., the other day, by the accidental discharge of a pistol in the pocket of its rider.

Minnesota had the severest snow storm of the season about April 1st. All the railroads were greatly obstructed.

The arable land of the United States is equal to 50,000,000 farms of twenty-five acres each, or 1,250,000,000 acres.

A forger, just sent to a Prussian penitentiary for four years, has drawn an immense sum of money in a lottery.

St. Louis merchants are about to form a Joint Stock Company to buy surplus wheat and ship it to New York or European ports.

The income of Sheriff O'Brien, of New York, is estimated at one hundred thousand dollars per annum.

Jemini, the greatest writer on the art of war in the world, has lately died in Europe.

Strawberries at ten dollars a quart are to be had in New York.

There are in Virginia ten cotton mills, with 36,000 spindles.

Florida is shipping large quantities of green peas north.

Two thousand words a day pass over the Atlantic cable.

Twenty thousand gallons of milk are used in Boston daily.

SPECIAL NOTICES.

☞ DR. HOPKIN'S ELECTRIC HAIR RESTORER works like a charm; a better preservative, beautifier and restorer, cannot be found. It is the cleanest Hair Restorer made, and does not stain. Give it a trial. Manufactured at Charlestown, Mass.

You are twenty years behind the times if you have failed to use Hopkin's Catarrh Troches, for curing Coughs, Colds, Hoarseness, Bronchitis, and all affections of the throat and lungs—acknowledged by all singers and speakers far superior to all others. Manufactured at Charlestown, Mass.

Some people attribute good fortune to good luck. Why Hopkin's Iron Tonic is used so much—because it purifies the blood, cures Dyspepsia, Liver Complaint, Consumption tendencies, and diseases peculiar to females. Manufactured by HOPKINS & Co., Charlestown, Mass.

☞ A COUGH, COLD, or Sore Throat requires immediate attention, and should be checked. If allowed to continue, Irritation of the Lungs, a Permanent Throat Affection, or an Incurable Lung Disease, is often the result. BROWN'S BRONCHIAL TROCHES having a direct influence to the parts, give immediate relief. For Bronchitis, Asthma, Catarrh, Consumptive and Throat Diseases, Troches are used with always good success. Singers and Public Speakers will find *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 *Troches* 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 *Troches* are universally pronounced better than other articles.

Obtain only "BROWN'S BRONCHIAL TROCHES," and do not take any of the *Worthless Imitations* that may be offered. Sold everywhere.

☞ "BUY ME, AND I'LL DO YOU GOOD."—DR. LANGLEY'S ROOT AND HERB BITTERS are a sure remedy for Liver Complaint in all its forms, Humors of the blood and skin, Scrofula, Dyspepsia, Costiveness, Indigestion, Jaundice, Headache, Billous Diseases, General Debility, &c. They cleanse the system, regulate the bowels, restore appetite, purify blood, strengthen the body, and thoroughly prepare it to resist diseases of all kinds. G. C. GOODWIN & Co., Boston. Sold by all druggists.

☞ MISSIONARY BOARD MEETING.—The Executive Board of the Seventh-day Baptist Missionary Society will hold a Quarterly Meeting at the Society's Room in Westerly, R. I., on Fourth-day, April 21st, 1869, at 9 o'clock A. M. C. A. BURDICK, *Rec. Sec'y.*

☞ HOW A DECLINE IS PRODUCED.—Pure blood makes us well, bad blood makes us sick. Vapors from poorly digested food in the blood are condensed upon the various organs, and serve to make them grow or repair their waste. Organs made with a greater or lesser proportion of such materials cannot be sound. If the bad condition of blood continues but for a few days or weeks the body will be out of sorts; and if it continues, the whole of the body will in time be renewed with imperfect blood, and the health bad; it is in a decline—popularly called a consumption.

Now Brandreth's Pills penetrate the whole mass of blood, causing the expulsion of impurities; the body feels relieved from a single dose—what then may be expected from twenty? By continuing their use, the whole of the blood in time becomes purified, and the body reconstructed from good material, the decline stopped, and a new lease of life secured. Principal office, Brandreth House, New York. Sold by all druggists.

☞ J. M. STILLMAN offers his services to conduct Musical Conventions, during the present year. Terms, $75 for four days, and traveling expenses borne one way. Address J. M. STILLMAN, Care of Wm. A. Pond & Co., 547 Broadway, N. Y.

☞ M. B. Q. S.—Our reasons and we trust our justification for calling the public attention to MOTHER BAILEY'S QUIETING SYRUP, are furnished by the frequency and fatality of the diseases of infancy and childhood. So alarming and serious are the diseases, that one child in three dies before the fifth year. These facts afford conclusive argument for enforcing on mothers the importance of using a remedy (which contains no Morphine or Poisonous Drug,) and never fails (when timely used) to effect a cure. It greatly assists the child through the months of teething, allays all pain, reduces inflammation, corrects acidity of the Stomach, and never fails to regulate the bowels; makes sick and weak children strong and healthy, produces natural sleep for the child, thereby affording rest to the mother. For summer complaints, Dysentery and Diarrhœa, it has no equal. For Wind Colic, Convulsions, Griping, &c., it never fails to give immediate relief.

MOTHER BAILEY'S QUIETING SYRUP, for children, is an original medicine, well established, therefore use no other and you are safe. For sale by all Druggists and Dealers in Medicine. A. RICHARDS, New London, Ct., Agent for the United States.

MARRIED.

In Hopkinton, April 3d, 1869, by Rev. S. Austin, Mr. JOHN H. ANDREWS and Miss LUCY M. ROCHE, all of Hopkinton.

In Norwich, Conn., March 31st, 1869, by Rev. E. J. Haynes, ARTHUR L. MAXSON, of Mystic River, and Miss MARY G. RYLEY, of Norwich.

In Venango, Pa., March 14th, 1869, by Eld. J. R. Irish, FREDERICK W. PARR, of Bonhamtown, N. J., and HARRIET PAYNE, of Venango.

On Wednesday morning, March 24th, 1869, at the residence of the bride's father, near Crystal Lake, Clifford Township, Susquehanna Co., Pa., by Rev. Edward de Zeng, Rector of Trinity Church, Carbondale, Mr. DUTY C. KENYON, son of Pardon C. Kenyon, of Greenfield, Luzern Co., and Miss LOUISE JOHNSON, daughter of Sylvester Johnson, Esq.

In Berlin, Wis., March 21st, 1869, at the house of the bride's father, by J. C. Burdick, Esq., Mr. GEORGE B. ROOD, of Dakota, and Miss VIRGINIA A. SAXTON, of Berlin.

DIED.

In Oswayo, Pa., March 22d, 1869, of typhoid pneumonia, Mrs. MARTHA A. COON, relict of George Coon, in the 56th year of her age. Sister Coon made a profession of religion in early life, and united with the Seventh-day Baptist Church of Independence, N. Y., with which she remained until death. Some time during the winter, she went to Oswayo to visit her friends, was taken sick and died, but was brought home to Independence, and buried in our Cemetery. J. K.

In Nile, N. Y., March 23d, 1869, of congestion of the lungs, Mrs. ANNA CRANDALL, wife of S. P. Crandall, Senior, in the 72d year of her age. Sister Crandall, with her husband, was among the early settlers of Allegany Co., N. Y.; was a worthy member of the Seventh-day Baptist Church of Friendship, and fell peacefully asleep in Jesus, leaving a husband and large family of children to mourn her departure. E. R. C.

In Brookfield, N. Y., March 7th, 1869, very suddenly, of congestion of the lungs, Mrs. CHARLOTTE BRAND, widow of the late Barton Brand, in the 75th year of her age. Sister Brand early became a follower of Christ, and united herself with the Seventh-day Baptist Church in West Edmeston, and lived in the Christian's faith and hope till called up higher by the great Head of the Church. Gone, but not lost. J. M. T.

In Brookfield, N. Y., March 6th, 1869, of dropsy, Mr. MOSES CURTISS, in the 82d year of his age.

In Brookfield, N. Y., March 30th, 1869, of consumption, Mr. JOHN I. M. GORTON, in the 55th year of his age.

At Head of Mystic, Conn., April 10th, 1869, Mrs. LUCY CHESTER, aged about 65 years.

LETTERS.

N. V. Hull, A. H. Lewis, Truman Saunders, E. R. Clarke, T. H. Green, J. M. Todd, W. F. Place, C. D. Potter, C. D. Langworthy, D. E. Lewis, Jared Kenyon, P. Oviatt, H. W. Randolph, Jacob Davis, E. T. Dunn, E. Cobb, C. B. Dickeson, H. B. Lewis, A. W. Coon.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

		Pays to Vol.	No.
William Maxson, Westerly,	$2 50	25	52
E. A. Champlin, Potter Hill,	2 50	25	52
Geo. P. Maxson, Philadelphia,	2 50	25	26
Reuben Davis, Shiloh, N. J.,	2 50	25	52
Geo. W. Butts, West Hallock, Ill.	5 00	26	52
E. W. Burdick,	2 50	25	26
James S. Green, Berlin, Wis.,	2 50	25	52
Ezra Crandall, Milton, Wis.,	2 50	25	52
Jonathan Ayars, Walworth, Wis.	2 50	26	15
Henry Bacon, Harlan, Indiana,	2 50	26	15
Eli B. Ayres, Dodge Cen., Minn.,	2 50	25	52
Joel Jones, "	2 50	25	52
Mrs. J. Dewey, Oneida, N. Y.,	2 50	25	40
Mrs. Susan Main, Adams Center,	2 50	26	15
Wm. F. Place, Alfred Center,	1 50	25	52
David E. Bliss, Little Genesee,	2 50	25	52
P. Oviatt, Scio,	2 50	26	2
N. B. Smith, Alfred,	75	25	15
Enos P. Crandall, Friendship,	1 25	25	2

NEW YORK MARKETS—APR. 12, '69.

Ashes—Pots $7 75@8 00. Pearls 9 12@9 25.

Cotton—Ordinary, 25½@26½c. Low Middling, 27½@28½c. Middling, 28½@29½c.

Flour and Meal—Flour, 5 50@6 00 for superfine State, 6 55@7 10 for fancy State, 6 55@6 55 for shipping Ohio, 7 25@12 75 for St. Louis extra and double extra. Rye Flour 4 75@6 90. Corn Meal, 4 50@4 80 for Western, 4 50 for Jersey, 4 75 for Brandywine.

Grain—Wheat, 1 41@1 48 for No. 1 Chicago, 1 44 for No. 2 Milwaukee, 1 50@1 60 for white California, 2 05 for white Michigan. Barley, 2 00 for French, 2 00@2 17 for German. Rye, 1 35@1 40 for Western. Oats 76@77c. Corn, 86@90c. for new Western mixed, 90@91c. for Jersey yellow.

Hay—55@65c. for shipping, 75c.@1 00 for retail lots.

Hops—State, 8@10c. for fair to good, 12@16c. for choice and fancy.

Provisions—Pork, 30 75 for old mess, 31 12 for new, 26 00 for extra prime, 28 50 for Western prime mess. Beef, 11 00@16 00 for plain mess, 12 00@18 00 for extra mess. Lard 18@18½c. Butter, 23@28c. for Western, 40@48c. for State firkins. Cheese, 19@20c. for farm dairies, 21@22½c. for factory-made.

Seeds—Clover 14½@15c. ℔ lb. Timothy 3 37@3 62 ℔ bushel. Rough Flax 2 75@2 90.

Tallow—11¼@11½c.

CARBOLIC AND CRESYLIC SOAPS. (PATENTED.) For Destruction of Insects, and Cure of Skin Diseases in Domestic Animals. For household, physicians', and toilet use. "Sheep Dip," to destroy tick, scab, &c. "Plant Protector," &c. Send for Descriptive Pamphlet. Manufactured solely by JAMES BUCHAN & CO., 190 Elizabeth-st., New York.

SENT FREE. THE BOOK OF WONDERS. Tells how either sex can make $10 daily; contains valuable Recipes and information. Address FISH & CO., Jersey City, N. J.

AUSTIN & CO.'S *GREAT ONE DOLLAR SALE.* SPRING CIRCULARS Will be issued and ready for Agents and customers on and after April 20th, containing the largest and most liberal Exchange and Premium List ever issued. Agents of Clubs of Thirty and upwards, will have their premiums increased one-fourth when all the checks are returned. *Work for us, and we will work for you.* Agents wanted everywhere. Circulars sent free. Address AUSTIN & CO., 32 & 36 FEDERAL, 107, 111, 113 CONGRESS STS. Boston, Mass.

NEW SABBATH SCHOOL BOOK. JUST PUBLISHED. *"THE MORNING STARS."* A BOOK OF RELIGIOUS SONGS — FOR — SUNDAY SCHOOLS and the HOME CIRCLE. The authors believed that by recourse to the FOLK SONGS OF GERMANY—a rich mine of sweet and simple melodies hitherto but little worked—music at once very easy, very attractive, beautiful and of high order, might be placed in the hands of children; and from a careful examination of about four thousand of these GERMAN FOLK SONGS, the present collection has been culled. Great pains has been taken to put the music into proper *keys*, for children's usage. It is our experience that music for children is very generally written too high. A child's voice should seldom be carried above D; and as a rule, it cannot be maintained for a number of bars on C or D without flatting. Accordingly, we have so selected the keys that only a very few melodies, in which it was impossible to avoid it, will be found to run above D, in any part of them. Price in Boards, 35 cents; Paper 30 cents. Sent post-paid on receipt of price. OLIVER DITSON & CO., Publishers, 277 Washington-st., Boston. C. H. DITSON & CO., 711 Broadway, New York.

BEAUTIFUL HAIR, NATURE'S CROWN, YOU MUST CULTIVATE IT. GRAY HAIR Is a certain indication of decay at the roots. NEW STYLE. IMPORTANT CHANGE. A REAL HAIR RESTORER AND DRESSING Combined in One Bottle. MRS. S. A. ALLEN'S HAIR RESTORER Will Restore Gray Hair to its Natural Life, Color and Beauty. It is a most delightful Hair Dressing. It will promote luxuriant growth. FALLING HAIR is immediately checked. Mrs. S. A. ALLEN'S ZYLOBALSAMUM, another preparation for the Hair; clear and transparent, without sediment. It is very simple and often produces wonderful results. Its great superiority and economy as a Hair Dressing over high cost French Pomades is acknowledged by all, not only in this country but in Europe. The RESTORER and ZYLOBALSAMUM should not be used one with the other. SOLD BY ALL DRUGGISTS. Proprietors, S. R. VAN DUZER & CO., Wholesale Druggists, 35 Barclay-st., and 40 Park Place, New York.

ERIE RAILWAY! GREAT BROAD GAUGE—DOUBLE TRACK ROUTE Between the Atlantic Cities and the WEST, NORTH-WEST, SOUTH AND SOUTH-WEST; ALSO THE GREAT OIL REGIONS OF PENNSYLVANIA. THREE EXPRESS TRAINS DAILY! ☞ 860 MILES WITHOUT CHANGE OF COACHES, Between NEW YORK & DUNKIRK, BUFFALO, ROCHESTER, CLEVELAND AND CINCINNATI. BAGGAGE CHECKED THROUGH. *And fare always as low as by any other Route.* ASK FOR TICKETS VIA ERIE RAILWAY, Which can be obtained at the Company's Principal Office, 15 STATE STREET, BOSTON. And at all Principal Ticket Offices in New England. H. RIDDLE, Gen'l Sup't. WM. R. BARR, Gen'l Pass. Ag't.

W. A. WILLARD & CO., MANUFACTURERS OF *LOOKING GLASSES,* REMOVED TO 177 Canal Street, (Second block Wes of the Bowery,) NEW YORK. W. A. WILLARD. W. J. GRAHAM.

N. ESPENSCHEID, *HATTER,* WHOLESALE AND RETAIL, —118— NASSAU STREET, NEW YORK.

LAPHAM INSTITUTE, NORTH SCITUATE, R. I. GEORGE H. RICKER, A. M., Principal, MISS M. ELIZA BURBANK, Preceptress, With a full corps of assistants in all departments—English, Classical, Scientific, Commercial, Normal, Musical and Ornamental. *SPRING TERM*, 1869, WILL COMMENCE FEBRUARY 22D. For copies of "Institute Reporter," Catalogues, or further information, apply at the Institute, or to D. R. WHITTEMORE, 98 Weybosset Street, Providence.

PAINTS FOR FARMERS AND OTHERS.—The Grafton Mineral Paint Co. are now manufacturing the Best, Cheapest and most Durable Paint in use; two coats well put on, mixed with pure Linseed Oil, will last 10 or 15 years; it is of a light brown or beautiful chocolate color, and can be changed to green, lead, stone, drab, olive or cream, to suit the taste of the consumer. It is valuable for Houses, Barns, Fences, Carriage and Car makers, Pails and Wooden-ware, Agricultural Implements, Canal Boats, Vessels and Ships' Bottoms, Canvas, Metal and Shingle Roofs, (it being Fire and Water proof,) Floor Oil Cloths, (one Manufacturer having used 5,000 bbls. the past year,) and as a paint for any purpose is unsurpassed for body, durability, elasticity, and adhesiveness. Price $6 per bbl. of 300 lbs., which will supply a farmer for years to come. Warranted in all cases as above. Send for a circular which gives full particulars. None genuine unless branded in a trade mark, Grafton Mineral Paint. Persons can order the Paint and remit the money on receipt of the goods. Address DANIEL BIDWELL, 254 Pearl Street, New York.

PROVIDENCE MUTUAL FIRE INSURANCE COMPANY, Office, No. 20 North Main Street. INCORPORATED A. D. 1800. Amount of Risk, $14,179,840 00. Amount of Assessment authorized by the Charter if necessary, to pay Losses, 1,447,589 26. Insures Dwellings, Private Stables, School Houses, Churches, Stores and other buildings on favorable terms. Number of policies in force on property in the State of Rhode Island, 8,574. DIRECTORS. George Baker, Sturgis P. Carpenter, Isaac H. Southwick, Ezek Tallman, William Andrews, H. A. Howland, John A. Darling, A. H. Angell, Joel Metcalf. JOSEPH T. SNOW, Secretary. [illegible] SAMUEL A. COY, Agent, Westerly, R. I.

YOU ALL HAVE HEARD OF HOOFLAND'S GERMAN BITTERS, — AND — HOOFLAND'S GERMAN TONIC. Prepared by Dr. C. M. Jackson, Philadelphia. Their introduction into this country from Germany occurred in 1825. THEY CURED YOUR FATHERS AND MOTHERS, And will cure you and your children. They are entirely different from the many preparations now in the country called Bitters or Tonics. They are no tavern preparation, or anything like one; but good, honest, reliable medicines. They are *The greatest known remedies for* Liver Complaint, DYSPEPSIA, Nervous Debility, JAUNDICE, Diseases of the Kidneys, ERUPTIONS OF THE SKIN, and all Diseases arising from a Disordered Liver, Stomach, or IMPURITIES OF THE BLOOD. Constipation, Flatulence, Inward Piles, Fullness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried or Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a Lying Posture, Dimness of Vision, Dots or Webs before the Sight, Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil and Great Depression of Spirits. All these indicate disease of the Liver or Digestive Organs, combined with impure blood.

HOOFLAND'S GERMAN BITTERS is entirely vegetable, and contains no liquors. It is a compound of Fluid Extracts. The Roots, Herbs, and Barks from which these extracts are made are gathered in Germany. All the medicinal virtues are extracted from them by a scientific chemist. These extracts are then forwarded to this country to be used expressly for the manufacture of these Bitters. There is no alcoholic substance of any kind used in compounding the Bitters, hence it is the only Bitters that can be used in cases where alcoholic stimulants are not advisable.

HOOFLAND'S GERMAN TONIC is a combination of all the ingredients of the Bitters, with PURE Santa Cruz Rum, Orange, etc. It is used for the same diseases as the Bitters, in cases where some pure alcoholic stimulus is required. You will bear in mind that these remedies are entirely different from any others advertised for the cure of the diseases named, these being scientific preparations of medicinal extracts, while the others are mere decoctions of rum in some form. The TONIC is decidedly one of the most pleasant and agreeable remedies ever offered to the public. Its taste is exquisite. It is a pleasure to take it, while its life-giving, exhilarating, and medicinal qualities have caused it to be known as the greatest of all tonics.

DEBILITY. There is no medicine equal to Hoofland's German Bitters or Tonic in cases of Debility. They impart a tone and vigor to the whole system, strengthen the appetite, cause an enjoyment of the food, enable the stomach to digest it, purify the blood, give a good, sound, healthy complexion, eradicate the yellow tinge from the eye, impart a bloom to the cheeks, and change the patient from a short-breathed, emaciated, weak, and nervous invalid, to a full-faced, stout, and vigorous person.

Weak and Delicate Children are made strong by using the Bitters or Tonic. In fact, they are Family Medicines. They can be administered with perfect safety to a child three months old, the most delicate female, or a man of ninety.

These Remedies are the best BLOOD PURIFIERS ever known, and will cure all diseases resulting from bad blood. Keep your blood pure; keep your Liver in order; keep your digestive organs in a sound, healthy condition, by the use of these remedies, and no disease will ever assail you. The best men in the country recommend them. If years of honest reputation go for anything you must try these preparations.

FROM HON. GEO. W. WOODWARD, Chief Justice of the Supreme Court of Penn. PHILADELPHIA, March 16, 1867. I find "Hoofland's German Bitters" is not an intoxicating beverage, but is a good tonic, useful in disorders of the digestive organs, and of great benefit in cases of debility and want of nervous action, in the system. Yours truly, GEO. W. WOODWARD.

FROM HON. JAMES THOMPSON, Judge of the Supreme Court of Pennsylvania. PHILADELPHIA, April 28, 1866. I consider "Hoofland's German Bitters" a *valuable medicine* in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it. Yours, with respect, JAMES THOMPSON.

FROM REV. JOSEPH H. KENNARD, D. D., Pastor of Tenth Baptist Church, Philadelphia. DR. JACKSON: *Dear Sir*,—I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriate sphere, I have in all cases declined; but with a clear proof in various instances, and particularly in my own family, of the usefulness of Dr. Hoofland's German Bitters, I depart for once from my usual course, to express my full conviction that for general debility of the system, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fail; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes. Yours, very respectfully, J. H. KENNARD, Eighth, below Coates street.

CAUTION. Hoofland's German Remedies are counterfeited. The genuine have the signature of C. M. JACKSON on the front of the outside wrapper of each bottle, and the name of the article blown in each bottle. All others are counterfeit.

Price of the Bitters, $1 00 per bottle; or, a half dozen for $5 00. Price of the Tonic, $1 50 per bottle; or, a half dozen for $7 50. The tonic is put up in quart bottles.

Recollect that it is Dr. Hoofland's German Remedies that are so universally used and so highly recommended; and do not allow the Druggist to induce you to take anything else that he may say is just as good, because he makes a larger profit on it. These Remedies will be sent by express to any locality upon application to the *PRINCIPAL OFFICE*, AT THE GERMAN MEDICINE STORE, No. 631 ARCH STREET, PHILADELPHIA. CHAS. M. EVANS, Proprietor, Formerly C. M. JACKSON & CO. These Remedies are for sale by Druggists, Storekeepers, and Medicine Dealers everywhere. Do not forget to examine well the article you buy, in order to get the genuine.

Miscellaneous.

AIR FOR THE CONSUMPTIVE.

BY DR. HENRY I. BOWDITCH.

Build your houses in the country, in preference to any place near the sea-coast. In the country choose a slope rather than a plain to build upon, and where the sun can have full access to it, if possible, all the day. Be sure (if need be, by effectual sub-drainage) that the soil is thoroughly permeable to water. Let no moisture from the soil, from any source, be permitted to distil its pernicious influence upon the future dwelling or its inmates. Let the rooms be large, of substantial breadth, rather than height, and so pierced by windows that the air may have a bounteous and free entrance and exit. Let fire-places be built in every room and chamber—fireplaces made for real use, not kept for show, and not closed with iron plates which are to be pierced for air-tight stoves. Eschew all furnace heat except for warming the entries and coridors.

Outside the house let there be ample space for air and sunlight. One or two trees may be permitted to grow near the house, but not to overshadow it, for nothing but evil comes from too much shade, either of trees or climbing vines. Both of these may very materially prevent the warm rays of the sun from reaching and bathing the exterior, or from penetrating the interior of the house, which they should be allowed to do freely even in the depths of summer. Nothing so deadens the atmosphere as the too constant closure of the windows, blinds, and curtains, whereby light and heat as well as fresh air are excluded. Every morning let the windows be opened widely, so as to drive off the remains of foul air that has necessarily accumulated from the sleepers during the previous night. Every night let a part of the windows be left open, and if possible at the top and bottom, so that during sleep there may be still a plenty of fresh, unbreathed air for the children and adults to use. Of course the amount of space thus opened will vary with the season; but often, even during our Northern winters, especially in a furnace-heated house, a small aperture, at least, may thus be left. Two or three extra blankets only will be needed for any coldness thus caused.

As to the value of fresh air, alike for the healthy and the invalid, there seems to exist great doubt in this community. Even the healthy have no real faith in its efficacy as a means of giving health. Invalids, almost without exception, we have to educate to that faith. They have so many doubts about the weather. It is too cold, too hot, too windy, or too blustering. It is cloudy, or an east wind prevails. These and a hundred other trivial deviations from perfect weather are noted, and the unfortunate invalid quietly stays within doors day after day to avoid them. Nothing is more pernicious; no behavior more unwise. Both invalids and healthy persons ought to eschew all such views as arrant folly. "Whenever in *doubt*," we say to our patients, "about going out, *always go out*. If a violent storm is raging, to which no one would willingly expose himself, then keep to the house, but the moment it ceases, seize the occasion for exercise out of doors." "It would be better," said the late John Ware, "for everybody, sick and well, to face every storm, than to be fearful, as we now usually are, of even a trace of foul weather."—*Atlantic Monthly for March.*

THE LEECH AND CAMEL.

Modern researches has determined a curious circumstance in an organic contrivance in the camel and leech, unlike as they are in structure, function and habits, which has reference to supplying them with food from a storehouse in their own bodies, till supplies are attainable from other sources.

The hump is an immense collection of fat, stored in reticulated cells, piled up one upon another, which is concentrated food. When fodder cannot be had, as frequently occurs on their long caravan travels in the desert, a peculiar set of absorbent vessels draws upon the magazine—the hump—carrying the fat into the circulation until food from without puts a stop to the draft on their backs. The hump is very sensibly diminished at times—even being almost completely leveled; but that which was thus borrowed to sustain life temporarily, is immediately replaced when the stomach is set in motion again in its accustomed manner.

The medicinal leech, or blood-sucker, low as it is in the organic scale of life, is as carefully provided for in regard to the contingencies of life as the king of the country. A minute description of the eyes, the teeth set in a hoop, which the leech skirls to and fro, to cut out a piece of a vessel in order to apply its air-pump mouth to the orifice for sucking blood, would require something of a treatise. It is only convenient in this connection to state, that as the blood passes down the gullet of the leech, the current divides right and left to enter two lateral tubes, instead of entering directly into the stomach. Those canals are folded, zig-zag, backward and forward, in loops as it were, from the head to the tail. When perfectly filled, the leech lets go its hold. It is then plump and full, with a stock of food on hand that may ordinarily last for one or two years, in case it has no opportunity to take in another in that long time.

Thus stored, the leech has no control whatever over the blood in the tubes. When the waste of the body is such by the friction of vitality among its solids as to require materials to keep it in repair, a sphincter muscle relaxes, allowing a very minute amount to escape to the stomach. That is food; when digested, then it is food again, and so on till the tubes are exhausted.

Since learning this, leechers strip the creature and force the blood from the reservoirs. That moment they have a return of appetite, and will readily bite again. Thus leech economists work them laboriously by learning how to revive their appetite. Another method of keeping the leech in a condition of activity, is to prick the tubes with a point of a lancet, cutting through the skin where the tumefaction is most prominent. As soon as emptied, the leech is ready for another patient.—*Hearth and Home.*

An Economical Woman.—A woman lives in Concord, N. H., who has an income of $6,000 a year, but earns her living by doing kitchen work. Fifteen years ago she was the servant of an old man, who married her, and soon after died, leaving her about $40,000. By careful management on the part of the executors, the estate has now increased to about $100,000. She has never touched one cent of either principal or interest, for fear she should come to want, but has worked steadily in the kitchen of one citizen of another, subsisting on her weekly wages.

ECCENTRICITIES OF A MILLIONAIRE.

The Rothschilds are said to be dissatisfied with the management of their Paris house since the death of old Baron James. His two sons are men of little ability, and they are said to have made several ruinous speculations. Nearly all of the old employees of the firm have been discharged since Baron James' death. Some strange discoveries have been made in regard to the charities of the old Baron. He frequently subscribed for benevolent purposes large sums, with the understanding that he should be called upon to pay only a part of the same. He very often complained of the exorbitant sums he had to pay for clerk hire. He took but two or three daily papers, and the man who read the news of the day to him every morning had to subscribe for as many and bring them along to Rothschild's house. He never wore watches, rings, or any other kind of jewelry. At the dinner table he drank cheap wine, and he often scolded his children for drinking champaign and other expensive wines. There was but one person at whose expense he did not grumble, and that was his wife. When called upon by persons who wanted him to contribute handsomely for some charitable purpose, he often "came down" only upon being told that if he should not give anything his wife would be applied to. He knew that she would contribute liberally, and so he subscribed a handsome sum, but usually a little less than he thought she would have given. He was a compound of miserly and spendthrift habits. He always made a fuss with his shoemaker who presented his annual bill to him, but he did not even wince when his agent asked him for twenty thousand francs to purchase some work of art. He was very proud of his sagacity as an art critic and connoisseur, but he was cheated so often in the purchase of pictures, statues, medals, &c, that one-half of the works of art in his galleries are said to be worthless. He had the most implicit confidence in old Charles Pillet, the auctioneer of works of art, but M. Pillet, it is thought, often abused this confidence, and palmed worthless trumpery on the trusting Baron.

CONDITION OF YOUR CELLAR.

Is it damp, close, filled with disagreeable odors, proceeding from germinating, decaying vegetables? If so, it is high time you gave it your earnest attention, for you have in that locality the germs of disease, and yourself and your family are liable to be prostrated at any moment. You think your cellar or basement is in good sanitary condition; do you know that it is? Have you fairly and carefully examined the premises? Have you looked over the potatoes, turnips, squashes and other vegetables to ascertain their condition? We know that diptheria, typhoid and scarlet fevers, and many other most serious illnesses, have their origin in cellars, both in city and country; and we can do our readers no greater service than to urge them to see that, at all times, they are in a dry, sweet, wholesome condition. Why should farmers and farmers' families, living in the country, away from the pestilential vapors of cities, be so subject to attacks of malignant diseases?

There is a reason for it, and we can point it out. They arise from indifference manifested to the observance of hygienic rules, and the violation of sanitary laws. Cleanliness is essential to health, and is just as necessary in the country as in the city. A family living over a foul cellar is more liable to be afflicted with illness than a city family living in its polluted atmosphere, but without cellar or basement filled with fermenting roots and fruits. There is far more sickness in the country among husbandmen than there ought to be. With plenty of pure air, water and exercise, the evil imp, disease, ought to be kept at bay; and he would be, if a better observance of certain hygienic conditions were maintained. Bad conditioned cellars, small, close sleeping rooms, stoves—these are all agents of evil, and are fast making the homes of farmers almost as unhealthy as those of the dwellers in cities. Are not these suggestions worthy of consideration?—*Boston Journal of Commerce.*

GIRLS.

No young lady can be too well instructed in anything which will affect the comfort of a family. Whatever position in society she occupies, she needs a practical knowledge of household duties She may be placed in such circumstances that it will not be necessary for her to perform much domestic labor; but on this account she needs no less knowledge than if she was obliged to preside personally over the cooking stove and pantry. Indeed, I have thought it was more difficult to direct others, and requires more experience, than to do the same work with our own hands.

Mothers are often so nice and particular that they do not like to give up any part of the care to their children. This is a great mistake in their management, for they are often burdened with labor and need relief. Children should be early taught to make themselves useful; to assist their parents every way in their power, and to consider it a privilege to do so.

Young people can not realize the importance of a thorough knowledge of housewifery; but those who have suffered the inconvenience and mortification of ignorance can well appreciate it. Children should be early indulged in their disposition to bake and experiment in various ways. It is often but a troublesome help that they afford; still it is a great advantage to them. I know a little girl who at nine years old made a loaf of bread every week during the winter. Her mother taught her how much yeast, salt, and flour to use, and she became quite an expert baker. Whenever she is disposed to try her skill in making simple cakes or pies, she is permitted to do so. She is thus, while amusing herself, learning an important lesson. Her mother calls her "little housekeeper," and often permits her to get what is necessary for the table. She hangs the keys by her side, and very musical is the jingling to her ears. I think, before she is out of her teens, upon which she has not yet entered, that she will have some idea how to cook.

Some mothers give their daughters the care of housekeeping, each a week by turns. It seems to me a good arrangement, and a most useful part of their education. Domestic labor is by no means incompatible with the highest degree of refinement and mental culture. Many of the most elegant, accomplished women, I have known have looked well to their household duties, and have honored themselves and their husbands by so doing.

Economy, taste, skill in cooking, and neatness of the kitchen, have a great deal to do in making life happy and prosperous. The charm of good housekeeping is in order, economy and taste displayed in attention to little things; and these things have a wonderful influence. A dirty kitchen and bad cooking, have driven many an one from home to seek comfort and happiness somewhere else. None of our excellent girls are fit to be married until they are thoroughly educated in the deep and profound mysteries of the kitchen.—*Presbyterian.*

TREES OF CALIFORNIA.

The great elm on Boston Common is between six and seven feet in diameter, but here are six hundred trees, the smallest of which is twelve feet in diameter, and the largest thirty-three! The measurements which gave these diameters are taken one yard from the ground. Ten feet up they have diminished about one-third, but above that hold their dimensions to a great height. One which fell many years ago, from which the bark has crumbled, is now thirty-three feet in diameter, and you can walk two hundred and fifty feet along that portion of the trunk which has not yet decayed. One board from this tree would be sufficient to board up the side of a meeting house. We might hew from this single trunk the hull of a ship of greater tonnage than the Santa Maria, in which Columbus crossed the ocean—one larger even than the Mayflower of the Pilgrims. Sit down and look at the monster called the "grizzly giant." It is ninety feet up to the first limb, which is six feet and four inches in diameter! A limb one hundred and thirty feet from the ground, has been broken off thirty feet from the body of the tree, and the fallen portion lies before us on the ground, eleven feet in circumference, or nearly four feet in diameter! There are thirteen of us in our party, and we all ride into the burnt cavity of one tree still standing, and sit there upon our horses, with room for six or eight more! We ride through the hollow trunk of another fallen tree, thirty feet, as if it were a section of the Thames tunnel, or a tubular railway bridge! Were I the first to give such statements, your readers might have reason for saying that I was a lineal descendant of Baron Munchausen.

It is wonderful, but wonder becomes amazement when we look upon the cones produced by these trees, and find them to be not larger than a hen's egg, and the seeds a mere speck. It would take a dozen of them to weigh down an apple seed! Yet enfolded in this little feathery cell which lies in my hand, which my gentlest breath will send whirling through the air, is another forest monarch, mighty as these around me.—*Carleton, in Boston Journal.*

A ROYAL TOMB.

The mausoleum erected by Queen Victoria, within sight of Windsor Castle, for the remains of her husband, has cost about $1,000,000. The whole amount has been expended by the queen out of her private fortune. The exterior is of marble of all colors and kinds. The building consists of a central octagon surrounded by three chapels, or recesses. The dome of the octagon, including a cross which surmounts it, is 83 feet, the height inside being 70 feet. The interior decorations are exceedingly elaborate in colors and designs, with gilding, painting and sculpture in profusion. A massive sarcophagus of highly polished Aberdeen granite, resting on a slab of polished black marble in the center of the octagon, contains the Prince's remains. There is a kneeling angel in bronze at each corner. Upon the lid of the sarcophagus is a recumbent figure of the prince consort in white marble, the work of Baron Marochetti. The dome above has a ceiling of blue, spangled with golden stars.

The ribs of the dome are supported with golden angels. In each of the side recesses a bronze and golden chandelier is suspended. Painted panels and sculptures adorn the walls, with inscriptions and traceries. In the recess opposite is the painting of the Resurrection; above it in the ceiling, a fresco of the Ascension. There is to be a large painting, also, in each of the other recesses. The general result is said to be exceedingly impressive. Every thing that affection could dictate, wealth procure, and art achieve, has been done. The entrance to the mausoleum faces east, and is reached by a flight of black marble steps leading to a porch supported by granite columns, with a ceiling decorated with Venetian mosaics. The floor of the entrance, as well as of the entire structure, is formed of variegated marble, polished and inlaid in panels of various designs.

The Bank of England.—The Bank of England was originally projected by a merchant named Patterson, and was incorporated in 1694, in consideration of its lending its capital of £1,200,000 to the government. Its capital has greatly increased from time to time. Its charter has been renewed eight times. When first established its notes were 20 per cent. below par, but were subsequently made a legal tender. They reached par in 1745. Its first post bills were issued in 1755. Cash payments were discontinued February 25th, 1797, when one or two pound notes were first issued. Silver tokens were issued in January, 1798. Cash payments were partially resumed September 22d, 1817, and fully in 1821. It has at all times largely aided the government by loans in times of emergency. From 1718 to 1856 its circulation has varied from about two to twenty-seven millions, or from ten to about one hundred and thirty-five millions, in round numbers, of our money. Its coin and bullion has been even of late years as low as twelve millions, but since the influx of gold from Australia and California it has often reached three times this amount. Its returns are made out weekly, it has branches all over the kingdom, it makes its own paper and ink, does its own engraving and printing, and no bill is ever issued but once from its counter.

Good Walking Horses.—The best gait a horse ever had for every day use, is a good walk. It is a gait not one in ten possesses. Colts are not trained to walk in all the Eastern States. Young America wants more speed. Kentucky has more good walking horses than any other State, for there horseback traveling has long been in fashion for men and women over a country where muddy roads at times render any other gait impossible, and so horses have been bred to the saddle and trained to a walking gait. This is also the case in all the Western States, and perhaps might have been so in New England, when our grandmothers rode to meeting on a pillion behind our grandfathers. But one-horse wagons have put horseback riding out of fashion, and now a good walking horse is more rare than one that can trot a mile in 2.40.

The Money-getting Sect.—In the town of Morshtchausk, near Moscow, in Russia, a merchant recently complained to the authorities, that one Plolitzen had unlawfully amassed and concealed in the cellar of his residence an immense amount of treasure, and that he belonged to a strange sect and held very bad doctrines. Hlolitzen's home was searched and an incredible amount of gold in pots, pans, sacks, and large casks, was found in the cellar, amounting, as estimated, to 10,000,000 roubles, or over five millions of dollars. Further examination led to the discovery that he was the leader of a strange sect wholly devoted to amassing money, to the abnegation of all other pleasures and comforts. He is to be tried at Moscow.

Young Man, Pay Attention.—Do not be a loafer, don't keep a loafer's company, don't hang about loafing places. Better work hard for your own prospects. Bustle about if you mean to have anything to bustle about for. Many a physician has obtained a real patient by riding hard to attend an imaginary one. A quire of blank paper tied up with red tape and carried under a lawyer's arm may make his fortune. Such is the world—to him that hath shall be given. Quit droning and complaining. Keep busy, and mind your chances.

To Revive a Chilled Lamb.—Hold the chilled lamb in a large tub half full or more of warm water, and give a thorough washing, taking care to keep his head out of the water. This is the best, the safest, and the quickest way to revive a lamb that is chilled almost to death. Let them be rubbed dry with dry cloths, and get them well warmed before they are returned to their dams. It requires a long time to warm a chilled lamb by wrapping it in a cloth and placing it on the floor near a stove, which is often the coldest place in the room.

Cure for Scratches.—An old farmer writes that he has tried all nostrums of the day for the cure of this disease, and has found nothing equal to this simple remedy: Wash the part affected with castile soap, and when dry rub on pretty freely any soft grease; then put on a woolen bandage, an old knit sash is the best, fasten it securely, let it remain for about two days, then remove the bandage and grease it again, then put on the bandage again, and in a week your horse will be cured of scratches.

Chinese Curiosities.—The following Chinese curiosities have been added to the City Library's Museum in Springfield, Mass.: Two cancelled bank bills on some Foo Chow financial institution; one representing $50, and the other $200. They were sent to the Merriams by Rev. Justus Doolittle, a missionary among the Celestials. Accompanying them is his visiting card, inscribed in Chinese hieroglyphics; also, two coins, one of which claims to date back to the year 20.

ODDS AND ENDS.

In the Hamburg penitentiary, discipline among the women is secured by a very simple expedient. The prisoners are divided into two classes, according to age. If an old woman causes trouble, which is very seldom the case, she is put in the dungeon and on short rations. But if one of the younger prisoners offends, she is dressed in an ugly costume and sent among the old women—a punishment which the girls greatly dread, and which very quickly secures their good behavior.

In accordance with an English custom of great antiquity, at Clement's Inn, grace after dinner is not said, but acted. Four loaves, closely adhering together, typical of the four Gospels, are held up by the occupant of the chair, who raises them three times, in allusion to the Blessed Trinity, and then hands them to the butler, who hurries them out of the hall with an alacrity which is emblematic of the freedom with which the Bread of Life is given to the world.

A remarkable exhibition was given in New York the other day, to the medical faculty, of two human bodies, which were recently found walled in at the Inquisatorial Convent of San Domingo, City of Mexico. These bodies, which are in a perfect state of preservation, are supposed to be of a Christian martyr and his child. Authentic records indicate that the two unfortunates were assassinated by order of the Inquisitors, during the year 1595, and buried within the walls of the convent.

A subscription paper circulated for some charitable purpose, was presented to a wealthy French manufacturer, who subscribed twenty francs. "Twenty francs!" said the lady who presented the list to him; "why, you ought to be ashamed of yourself. Your son has subscribed fifty francs." "That's all very well," replied the manufacturer, "my son has a rich father, and can afford to give more than I, who shall not inherit anything."

A Leavenworth paper says one of the evidences of the mighty march of western civilization is exhibited in the action of the Kansas Legislature at its late session, in appropriating $1400 for tobacco for the Penitentiary prisoners, and $300 for preaching them the Gospel.

The Macon *Telegraph* says that the Commissioner of the General Land Office has received reliable information relative to diamond discoveries in Georgia. In a pit four by six feet, in washing for gold, three diamonds were found, one of which weighed one and the other two carats.

That was a beautiful idea in the mind of a little girl, who, on beholding a rose-bush on the topmost stem of which the oldest rose was fading, whilst below and round it three beautiful crimson buds were just unfolding their charms, at once and earnestly exclaimed to her brother, "See, William, these little buds have awakened in time to kiss their mother before she dies."

Richard G. Stokes, of New Haven, Conn., fixed some meal with poison in it for the rats, and his horse got loose, ate the mixture and died. The animal was worth $250.

LAWS OF RHODE ISLAND.

Passed at the January Session of the General Assembly.

An Act in addition to, and in amendment of Chapters 82 and 326 of the Statutes,—"Of Dogs."

It is enacted by the General Assembly as follows:

Section 1. Every owner or keeper of a dog, of what age soever, shall annually in the month of April, cause such dog to be registered, numbered, described and licensed from the first day of the ensuing June, in the office of the clerk of the city or town wherein he resides; and shall cause it to wear a collar around its neck, distinctly marked with its owner's name, and with its registered number; and shall pay to such clerk for such license one dollar and fifteen cents for a male dog, and five dollars and fifteen cents for a female dog; and all license granted under the provisions of this act shall be valid in every town during the then current year.

Sec. 2. Any owner or keeper of a dog, of what age soever, may, in the month of May in any year, have such dog licensed as aforesaid, upon paying to such clerk two dollars and fifteen cents for a male dog, and six dollars and fifteen cents for a female dog.

Sec. 3. Any person who shall become the owner or possessor of a dog, of what age soever, after the last day in May in each year and prior to the first day of April following, shall cause the same to be registered, numbered, collared and licensed, within thirty days after he becomes such owner or possessor, upon the payment of one dollar and fifteen cents for a male dog, and five dollars and fifteen cents for a female dog.

Sec. 4. The clerk shall issue the license and receive the meney therefor, and pay the same into the treasury of the town or city, retaining therefrom, for his own use, fifteen cents for each license; and the treasurer shall keep a separate account of all sums received and paid out by him under the provisions of this act.

Sec. 5. Each town or city council shall annually in the month of April, appoint one or more special constables, who shall be sworn to the faithful discharge of their duty, to ascertain and make a list of the owners or keepers of dogs in such town or city, and return such list to the clerk on or before the last day of May, who shall receive from the town treasury the sum of ten cents for each dog so listed; and the clerk shall, within two weks thereafter, furnish to each special constable so appointed and sworn, a list of all dogs licensed for the current year, and a list of those not licensed, with the name of the owner or keeper thereof, and shall also post such lists in at least three public places in the town or city, or publish the same in such other manner as the town or city council may direct.

Sec. 6. Whoever keeps or harbors a dog of what age soever, contrary to the provisions of this act, shall be fined ten dollars, to be recovered by complaint and warrant, one half thereof to the use of the complainant, and one half thereof to the use of the school fund of the town or city wherein such dog is kept; and it shall be the duty of the special constable so appointed and sworn to make complaint on or before the last day of July in each year, and to prosecute the same to final judgment, against every person keeping a dog, of what age soever, contrary to the provisions of sections one and two of this act, and named in said list of those owning or keeping dogs not licensed, excepting those whom the council may direct that no complaint be made on account of their removal from the town or city. And such special constables so appointed and sworn may, at any time during the current year, make complaint and prosecute the same to final judgment, against any person owning or keeping a dog contrary to the provisions of section three of this act. And such special constable so appointed and sworn shall not be required to give surety for costs upon making or in the prosecution of such complaint.

Sec. 7. Any person may and it shall be the duty of every such special constable so appointed and of every police officer and constable to kill or destroy or cause to be killed or destroyed all dogs going at large and not licensed and collared according to law, and for each dog so killed, destroyed and buried he shall be entitled to receive from the town or city treasurer the sum of one dollar.

Sec. 8. Whoever wrongfully removes the collar from the neck of a dog registered and collared according to the provisions of this act, or steals a dog so registered and collared, shall be fined not exceeding twenty dollars, or imprisoned not more than thirty days, to be recovered by complaint and warrant, one half thereof to the use of the complainant, and one half thereof to the use of the school fund of the town or city where such dog is kept.

Sec. 9. Each town or city council shall annually, in the month of April, appoint one or more suitable persons appraisers, who shall be sworn to the faithful discharge of their duty, to appraise the damage that may be done to any owner of any sheep or lamb, cattle, geese, turkeys or fowls suffering loss by reason of the biting, maiming, or killing thereof, by any dog, and to give a statement thereof in writing, under their hands to the owner suffering such loss. And such owner suffering loss as aforesaid, shall within two days after such loss shall come to his knowledge, notify the appraiser so appointed and sworn living nearest to him in the town wherein such owner resides, of such loss, and said appraiser shall on receipt of twenty cents per mile travel, and the sum of one dollar, from such owner, appraise the damage and give a statement thereof in writing, under his hand, to such owner, and shall tax the above said fees thereon, and said owner shall within thirty days thereafter present to the Board of Aldermen of the city, or town council of the town where such damage is done, the appraisal thereof, and thereupon the Board of Aldermen of such city, or the town council of such town shall draw an order on the treasurer of such city or town for the amount of such appraisal and fees, or for such other amount, as they in their discretion, after careful examination, may deem just. And it shall be the duty of each town and city treasurer, annually on the fifteenth day of August, to pay all such orders in full, if the gross amount then received by such town or city under the provisions of this act, after deducting all sums previously laid out under such provisions, is sufficient therefor, otherwise the treasurer shall divide such amount, after deducting as aforesaid, *pro rata* among said orders, and the payment thereof shall be in full discharge of such orders. And should any money acquired under the provisions of this act, remain in any town or city treasury, after payments provided for herein, the treasurer shall within ten days thereafter, pay over the whole of such money so remaining, to the school fund of such town or city for the support of the free schools therein.

Sec. 10. Upon drawing an order as provided in the next preceding section, the city or town may recover against the keeper or owner of any dog or dogs concerned in doing the damage, the full amount of the damage done by his dog and costs of appraisal, in an action of the case, to be brought by the city or town treasurer. Should the person suffering loss avail himself of the provisions of this act, he shall not be entitled to maintain a suit for damages against the owner or keeper of the dog.

Sec. 11. Every person appointed under the provision hereof who shall qualify himself to act, and every town and city clerk, and every town and city council, who shall wilfully neglect to perform any of the duties imposed upon him or them by the provisions hereof, shall forfeit and pay the sum of one hundred dollars, to be recovered by indictment for the use of any person who shall complain for the same.

Sec. 12. It shall be the duty of each town and city council, annually in the month of September, to ascertain and report whether the town or city clerk and treasurer of such town or city, and all persons appointed under the provisions of this act have or not faithfully performed the duties imposed upon him or them; and in case of neglect, shall state in such report, what person, or persons, appears to have been guilty of such neglect, and in what respect; which report such council shall cause to be published as soon as may be, two successive weeks in some newspaper published in this State.

Sec. 13. Nothing in this act shall be so construed as to preclude any person from making complaint after the last day of July, or to repeal any ordinance concerning dogs not inconsistent with the provisions hereof, which have heretofore been passed by the councils of the several towns or cities.

Sec. 14. The clerks of the several towns and cities shall annually in the month of March post up notices in five or more public places in the several towns and cities, giving notice to the people thereof, of the time and place for issuing the licenses provided for in the first and second sections of this act.

Sec. 15. Whenever any owner of any sheep or lamb, cattle, geese, turkeys or fowls, suffering loss by reason of the biting, maiming or killing thereof, by any dog, shall notify the appraiser, as provided in the ninth section hereof, he may require such owner, and any other person, to be sworn before him, touching such loss, and when so sworn, to answer orally or in writing, as to any facts or circumstances relating to such loss, and the special constable is hereby authorized to administer such oath.

Sec. 16. Any defects in any action, complaint and warrant, indictment, information or other proceeding commenced and prosecuted under the provisions of this act, either of form or substance, may be amended either by the justice or court exercising the jurisdiction of a justice, or other court, before whom the action, complaint and warrant, indictment, information or other proceedings, is originally brought, may be pending.

Sec. 17. Chapters 524 and 592 of the statutes are hereby repealed.

Sec. 18. This act shall take effect on and after its passage.

A true copy—Attest:
JOHN R. BARTLETT, Sec'y of State.

NEW ADVERTISEMENTS.

From Cooley & Dauchy.

SALESMEN WANTED BY A MANUFACTURING Co. to travel and sell by sample a new line of goods. Situations permanent; wages good. H. H. RICHARDS & CO., 413 Chestnut-st., Philadelphia, Pa.

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Having been afflicted with chronic disease of the digestive organs, (described by physicians as enlargement of the liver and inflammation of the stomach,) for more than ten years, and suffered what words can never describe, without relief from the most celebrated medical skill that could be consulted, I was induced by the physician who last attended me to try DODD'S NERVINE AND INVIGORATOR. He had witnessed its effects, he said, in his own practice, and could recommend it in the highest terms. I had about lost faith in everything; but I followed his advice, procured the medicine. The effect inspired me with hope. I continued its use, and still improved; following it up I grew stronger and stronger, and suffered less and less from my troubles. This for some months—until I was relieved and needed it no longer. Dodd's Nervine restored me to complete and sound health; and no language is able to express the gratitude I feel at being well once more. I am thoroughly cured of the horrible suffering that had made ten years of my life most wretched. No one can conceive my joy who has not experienced a like recovery. E. B. LIBBY, St. Paul, Minn.

For Sale by all Druggists at One Dollar a Bottle.

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NEW ADVERTISEMENTS.

From T. C. Evans.

A THRILLING INCIDENT IN THE life of Mrs. Ingalls, in Burmah, is well told in the Baptist Messenger, relating how she was sent for to visit one of the Buddhist high priests, who had been nearly killed; and how, while in the most holy place in the temple, where none but priests had ever before been admitted, she was permitted to use for him the sacred vessels, which none but the high priest dare touch, and to even overturn and sit on one of their gods to rest; all through the magic influence of the Pain Killer, called by them the "God Medicine," so successfully had she used it in curing diseases, heretofore fatal in that climate, among which were Cholera, Liver Complaint, Dyspepsia, the bites of venomous reptiles, &c. This speaks volumes for the Pain Killer.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain Killer very highly for scorpion stings, cholera, &c., and cannot very well get along without it."

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Pain Killer is sold by all medicine dealers.

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A CONQUEST INSTANT AND SUBLIME, O'er spiteful Nature and o'er blighting Time! Hair white or gray, or red as sunset's sky, Assumes a Black or Brown, that charms the eye, Beneath the spell of CRISTADORO'S DYE.

NOT RUM, BUT MEDICINE. KINGSLEY'S BITTERS are made from Mandrake, Dandelion, Dock, Wild Cherry, Golden Seal, Prickly Ash, &c. Eight years' trial proves these the Best Bitters for Dyspepsia, Liver Troubles, Jaundice, Headache, Disordered Stomach, Biliousness, and to regulate [illegible] spring; feeling. Sold by Druggists [illegible] bottles, at 50 cents. C. B. Kingsley, Northampton, Mass. G. C. Goodwin & Co., M. S. Burr & Co., Boston, Agents.

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Among those who invent to save the time and strength of the washerwoman, there was, as is usual, active and exciting competition; and, singular enough, one plain, unpretending machine, took the First Premium. Its merits are so obvious that he who runneth may read and understand. This simple, handy, but effective machine, also took first premiums at the Rock Co., Indiana, Vermont, and Wisconsin State Fairs this season. It makes a good sink, and by a handy attachment, also affords a good ironing table. It appears to be just the thing wanted. It is manufactured by A. C. Stannard, at Milton, Wis.—*Chicago Post.*

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Each Machine is now provided with metallic bearings—a new device—"works to a charm," and its durability is apparently endless.

☞ I cannot occupy all the Territory—will sell a part of it in Counties and States.

PRICE, with Ironing Table Attachment, $12; " without " " " 10

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DR. KENNEDY'S RHEUMATIC AND NEURALGIA DISSOLVENT.

Reader, you may consider this a sort of a spread eagle heading, but I mean every word of it. *I have been there.* When your system is racked with

RHEUMATIC

pain, and you cannot even turn yourself in bed, or sitting in a chair, you must sit and suffer, in the morning wishing it was night, and at night wishing it was morning; When you have the

NEURALGIA,

when every nerve in your being is like the sting of a wasp, circulating the most venomous and hot poison around your heart, and driving you to the very verge of madness; When you have the

SCIATICA,

(that I have just got through with,) that most awful, most heart-withering, most strength-destroying, most spirit-breaking, and mind-weakening of all the diseases that can afflict our poor human nature; When you have the

LUMBAGO,

lying and writhing in agony and pain, unable to turn yourself in bed, and every movement will go to your heart like a knife; now tell me, if relief and a cure of any of these diseases in a few days is not the Greatest Medical Blessing of the Age, tell us what is!

DIRECTIONS TO USE.

You will take a table-spoonful and three spoonfuls of water three times a day, and in a few days every particle of Rheumatic and Neuralgic pain will be dissolved and pass off by the kidneys.

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This medicine is warranted to cure and eradicate from the system, Liver Compaint, that main wheel of so many diseases; and warranted to cure Jaundice in its worst forms, all Billious Diseases, and Foul Stomach, Dyspepsia, Costiveness, Humors of the Blood and Skin, Indigestion, Headaches, Dizziness, Piles, Fever and Ague, and all kindred complaints.

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Three Express trains to the West, except Sundays, when one train in evening train.

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Silver Palace cars through from New York to Chicago.

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7.15 a. m.—For Somerville.

8.30 a. m.—For Flemington, Junction, Stroudsburg, Water Gap, Scranton, Kingston, Pittston, Great Bend, &c.

9 a. m.—Western Express, for Easton, Allentown, Harrisburg, and the West without change of cars to Cincinnati or Chicago, and but one change to St. Louis. Connects at Harrisburg for Erie and the Oil Regions. Connects at Junction for Stroudsburg, Water Gap, Scranton, &c. Connects at Phillipsburg for Mauch Chunk and Wilkesbarre, &c.

12 m.—For Flemington, Easton, Allentown, Mauch Chunk, Wilkesbarre, Reading, Columbia, Lancaster, Ephrata, Litiz, Pottsville, Scranton, Harrisburg, &c.

3.30 p. m.—For Somerville.

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5.20 p. m.—For Somerville and Flemington.

6.00 p. m.—For Easton and Intermediate stations.

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Tickets for the West can be obtained at the office of the Central Railroad of New Jersey, foot of Liberty Street, North River, at No. 1 Astor House, Nos. 254, 271, 526, 581 Broadway, at No. 10 Greenwich-st., and at the Principal Hotels. R. E. RICKER, Superintendent.

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Catarrh is a *dangerous* disease; yet it can be cured by the use of DR. WOLCOTT'S ANNIHILATOR, a different Remedy, and unlike PAIN PAINT. Thousands suffer without knowing the nature of this universal complaint. It is an *Ulceration* of the head. Its indications are Hawking, Spitting, *weak or inflamed* Eyes, *soreness* of the Throat, dryness and heat in the Nose, *matter* running from the head down the Throat, ringing or deafness in the Ears, loss of Smell, Memory impaired, *dullness* and *dizziness* of the Head, pains in the left Chest or side and under the Shoulder Blades. Indigestion invariably attends Catarrh; a hacking cough and colds are very common. Some have all these symptoms, others only few. Very little pain attends Catarrh until the Liver and Lungs are attacked in consequence of the stream of pollution running from the head into the stomach. It ends in Consumption.

Bronchitis is the legitimate child of Catarrh. Troches and all palliatives cannot in any case reach the fountain in the head, where polluted, festering, corrosive matter issues. Snuff or dust of any kind *aggravates*, and never cures the disease.

A sneeze is nature's emphatic warning, and is produced in consequence of an irritation of the head. Nature speaks out and says *no!* at every sneeze. She opens the water ducts, and floods the nostrils with water to drive out the intruder, just as the ducts of the eye are opened when dust affects that organ. Taking snuff will produce Catarrh. The patient feels dull, heavy, stupid and sleepy; his fears are not aroused until perhaps too late.

He catches cold constantly in the head, sometimes running at the nostrils; the breath sometimes reveals to his neighbors the corruption within; while the patient has often lost the sense of smell. The disease advances cautiously, until pain in the chest, lungs, or bowels, startles him; he hacks and coughs; has dyspepsia, has liver complaint, wants to take a blood purifier, or cod liver oil. Bosh! The foul ulcer in the head cannot be reached by such nostrums. He becomes nervous, his voice is harsh and unnatural, feels disheartened, memory loses her power judgment her seat, gloomy forebodings hang overhead; hundreds, yea, thousands, seek a rope, a river, a revolver, or a razor, and cut the miserable thread of life. The world looks on and wonders that a man surrounded by all the charms and opulence that gold can give, should deliberately choose a quiet grave; others drag on a weary life and sink under lung complaints by inches. Many hire some miserable scamp or some big sounding charlatan, having such a string of promotions from Europe, that they actually bewilder and dazzle their victim, who at once comes down with the dust, pays $5 for a useless examination, $50 more as part payment for a job cure. Of course the dupe is not silly enough to pay the balance, but thanks God he was not killed outright by the outrageous treatment. The villains coolly write a flaming certificate, and attach thereto the victim's name.

Thousands are restored to health whom doctors call hopeless victims of Consumption. Physicians think the lungs affected when the liver is the only cause of pain in the majority of cases, and the patient is perfectly curable. No lung complaints can exist unless caused by Catarrh. But the liver is always first attacked. Medicines taken in the stomach are worse than useless. Physicians know nothing, comparatively, of the symptoms of this disease—its cause or cure—and few are bold enough to deny this assertion. Many physicians have Catarrh themselves and do not know it; those of the highest standing buy "Annihilator" to cure it.

For all afflicted with this *disgusting* complaint, DR. WOLCOTT'S ANNIHILATOR affords a safe, sure and *speedy cure*, when no *bones* have come from the head. The nostrils must be rinsed with ANNIHILATOR, by snuffing through to the throat, and spit out the nasty corruption instead of swallowing or allowing it to run down the throat, and thus keep the ulcers clean of matter, and they heal permanently. Also, for Weak Nerves, Chronic Headache and Neuralgia, it is invaluable. Twelve pints should be used for Catarrh, one pint each week.

The ANNIHILATOR is sold at 50 cents, and full pints $1 a bottle, with full directions. Pints hold three 50c. bottles. Buy none except in pure white wrappers.

Six pints of Annihilator for Catarrh or Colds in the head, or one Pint of Pain Paint, double strength, sent free of express charges, on receipt of the money; or one gallon of Pain Paint (double strength) for $20. Small bottles sold at all Drug Stores. R. L. WOLCOTT, Inventor and Sole Proprietor, No. 181 Chatham Square, N. Y.

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ESTABLISHED 1830.

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